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Duplicate

Honolulu Sand. Islands, Jan. 22. 1845.

To Hon. Theodore Frelinghuysen;

My dear Sir;

It is altogether im probable that you will have any recollection of the person who now takes the liberty of writing you, although I once enjoyed the pleasure of seeing you at your own house in Newark N. J. This was in the year 1831, in the autumn when I sailed for these islands as a missionary of the A. B. C. F. M. where I have continued to labour until the present time.

But though personally unacquainted with you in fact, I feel assured that you will not look with indifference on subject of this communication, that is the appointment of a new Commissioner for these islands on the part of the United States government, in case the present incumbent Mr. P. should be recalled. The interest you have long manifested in the welfare of the Hawaiian nation and the prospect that you are about to be elevated to a high office in the government by the suffrages of the American people, coupled with the probability that our present Commissioner will ere long be recalled induces me to address you on this subject.

Situated as I am, I cannot but feel deeply concerned that the office be filled by a good man; one who will discharge its duties with credit to himself, honour to his country, and advantage to a young & weak government & a needy people, one person I believe we have here on the ground; I refer to Samuel N. Castle, a citizen of New York and one of the first of our missionaries. Testimonials of his American character may be found in the department of State.

Washington, from which he received a Protection dated Sept. 19. 1846
and numbered 4533. Mr. Castle is now about 36 years of age, and has
resided on the islands since 1837 with the exception of a short time
spent on a visit to the United States. He is a person highly esteemed
among us, has an extensive acquaintance with mercantile
affairs his services are much needed as a secular agent. But
after much reflection Mr. Castle feels satisfied that could
he secure the office of Commissioner, he could be much more
useful than he is in his present sphere of labour.

I am aware that strong objections are raised against mis-
sionaries leaving their work for the sake of civil offices & I duly appre
ciate those objections; they press upon my mind so forcibly that I
cannot undertake positively to recommend this measure. But
on the other hand, such is the present position of this nation
and such its relations with the United States that it appears to
me of great importance that the office be filled by some such
man as Mr. Castle, and should it be given him I should
heartily rejoice. Probably few men could be found, all things
considered, better qualified for the office. With high moral
with a kind nature, conciliating spirit and an unblemished
christian character, are combined in Mr. Castle a large amount
of general knowledge, especially on commercial, historical and
political subjects. As a writer on legal & political subjects Mr.
Castle is already well known: a tollerable opinion of his
abilities as a writer may be formed from the accompanying
articles, the one on the visit of the French frigate L'Artemise
to these islands and the other a memorial to Congress
on the same subject. Other specimens may be found in
the Polynesian of 1840-41.

Moreover Mr. Castle has resided for more than six years
on the islands, is well acquainted with the nature

authorities, possesses their confidence and would no doubt be acceptable to them as an officer of the U. S. government. To the foreign community also which is rather heterogeneous in its character he would be as acceptable as any one would be likely to be.

Should he receive the appointment I have no doubt of his ability or disposition to discharge the duties of the high trust with credit to himself and honor to his country, and therefore I have no hesitation in expressing this opinion.

With considerations of high esteem
I have the honor to be Sir,
Your obedient servant

(Signed) Richard Armstrong.

I cheerfully concur in the sentiments herein expressed by Mr. Armstrong respecting the character of Mr. Castle, his qualifications and adaptedness for the discharge of the duties of United States Commissioner for the Government of the Sandwich Islands, and believe that he would be very useful and acceptable to the Sandwich Island's nation in such a department.

Levi Chamberlain

Hon. Theodore Frelinghuysen

Albany Dec.
Sena. Bill
Jan. 22. 1845

Lahainaluna, Mar. 6, 1845.

My friend,

I had heard that you are the friend of the teachers of the Seminary. I am requested by the teachers who teachers English to write a letter for you. I wish to tell you about my living in the school. I have been in the Seminary six years and a half, seeking knowledge. We have four hours school every day and some hours of study and work. We are used to meeting to pray very early in the morning and in the evening.

I have studied the Geograhy of the Bible, Bible History, Bible Chronology, Church History, Moral Philosophy, Natural Thology. The Existence of the soul, Analysis and Punctua. The use of the Globe, Arithmetick, Algebra, Navigation Surveying, Geometry, ~~Lineard~~ Linear drawing ~~gakin~~ ~~Navigation~~ and English Grammar. I have studied the English langu-ge, two years, one hour daily.

the Grammar and a book for beginners and the Holy Bible. I wish to study the English language and under stand the meaning of this book and that. When I began the English. I thought it was very hard, but, now I have some knowledge of it.

Our teachers directed us to the life by Jesus Christ, who died and is now a mediator for this word. I believe on Jesus Christ, he is the son of the living God. I read in the Holy Bible. If any man will do his will, he will not leave him to die and perish.

I see the works of the Missionaries on the Sandwich Islands they are very straight, they seek not the riches for them, but they are very strong to tell the word of God to the people.

I am your friend,

Ua.

The writer of the above is about 19 years old - possessed of a mind of the

first order for a native Hawaiian
He is now thoughtful on the subject
of religion, has not been so till re-
cently. We have high hopes of him that
he may be a blessing to his nation.

Your bro.
J. S. Emerson

Ua

Ua

Nisqually, S.T. 6 Mar. 1845

Rec'd Sept. 13.

Ans'd in S.L. Oct. 29

Wm. Gissin.
Astor House,
Broadway, N.Y.
M. S. & Co.

2½

~~Seminary~~ Lahainaluna, Sandwich Islands, March 7, 1845

My dear friends. We have heard you are our dear friends, and are helping this Seminary. I desire to tell you of our dear teacher, Mr. John S. Emerson, and William P. Alexander, who teach here now; also of my books that I learn at this School, They teach us to obey the word of God. They teach us other wise books, five days in a week.

One of them meets with us every morning, and prays to God with us, except the morning of Saturday, and one of them meets with us every night to pray to god, and read a chapter of his word.

Here are our works in the day. From the hour 6½ to 6½ in the morning, we meet to pray, and then eat breakfast; from 6½ to 7½ we work; from 8 to the 3 hour at evening, some hours are for school and some for study; from 3 to 5 we work; at 6½ at night we meet to pray, from 7½ to 8½ is singing school; 9½ is our sleeping time.

These are my books that I learn. I have studied ~~Ge~~ Geography of the Bible, Bible History, Bible Chronology, Church History, Moral Philosophy, Natural Theology, The Existence of the Soul, Analysis and Punctuation, Structure of my own Language, The use of the Globes, Arithmetick, Algebra,

Navigation, Surveying, Geometry, and Linear Drawing; And I have studied in this School the English Language more than two years, one hour daily, in the following books, English Grammar, New Testament, and a little book for beginners.

I have been in this School four years. When, I leave this School, then, I will go among the people of these Islands, and teach them as I can, because, I love them; for they are living in a foolish way, and I know at this time the happiness and pleasantness of wisdom; Therefore, I may go and teach the foolish people to be happy.

I am your friend,

John Richardson

Dear Br Greene

The writer of this is a half breed, but has known nothing of English till within a little more than two yrs. He is hopefully pious & a very good scholar, & promising youth of 18 years. He is now commencing the study of Theology - The corrections in blue ink are made by myself - & some assistance has rendered him in forming a few sentences

Your Bro

G S Emerson

# Letter from a Hawaiian Boy.

Send the following letter is from a pupil in the Seminary at Lahainaluna. He is a promising youth of eighteen, hopefully pious, & a very good scholar. ~~He has already commenced the study of theology~~

School

Rev David Greene
Mission House, Boston
Mass.

M. Stowe,

John Richards
Wife Pres. 88 7 Mon. 1845-
Feb 18.
ans = S.L.
Feb 19.

ABC 19.1 v.12

3. Richardson; Emerson. A.L. to D. Green 7 March 1845
4. Pamphlet: Duty of the present generation to evangelize the world.1836
5. Alexander; Emerson. A.L. Report of Mission teachers at Lahainalua;13 May 1846

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Seminary, Lahainaluna, Sandwich Islands., March, 7th 1845.

My dear friends, we have heard you are our dear friends. Our teacher, who teache us the English languge, told us to write to you all things that we do here. Therefore I will write you all things that I do here, and my desire to learn the English languge, and will write the names of my books that I have learned in this Seminary. I have been in this Seminary four years. And I studied in some books; because, I thought that wisdom is a desirable thing. Some hours of the day I have studied in my room, and some, I have studied in the school at the school-house; some hours also I work. So all the days of the week, except Saturday. I have kept the laws of this Seminary, but some times I have thought to break them, but that thought is nearly ended. I desired to learn the English langugc that I may study in many wise books; because, I have heard many English books are good. Except I learn the English langugc, then I shall not have very much wisdom, but I have not thought to learn the English langugc to make me rich or a chief. Yet to make all the people of the Sandwich Islands happy.

I have studied in this school the Hawaiian books three hours daily. These are their names:

Geog of the Bible
Bible Chronology
Bible History

Church History,
Moral Philosophy,
Natural Theology,
The Existence of the Soul,
Analysis and Punctuation
Structure of my own languge,
The use of the Globes,
Althemetick,
Algebra,
Navigation,
Surveying,
Geometry,
Linear ~~and~~ Drawing,

And I have studied in this school the English languge one hour daily, the following books.

English Grammar
New Testament.

And a little book for beginners.

Will you write us a litter that we may read it.?

Good by

George Richardson

The writer of the above is a bright boy 15 years of age, not pious - brother to John Richardson, knew nothing of the English when he entered the school. His appearance is quite prepossessing.

G. B. Emerson

George Richardson

Naval Serv. S.I. 7 Mar. 1845

Rev Sept. 13.

adv. in G.L.
Oct. 29.

R. Griffin
Marine House
Balt. Md.

4

THE

# DUTY OF THE

# PRESENT GENERATION

TO

# EVANGELIZE THE WORLD:

## AN APPEAL

FROM

THE MISSIONARIES AT THE SANDWICH ISLANDS

TO THEIR

FRIENDS IN THE UNITED STATES.

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Honolulu:

MISSION PRESS.

1836.

# INTRODUCTION.

THE following resolutions, and the remarks connected with them, are designed for all the friends of Christ, but more particularly for his MINISTERS in the United States.

The members of the Sandwich Islands' Mission, at a meeting in June, 1836, were led to consider their duty in relation to the churches in Christian lands, who, possessing the means for saving a lost world, do not employ them. Almost none of the *settled* ministry hear the command, GO TEACH ALL NATIONS. Almost none of the *candidates* hear it. The number is very small who go abroad, notwithstanding agents at home and from the different *missions* have been laboring to awake the slumbering churches. The *directors* of the work are looking for help from the youth *yet to be educated.* Forty-one tracts have been written "ON THE MANNER IN WHICH CHRISTIANS SHOULD SHOW THE SPIRIT OF THEIR MASTER IN LABORS AND SACRIFICES FOR THE CONVERSION OF THE WORLD." The committee to decide on the merits of these tracts, adjudged the premium of $250 to none. No one has written worthily. They could not; for they, like Archimedes in lifting the world, had no suitable spot to stand on. The churches are perceiving more and more clearly their duty to the heathen, while their efforts do not correspond with their convictions; thus rendering their own salvation doubtful, exposing their country to divine displeasure, and leaving the heathen to perish. In addition to all this, we see little hope of better things on the present plan of missionary operations.

Therefore we cannot be silent. We must speak. If what we say is right, men in the ministry ought to go among the heathen; if wrong, the necessity of other and better

men than we, to be missionaries is certainly evident, and in either case, the claims of the heathen to the wise and good cannot be evaded.

It may be proper to remark, that in contrasting the present missionaries of the Board with the heathen among whom they labor, the round numbers of one hundred and six hundred millions have been employed as convenient, and sufficiently correct. We do not forget that missionaries are abroad in the earth from Great Britain and other lands, but they are so few, compared with the number required, that almost the whole heathen population of the globe have need of help from some quarter; and to whom shall they look, rather than to the Christians of America. If, however, the number of heathen depending on American Christians for the bread of life were *only one hundred millions*, both their numbers and degradation would claim the services of the reader of this Appeal incomparably more than the inhabitants of his native country.

The resolutions and the remarks which accompany them were prayerfully, patiently and earnestly discussed by this mission for four or five days, and UNANIMOUSLY ADOPTED. They are our united voice. They contain the sentiments of our hearts. We are willing to hazard our lives on the truth of them. We are voluntary exiles from our country because we believe them.

The discussion, of which this document is the fruit, has done *us* good; we are led therefore to hope it will be useful to others. It is a token of our love to the cause of Christ. To Him we dedicate it; to his blessing we commend it; praying *that his way may be known on the earth, and* HIS SAVING HEALTH AMONG ALL NATIONS.

# RESOLUTIONS, &c.

Believing that the relation which we sustain to the churches as missionaries of Christ and watchmen stationed by them at foreign posts, is such, that the blood of millions will be found upon us unless we raise our voice and give the warning faithfully, therefore,

1. Resolved, That, in the opinion of this mission, the efforts of modern missions to explore the heathen world, and lay its condition before the churches, and to scatter the light of salvation through the realms of death, deserve not to be compared with the work which remains yet to be performed; that the lands which lie in darkness are not to be possessed by sending spies into different portions of them, more than Canaan was by the spies sent thither; but by a universal, and, in a good measure, direct engagement of the whole army of God.

If we look at the heathen *numerically*, they are 600,000,000, and the missionaries from the United States to whom their salvation is committed, one hundred—one man for six millions.

If we look at the earth *geographically*, the maps are almost black on which are designated the population of the land and the sea still under the dominion of the prince of darkness. For one square mile with light flashing on it, there are thousands spread with the pall of death. To specify, would be to mention a large part of the proper names of countries, which, united, make up the continents, and the names of the islands, which disunited, are scattered among the oceans. So extensive is the territory, that, should the men sent forth, few and short lived as they are, travel continually and announce pardon to the guilty day and night, they could not pass over all the high ways and by paths, and search out the habitations of the whole human family. Their voice, should they lift it perpetually as they go, would be the voice of here and there one crying in the wilderness, heard by only a small part of those who have ears to hear and souls to be saved. The sound of missionaries has not gone into all the earth, nor their words to the end of the world. *It could not go.* It is impossible that the few missionaries from the American churches should convert the world. They could not *explore* it. They could not encompass all the cities, and blow a trumpet around their walls, if that were the means appointed to save them. They could not mention in the ear of every mortal the only name by which we must be saved.

The foreign missionaries from our country are one to six millions of men,—or two for the population of the United States: and two men

could not preach the gospel to all in that extensive field; many would die without the sight of him who publishes salvation. No, let lines be drawn over the world at such distances that the voice of one man may meet the voice of another, and let one hundred missionaries travel on these lines and proclaim the gospel; and allow that the population of the territory thus sounded upon should be saved, it would still be leaving millions and millions to perish. And yet it is affirmed in a sermon by a distinguished divine of the United States that "FIFTY such men as Paul the Apostle, unaided by the resources of systematic benevolence, might evangelize the world."* On this plan twelve millions would fall to each of the fifty, and allowing their lives to be twenty years each, each one must evangelize one thousand six hundred and forty-four daily. Does any believe that even Paul went forward at such a rate? That during three years at Ephesus he evangelized almost two millions; or that the one hundred thousand at the Sandwich Islands would occupy him only two months? Such fancies are worse than useless. For there is no Paul on earth; none endowed as he was; and none are expected. The proposition that fifty Pauls can convert, or evangelize the world, leaves the world to perish. To assert that fifty angels can evangelize it, leaves it to perish. Such assertions influence no man to undertake the missionary work. They are calculated to lead men to neglect it. What if Washington or Patrick Henry had said as a motive to raise troops in the revolution, "Fifty such men as Samson could, with only the jaw bone of an ass, slay all Great Britain;" or "One such angel as slew one hundred and eighty-five thousand Assyrians in one night could, without guns or swords, or any of the resources of systematic malevolence, destroy or subjugate the world!" What would be thought of such suggestions, for all practical purposes, in any deliberative assembly seriously occupied with the interests of the kingdom? There is no reasonable prospect that either fifty, or five hundred, or five hundred thousand men can evangelize the world.

Come now, and let us reason together on the missionary enterprise from 1810 to January 1, 1833. During those 22 or 23 years the number of missionaries to foreign lands educated at Andover is 46, the average years in the field six years, and the aggregate 276. These 46, it is presumed, have performed more than half the labor among the heathen which has been done by the American churches. Double the number, and there have been 92 men, and their time 552 years; from which, if three years be deducted for each in learning the language, only 276 are left for direct missionary labor; an amount very different from that bestowed on the United States during the last 22 years; for there the number of ministers during the whole time has been many thousands, with a large number of lawyers, physicians, school teachers, elders and deacons; praying men and praying women; Bibles, tracts; books and papers like the fish of the sea innumerable; and the people intelligent and industrious. The soil is prepared, and the seed sown is abundant. There is almost no ground for comparison between the advantages with which a man com-

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*Dr. Beecher's Sermon at Plymouth, 1827.

mences his labors in the ministry in New England, and in the Marquesas or other islands in the Pacific, or almost any other heathen country. To enter here—as was at first intended to enter—into a mathematical comparison of the means of grace now employed, and which must be employed among the six hundred millions, or even with the means now employed among twelve or fifteen millions in the United States, would weary the mind occupied with such amazing contrasts,—thrown into such immeasurable extremes. The degradation of the heathen is so deep, the darkness so dense, the number so vast, that 600,000 missionaries sent the present year would be insufficient to afford the present generation any thing like the privileges enjoyed in Christian lands, and it were better still to be born in a log cabin in Maine or Missouri than in the palaces of Egypt and China. For christendom, were every minister in it removed, would be unspeakably better furnished with the means of grace than the heathen could be with one missionary to every thousand. But several thousand ministers, with a countless multitude of collateral helps, do not yet convert the people of our favored land. How then, if they were in a state of heathenism, should two men convert them? especially if these two were foreigners, with the language to learn and write and print; and houses to build; and schools to establish and teach; and medicines to furnish; and families of their own to provide for; and the idol gods of a nation to destroy; and a veil of superstition forty centuries thick to rend, the horrible darkness to dispel, hearts of stone to break, a gulf of pollution to purify—A NATION TO REGENERATE! How can two men do all this? How then shall one hundred missionaries convert the world? How a thousand? How a hundred thousand? They cannot. When six hundred thousand go from the five millions of Christians in christendom, or from the million and a half in the United States, they will not all combined emit more light than may be expected from the morning star of the millenial day.

The present missionary operations—to use the language of Mr. Abeel—"are as child's play. If the great God could despise his creatures, it would be despicable in his sight. A little more than a hundred men to convert a lost world!" A band not so large as preach the gospel in the city of New York, or teach schools in New York, or practice law or medicine in New York, or print books and papers in New York;—this band have 600,000,000 to supply with teaching and preaching and medicine, books and schools, and this is called converting the world! A band of men not sufficient to look after any one department of business, whether ecclesiastical, civil, or literary, in the least state of the twenty-four in our Union, have to look after the temporal and eternal welfare of six hundred millions. A hundred men! It takes more than that to lay a railroad, or dig a canal; more than that to manufacture muskets and powder in times of peace; more than that to man one ship of war; and more than that for any one of the employments of men, from the hall of judgment to the humblest occupations. One hundred men, or two hundred, or three hundred, or five hundred men to enlighten the moral world!! It requires nine thousand men to visit the Pacific Ocean, many of whom leave wife and children for voyages of three years, in order to fill the lamps

which assist the moon and stars to dispel the natural darkness of the United States. If a valley is to be exalted or a mountain levelled, thousands must gird themselves. How then shall a few hundreds prepare the way of the Lord in the deserts of all the earth? Where is the monarch purposing to subdue a neighboring kingdom who will feel sustained and honored with an army of one hundred men, the result of twenty years enlistment, with an addition of fresh troops of five, ten or twenty annually? Can five men from America subdue thirty millions in France? Can one hundred or a thousand subjugate all nations? The army of the aliens 600,000,000 strong, will it bow to one hundred soldiers of Zion's King? The missionary operations are child's play; the light of them, a taper; the magnitude, a drop of the bucket; and their weight, the dust of the balance against the everlasting hills. "IF THE GREAT GOD COULD DESPISE HIS CREATURES, IT WOULD BE DESPICABLE IN HIS SIGHT."

If we turn a moment from the men, and look at the means to sustain them, the earth is the Lord's and the fulness thereof. The wealth of the mines is his, and he made it; and he will use it to promote the interests of his church. It is required. The superscription to Cæsar on the coins must be effaced, and a new one be struck for the church. There is no other work so urgent, none so worthy, none in which the interest on earth is more ample, and the treasure in heaven more sure. The wealth of America calls for extended missionary operations,—the support of an army and not a few spies. The funds of the Board are as nothing. The treasurer's report being read, no one needs to be told that the work is not done;—that it is not begun. TWO HUNDRED THOUSAND DOLLARS ANNUALLY! One's tongue almost refuses to utter it,—a sum so worthless, in connection with an object so magnificent. But on the other hand, the price of earthly ambition, convenience, and pleasure is counted by millions. Navies and armies have their millions; railroads and canals have their millions; colleges and schools have their millions; silks, carpets and mirrors have their millions; tea, coffee, tobacco and rum have their millions; parties of pleasure and licentiousness in high life and in low life have their millions; and what has the treasury of God and the Lamb to redeem a world of souls from the pains of eternal damnation, and fill them with joys unspeakable? Less than two hundred thousand dollars through the Am. Board, and some other thousands through other channels. George II. expended in three wars 157 millions of pounds; and George III. replaced the Bourbons on the throne of France at a cost of above one thousand millions sterling. The revolutionary war cost the United States one hundred and thirty millions of dollars; and intemperance wastes a hundred millions a year; and the great fire in New York destroyed twenty-six millions in a day—the interest of which for twelve months is about equal to the amount expended by the American Board for twenty-five years! And yet the ruins of that conflagration will soon be repaired, and its monument found in the splendid walls now rising from the ashes. And shall the world be saved with the filings and dross of the mint; and the old garments they throw from their backs; and the crumbs which fall from their tables? Who that believes that God made

the world for Zion; and that the wealth of the sinner is laid up for the just;—who that is acquainted with the growing resources of America and the bliss of giving, can subscribe to the sentiment that missions cannot be greatly enlarged for the want of money?* Who, that contemplates the exposure of our American friends to that covetousness which is idolatry, and looks at 600,000,000 of heathen idolaters, will not pray that missionary operations may be increased ten thousand times;—that the gods of silver and gold in the United States may be employed in the destruction of the gods of wood and stone throughout Satan's dark empire; and that this war among the members of the same household may eventuate in the utter extermination of the whole family of lords many and gods many, and Jehovah be exalted over all.

Truly, the efforts of modern missions deserve not to be compared with the work yet to be performed; and unless increased to a very great extent, the world cannot be saved. Past and present exertions have lessened but little the great multitude who know not God. This is not saying *that nothing has been done.* The work of a few has been done. But those abroad have not done and will not do the work of many. Their own individual duty is all they can possibly perform; and when they do their utmost, a large territory remains to be possessed by the whole army of God. Canaan was large enough for the twelve spies and the ten thousands of Israel also. Jericho was not subdued when Rahab was gained by the mission of two pioneers. The antideluvians could not be saved in one ark, if its doors had been open to all; nor were they drowned by an ordinary shower of rain. The world will not be covered with the knowledge of the Lord as the waters cover the seas, until the men to publish that word are scattered like rain on all the earth. So long as they remain together like water in a lake, so long the moral world will be desolate. They must go every where; and if the expansive warmth of benevolence will not separate them, and they arise and go on the wings of the wind, God will break up the fountains of the great deep of society, and by dashing the parts together like ocean in his turmoil, or Niagara in its fall, cover the heavens with showers, and set the bow of hope for the nations; and the desert shall rejoice and blossom as the rose. God is too good to suffer either Amazon or Superior to lie still and become corrupt, and the heavens in consequence to be brass and the earth iron. God is too benevolent also in the arrangements of the moral world to allow his people to be inactive; to have here a continuing city while the heathen are dying. The churches cannot afford to convert the world with fifty men and a handful of money. It would be as disastrous to the churches in their present state, as for men to obtain a livelihood without labor.—Missions must remove the wealth of America, lest the people die under its pressure. They must rise up and act, or they will perish of very fat-

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*"There ought to be more expedients to lessen the expenses of our missionary stations; for upon the scale of expense on which they have been conducted, it is certain that operations of this kind must be circumscribed within very narrow bounds."—*Dr. Alexander's Sermon before the Alumni*, &c., p. 13.

ness. The ministers must equip for the foreign war, or they will contend with each other, and scenes of folly and shame, like those at Cincinnati and Philadelphia, will distress angels, and mar the beauty, and eat like canker the bosom of Zion.

Brethren and fathers, The word of God, and the works of God, and the Providence of God, sound an alarm in the churches, calling them to the holy war, for unto them as a body, is committed the conversion of the world. It cannot be done by a few hundred missionaries and a fraction of wealth. NO, NEVER. Because those who try to do it in this way have to contend not only with six hundred millions of heathen, and the prince and powers of the air, but also to fight against GOD, MIGHTY IN BATTLE.

2. RESOLVED, That while we view with satisfaction the efforts made by Bible, Tract, and other benevolent Societies, we cannot, nevertheless, but be deeply pained by the thought, that these efforts must be in a great measure inefficient, whilst men are wanting to instruct the heathen in the Bible, and explain to them the meaning of their tracts; and that the benevolent efforts of the churches, looked upon as a whole, exhibit a disproportion and want of economy, which can be attributed to nothing else than a shrinking from the main work enjoined by the Savior;—that of preaching the gospel to every creature.

THE sentiment contained in this resolution is not new. It was expressed by Mr. Winslow in his address before the Board at Baltimore, and is insisted on in the writings of Gordon Hall. Every missionary must feel its force.

Bible and Tract Societies are important auxiliaries in the work of converting the world, but as it respects most of the heathen population of our globe, such societies ought to be regarded as mere auxiliaries. They afford important advantages to the missionary in prosecuting his work; but without his agency, what influence can they exert on the mass of the heathen? Unless the Bible is translated and tracts are written in the languages of the heathen nations, how can they be printed? Unless there are persons to distribute them, how will their influence be brought to bear upon the people? Unless the heathen are taught to read, of what use to them is the Bible more than a block of wood? and of what use are tracts more than so many leaves of the forest scattered over the land? And even where the heathen are taught to read, how can mere Bibles and tracts exert an influence any farther than the people gain ideas from reading? This last inquiry needs some illustration; a few moments attention, however, will show its force.

The distribution of Bibles and tracts among the heathen is a far different thing from their distribution in an enlightened land like America. In an intelligent community who acquire ideas from books, the distribution

of the inspired volume and of religious tracts is to be regarded as one principal means of disseminating the light of the gospel, and of leading sinners to Christ. But among an unthinking people, even though they are taught to read, the distribution of the sacred scriptures does not promise the same result. It is comparatively an easy thing to teach the art of reading, even to the most degraded heathen nations; but to teach them that there is a meaning in what they read, and to learn them to make that meaning a subject of thought, is a slow and difficult task. In respect to such nations, with far the greater part, when first taught, and till much oral instruction has been imparted, reading is in a great measure a mechanical process—a mere performance of the eyes and lips. The fact then that such a population are acquainted with the printed character is not an evidence that light and knowledge can be spread over the land by placing the word of God in their hands, or by a supply of religious tracts and books. Very far from it. A heathen's intellect is not materially changed by simply teaching him to read. The great obstacles to the acquisition of correct knowledge still remain. And to gain a clear notion on this subject, it is necessary to look a moment at these obstacles.

1. The first obstacle we shall mention is one that cannot be easily expressed in words. For want of better terms we call it apathy, listlessness, imbecility of mind, torpitude of intellect, vacuity of thought, inability to reason, and the like. We cannot expect that all these terms combined will fully convey to you the idea we would express. Mere description is inadequate to the task. To understand correctly the feature of mind we refer to, it is necessary to witness, as we do, the vacant and unmeaning stare of a dark and chaotic intellect. It is necessary to know from experience, after trying every mode of expression with such minds, and tasking ingenuity to the utmost, that the ideas intended to be communicated to them, have not been in the least apprehended. To instruct such minds, even with the living voice, is a task of the utmost difficulty. How far then can they be enlightened by the mere distribution of Bibles and tracts?

2. Another obstacle may be imperfectly termed a destitution of ideas, and a consequent destitution of words on the subject of true religion and pure morality. Centuries of heathenism have done the work of devastation most efficiently. They have swept away the idea of the true God, buried all his attributes in oblivion, erased every term expressive of holiness and of pure morality and divested sin of the idea of its exceeding sinfulness. And the ideas of the true God, of the way of salvation, of holiness, pure morality, the immortality of the soul, and the like, having been obliterated for ages, the terms also expressing such ideas have long since been lost. Names cannot long be preserved, when the ideas expressed by them have passed into oblivion. And in consequence of this destitution of terms, missionaries are obliged, in their translations of the Scriptures, to use words nearest allied to the sense they would express, though far from conveying the precise idea at first, or till the meaning has become fixed by frequent use and frequent explanation. In many instances they have been obliged to use a circumlocution, in others, a sort of

patchwork of native words to express the ideas they would communicate. And in some cases they have introduced words of English, Greek and Hebrew origin. This being the fact, how can it be expected that a great portion of the most important terms of the Bible can be understood by a heathen people, unless accompanied with the minute and familiar explanations of the living teacher? What notion have children in America of such terms as philosophy, botany and astronomy, as they meet with them in books, till they have gained a knowledge of those terms by an inductive process? About the same notion have the heathen, who are merely grown up children, of such terms as faith, hope, repentance, holiness and Christian love, till such words are explained to them in the inductive manner. And to convey to them these ideas, to which they have been strangers from time immemorial, even with the living voice, requires the utmost familiarity, and every variety of illustration. It is a task, of which ministers in Christian lands have no conception. But if the living teacher finds such difficulty, what effect can be expected from merely placing in the hands of the heathen a copy of God's word, or a number of religious tracts?

3. But there is still another obstacle. Not only are the heathen destitute of ideas and terms on the subject of true religion and pure morality, but, on the other hand, their minds are pre-occupied with false notions, which have grown with their growth and strengthened with their strength. And who can estimate the influence of erroneous ideas imbibed in infancy and matured in manhood? If we pronounce it small, we betray a gross ignorance of the forming power of early education. For the heathen have been trained, thoroughly trained in sentiments the very reverse of what the Bible contains. The influence of this training is such, that even in individuals and nations where the outward practices of heathenism are forsaken, the prevalence of heathen notions is still very considerable. Could we in some mysterious manner be brought into the interior of their minds, and accurately measure the corrupting influence of former sentiments, we should start back in horror and amazement. They have thrown away their idols and acknowledge one God instead of many, but still their notions of the nature of God, of the manner of propitiating his favor, of departed souls, and of almost every point of morality and religion, are to a painful extent the same as before. And with all the advantages which the living teacher possesses of guarding against a misunderstanding, his utmost ingenuity is required at familiar illustration and careful explanation, that he do not inculcate wrong sentiment instead of truth. Without such special care he may preach respecting the true God, and they, to a great extent, measure what he says by their notions of false gods; he may tell of departed spirits, and their minds recur to the wandering ghosts; he may speak of sin, and the idea they get will be that of detection and misfortune; he may talk of humility and love to God, and they understand a crouching sycophancy to receive his favor. Their ideas and those of men in Christian lands run in very different channels. These remarks apply substantially to barbarous nations in all ages, from the days of the Apostles to the present time; though they admit of qualification in particular cases, according as various incidental

causes have exerted a modifying influence. But if such be the difficulty of communicating correct sentiment among the heathen, even with the living voice, we ask again, to what extent can the mere distribution of Bibles and tracts enlighten them?

In view then of the condition of the heathen mind, we express our full conviction that the Christian world expects far too much from the distribution of the Bible and of religious tracts in heathen lands. It is a fallacious dream of the church, that they can stay at home and enjoy their comforts, and convert the world by the power of the press. The proposal made by one at the meeting of the Board at Baltimore, to raise half a million of money and bring the press to bear upon the heathen world, implying that they themselves stay at home, was a romantic proposal; and to such a degree romantic, that one can scarcely account for it except as a subterfuge to quiet conscience.

Books in the hands of the heathen, if unaccompanied by the instructions of the living teacher, shed but a faint and sickly light. The presence of the missionary is necessary as well as the sacred volume. He must call up the attention of the reader to the meaning of what he peruses, explain the passage by the most simple illustrations, and apply it with minuteness and particularity. Bibles and tracts without the teacher may do some good, and in one sense great good, but accompanied by his instructions and faithful appeal, that good may be increased to an immeasurable extent.

But if this be true, does not the benevolent effort of the churches, looked upon as a whole, exhibit a disproportion and want of economy? Men contribute of their wealth to the Bible Society, and it resolves to supply the world with Bibles; they contribute also to the Tract Society, and it resolves to furnish the world with tracts; the American Board of Missions search through the length and breadth of the land to find men to go to the heathen, to do the main work of their conversion, and they obtain ten or twenty! These resolutions to convert the world by means of Bibles and tracts are applauded, and yet how vain and delusive, while men cannot be found to teach the heathen the Bible, or explain to them the contents of a tract. Where else in the records of human effort can you find such a want of economy—such a painful disproportion? And why is it so? Plainly, because it is easier for men to give a little of their superabundant wealth, than to give themselves and their families. This disproportion shows that the spirit of the times is a shrinking from the main work, that of preaching the gospel to every creature. Brethren in the ministry, is it not so?

Do we, then, advise that the number of Bibles and tracts sent to the heathen be diminished? No. Furnish every reading man with a Bible and with tracts throughout China, Burmah and every other land. Fill the hands of every missionary and every distributor. Increase the supply a hundred fold, but, at the same time, increase the number of missionaries to the heathen, not only a hundred but a thousand fold. The danger is not that you will furnish too many Bibles and tracts, but that you will expect too much from them alone. Print a supply of Bibles and tracts for the whole world, but dream not, we entreat you, that by this

means you can accomplish the MAIN WORK of the world's conversion. You must go YOURSELVES and teach the Bible to the heathen. YOU CANNOT CONVERT THE WORLD BY PROXY—YOU CANNOT DO IT BY THE PRESS. Imagine not for a moment that you are free from the blood of the heathen, because you send to them a supply of Bibles and tracts. Let it be fully understood, that the main work of converting the world cannot be thus accomplished. You cannot be guiltless, dear brethren, till you go forth in person to the perishing heathen. We beseech you, therefore, quiet not your consciences by sending forth Bibles and tracts. THAT WILL PROVE A FALSE QUIETUDE. THE DAY OF JUDGMENT WILL TEAR IT FROM YOU.

3. Inasmuch as the direct labor of evangelizing the world devolves mainly on ministers of the gospel, and as it appears from recent communications from America that if men for missionary service could be obtained, the operations of the Board might be enlarged to almost any extent, therefore, Resolved, That the slow progress of the gospel among the heathen is mainly to be attributed to the unwillingness of ministers to engage in the missionary work, and consequently that upon them in a great measure, rests the guilt of the eternal perdition of the heathen.

CAN the sentiment of this resolution be questioned? To whom was the command originally given to "preach the gospel to every creature," but to the Apostles—the ministers of reconciliation? Upon them was mainly and directly thrown by their Lord, this great work, with all its honors, perils, privations and responsibilities: and their lives testify that thus they understood it. They lived and acted as though they felt the duty and the privilege to be theirs, to preach salvation to the Gentiles. But since Paul and his associates have long since finished their missionary toils, upon whom does the duty and responsibility *now* mainly devolve, but upon those who stand in their stead, and exercise their office? The ministry, under God, wields the destiny of the world. They hold in their hands the vials of happiness and misery which are to bless or to curse the nations of the earth. They are the very guardians of the missionary cause, both at home and abroad. The missionary spirit in the churches usually rises or falls, expands or contracts, as does that of their pastors. On this as well as other subjects, it is "like priest like people." Consequently, if the churches fail to come up to this work—to feel, pray and act for the good of the heathen, much, very much of the fault and the guilt must be laid upon their pastors.

But the point of the resolution is, to declare it to be the duty of the ministry, mainly, though not exclusively, to evangelize the world. They cannot throw it off on other men and other means. They should feel it to be mainly the business of their lives, and the design of their office, and engage as a body *directly* and *personally* in it. The hope of con-

verting the world by remaining at home, and preaching about it, and praying for it, must be abandoned as delusive, and not warranted by Apostolic example, by the word of God, or the history of the church; and every ordained minister take it for granted that he must go to the heathen, unless he is chained at home by Providence. Without such a direct and personal engagement of the ministry in the work of missions—such a going to and fro as has never been known, or even thought of, since Apostolic days, unless the whole order of Christ's kingdom be broken up, and effects are produced without their appropriate causes, the work cannot be accomplished. This is a moral certainty. Men, ministers, educated and authorized, must do the main work, by enlisting directly and personally in it. Other agencies, as shown before, are of great importance as auxiliaries, but they are auxiliaries only, and should be ever looked upon simply as such; while men, suitable, qualified men are ordained of God to be the very bone and sinews of the enterprize.—Men, and men only are wanting, to accomplish the work. Could the American and other missionary Boards obtain suitable men to enter the foreign field, their operations might be soon enlarged to an extent, bearing some proportion to the magnitude of the work; for funds, and ships, and other helps have always been, and, we believe, will always be furnished, sufficient to carry out and sustain all the men they can send forth. And it must be so, inasmuch as every additional missionary they send out excites an additional degree of interest in the churches, furnishes ground for a new appeal, and in reality brings into the treasury the means of his own support. The machine is a self supporting one. Does any one doubt this? let him visit the former neighborhoods and acquaintances of some of the older missionaries—let him go to those churches where the names of Hall, Parsons, the Newells and the Judsons are embalmed in the sacred recollections of every Christian bosom, and he may easily satisfy himself. But while ministers sleep on this subject, the churches will sleep: and while ministers are wanting, to go abroad, all is wanting.—The machinery has no main spring; the spirit of the work dies, and the pall of death continues to rest upon the heathen.

But where are the men to be obtained to go abroad and proclaim pardon and eternal life to every son and daughter of Adam? O America, land of Immanuel, land of revivals, land of pious youth, land of ministers, colleges and seminaries, land of pure christianity, our imploring eyes have been directed to thee for men to carry the conquests of the cross over every nation, but where are they? We hear not of their going, or being about to go. The news we hear is of a far different character. In a letter recently received from the Missionary Rooms in Boston, is contained this language, "Alas! what shall we do for men? We greatly need as many as fifty ordained missionaries, to say nothing of school masters, to send forth to various fields this very autumn, and we have not more than FIVE or SIX!" Another still later from the same source says, "We wish to send forth this present year as many as eighty or ninety missionaries, to various fields, and have but FIVE or SIX!" Letters also from Princeton and Auburn inform us that the missionary spirit in those institutions is lamentably low; and indeed we should judge so,

from the numbers that have gone out from them to foreign lands. And Mr. Abeel traveled through the length and breadth of the land in search of men to go to China, but did not obtain even six! O how it sickens the heart to receive such intelligence as this? It would seem that even the few streaks of light which a year or two ago flashed across the sable clouds that lower over the nations, have vanished away, and consigned them to the prospect of blackness and darkness forever.

Could sorrow enter heaven, heaven would weep to see the messengers of life educated, commissioned and "fitted out" "to preach the gospel to every creature," and in "all the world"—all, or nearly so, clustering up together in one or two corners of the world, where forsooth the "lines have fallen to them in pleasant places," defrauding millions of their fellow men of that salvation which is theirs by purchase and by promise, and with one consent abandoning them to cheerless wretchedness, both in this and a future world. O is this the genius of christianity? Is this the fruit of American revivals? And has Apostolic zeal and Apostolic example forever gone into oblivion?

Brethren in the ministry, we address ourselves to you. Can such a state of things fail to make your heart and your very bones ache? It is often said that angels must look down with astonishment at the conduct of impenitent men, who have both eyes and ears, but their eyes are so blind that they cannot see what is for their eternal good or harm, and their ears are so heavy, that they cannot hear. But what must be their astonishment when they look down upon the ministry of the present day? Of infidels, it is expected that they will throw around them destruction firebrands and death, and that the impenitent will set at nought the councils of the Almighty. But it would not be expected that those who have themselves tasted of the joys of Christ's salvation, and are divinely appointed in his stead to offer them to all the world, should, knowingly and deliberately practice a spiritual fraud of such fearful magnitude, aggravated too by 1800 years standing, upon the souls of the heathen, and yet not appear to be sensible that any thing serious is the matter. It would seem that all things are now ready for a general and powerful engagement of the whole moral power of the church, for the conversion of the world, but the main instrumentality—the ministry.

Commerce, with an energy and an enterprize far surpassing that of Christian benevolence, (with shame be it spoken,) is spreading her canvass on every sea, and coasting along every shore, with a speed and a despatch that almost brings the ends of the earth together, and affords facilities, hitherto unknown, for conveyance and communication to and fro with distant nations; so that whosoever will may run and scatter the seeds of life in whatever direction he chooses. Even China, so recently regarded as wholly inaccessible, is found to be stretching forth her imploring hands for the bread of life, and the way is fast preparing to roll the chariots of salvation to the doors of her very palaces. In fact, where is the nation that is not capable of being operated upon by the sword of the spirit, were there men ready to wield it?

Brethren and Fathers, we repeat it: All things await your personal enlistment in this blessed warfare. The silver and the gold are ready to

support you; ships are ready to convey you; the winds and the seas are ready to take you in their arms and bear you to whatever point you desire; companions are ready to accompany and comfort you; Heaven is ready to smile upon you; the Master is ready to go with you, and the heathen are ready to hear your message. But you, *you* are not ready. And why not? You cannot be ignorant of the condition and prospects of the heathen, without being ignorant of your Bibles, and most culpably negligent of what has been published in regard to them. You cannot—if what we have said under another resolution be correct—plead the claims of our own country as a reason why you do not go abroad. Such a plea will not stand in the judgment. Neither can you plead your disqualifications for missionary service; for if you can preach the gospel at all, you can preach it to the heathen. We are therefore driven to the painful conclusion, that the slow progress of the gospel among the heathen is mainly to be attributed to the unconquerable unwillingness of ministers to engage in the missionary work. All other instrumentalities have been ready at hand for ages; but ministers have failed, as a body, to take hold of the work. They have shrunk back from the self-denial and self-consecration which the work requires, and cared more for home and friends and ease and learning and fame, than they have for the honor of the Redeemer and the souls of their fellow men, who are living without God and hope. Therefore century upon century has rolled away, while unbroken darkness has brooded over three fourths of our race. Is this uncharitable? Is it severe? Is it not undeniable matter of fact? Let the conscience of every minister of the gospel whose eye may glance upon these pages, give the reply. It is an unwillingness, we repeat it, on the part of the ministry, as a body, to do as did their Lord and his Apostles, take up the cross and bear it with all its dangers, hardships, honors and glories too—it is this unwillingness on the part of the ministry which holds the world in bondage.

Can any one regard this as the sudden outbreaking of an intemperate zeal? If it is, then we entirely mistake the design of the gospel and the duties of the ministry. No; these are the words of truth and soberness; and if they are not felt to be such now, they will be before the millennial morning will ever dawn upon our wretched world.

But if these things are so, what a mountain of guilt and reproach rests upon the ministry? If the duty is mainly theirs to see that the heathen have the gospel, then the guilt is mainly theirs if they have it not. And what guilt can be more terrible and unmixed, than knowingly and deliberately to disobey Christ? How do we measure guilt, but by measuring the importance and bearings of the command disobeyed? But in this case the human mind falters in the attempt to grasp either the one or the other. It can only cast a vacant, frightened stare at the bottomless, boundless ocean of guilt that stretches far and wide before it, when contemplating this subject. One would think that the heart of every minister who knew his duty but did it not, who could, but did not go to the heathen, would be torn by the arrows of the Almighty, and that a fearful looking for of judgment would haunt his dying bed.

4. Whereas, twenty of the twenty-eight missionaries now at these islands were encouraged by professors in Theological Seminaries, presidents of Colleges and other ministers, to dismiss the thought of becoming missionaries to the heathen, and stay at home; and whereas the number communicated to this meeting who thus advised them amounts to sixty-two, it is of course evident that this is a prevalent practice,—and, therefore, Resolved, That all who use such influence, are guilty of the blood of the heathen.

Our Fathers and Brethren will not, we trust, regard the above resolution as evidence that we cease to honor and love them; but will, on the contrary, find in it a tribute of respect to their ministerial vocation, which requires them in their efforts to save men to resemble Levi, "who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children."

The inquiries which have been made in reference to clerical influence, operating to obstruct our missionary course, have developed nothing to surprise a reflecting mind. It is not surprising that men, who regard the United States as the field of highest promise for their own labors, should feel reluctant to advise others to exchange it for a foreign country; and that while they look with interest on the world's conversion as a whole, it should be difficult to bring the claims of the heathen to bear upon individuals. It is easy to give one's high approbation to the missionary enterprize, and to commend the self denial of the Lord Jesus, who became poor for us, and to find in Paul the highest style of a Christian, while he does not himself imitate their example. How shall such a man assist others to imitate them in this particular? One deliberating on his duty to abstain from strong drink will not, generally speaking, find his convictions strengthened, by consulting him who still indulges in the use of it. Nor will he who can, but does not become a missionary, recommend to much purpose that others become so. True, proper counsel may be given to another, by one who does not himself follow it. Men may enjoin repentance on others, while their own hearts are unbroken; and temperance, while they indulge in drinking; and they may recommend missions to others, while they themselves stand aloof. It is, however, worthy of remark here, that the preaching of such men becomes less and less pungent, as the circumstances calculated to give force to what they say are more favorable. For example; a private interview is better adapted to impress one with the duty of immediate consecration of the heart to God, than a sermon in the great congregation; and pastoral labors with an individual in private are peculiarly blest, when the pastor himself feels deeply interested in the subject of conversation. But if one preach to display himself, and a hearer should be awakened and ask counsel, the result would be to assuage his alarm. So if one advocate missions as a popular theme, and an individual, inquiring after duty, visit him for pri-

vate consultation, the effect will be to moderate the flame which is kindling in his bosom. It is a law of our nature, that the nearer we come in contact with a man's heart, the better we shall feel how it beats, and the more shall we be influenced by the emotions which fill it. The fact then, that sixty, who advocate missions in general, recommend that the individuals who consult them should not themselves engage personally in missions, will surprise us less on reflection, than at its first announcement. A writer in the Apocrypha says, with much common sense, "Consult not with one that suspecteth thee; neither with a coward in matters of war; nor with a buyer, of selling; nor with an envious man, of thankfulness; nor with an unmerciful man, touching kindness; nor with the slothful, for any work."

It may be ordinarily expected, that the officers of Colleges and Seminaries, and settled ministers, will dissuade young men from going abroad at the same time that they commit the world's conversion to the rising generation! They will not directly object. If one inquire, "Shall I become a missionary?" they will insist that the cause of missions is a worthy one, but that all cannot and ought not to engage in it. There are promising and important fields open and opening in our native land; the men who have the tongue of the learned and eloquent, are especially adapted to our country and times. "You should," say they, "weigh the matter well; perhaps others of a more plodding nature, and dry and husky manner, would answer equally well for the heathen. Influence and talents are a precious gift, to be appropriated in the best possible manner." With further remarks, the subject is commended to his prayerful consideration. The young man departs, flattered with the kind thoughts of his instructor and guide, concerning his adaptedness to labor in his native country,—a point he would gladly have magnified, till he may safely remain in it. Such a conference is grateful; a leaven likely to work,—a seed quick to spring up and grow. By and bye they meet again, and the instructor says, "I have a letter from the church in ——, and they wish a minister, and should you, upon due deliberation, decide not to leave your country, I should take pleasure in recommending you to that church and people." Is it not to be expected that he will yield to the application, and the heathen in this way be left to perish? If so, where is their blood?

So also, when a young man has a call from a church, and asks counsel, "Shall I hearken unto them, or shall I forbear?" It will perhaps be replied, "They are united in this call; it may be the voice of providence—the voice of God to you, and it is not safe to resist him that speaketh." The young man will probably yield himself to this advice, for it meets his own wishes. He would fain hope that the Lord speaks to him through that church, though complying with its call is opposed to the revealed will of Christ, requiring his gospel to be preached to the heathen. In this way the heathen are left to perish, and where is their blood resting? Is not a portion of it with those masters in Israel, who do not themselves enter on the missionary work, but hinder also those about to engage in it? Reverend Fathers! we speak as unto wise men, judge ye what we say.

The following are a few examples, among many which might be presented, of an influence hindering young men from being missionaries to the heathen, so that few withstand it from year to year.

"While passing," says one, "from New York towards Philadelphia in a steamboat, I fell into conversation on missions with a number of the passengers, among whom were several ministers and candidates for the ministry. The conversation was interesting, and it was hoped it would be profitable. At length the company was joined by the Rev. Dr. ——, a member of the Board. He spoke pleasantly on the subject of missions, but remarked, that, on that subject as well as others, young men were very likely to become enthusiastic, and needed to be cramped a little.—The impression on the minds of all was, that he thought foreign missions were occupying too much attention."

"When at Princeton, N. J." says another, "after having determined to become a missionary, I was visited by a clergyman from the Mississippi valley, who spent a great portion of two days in endeavoring to show me that the claims of that valley upon me were so great, that I ought at once and forever, to abandon the idea of carrying the gospel to the heathen. Another clergyman in the same valley wrote to me, at length, arguing that I was peculiarly adapted to labor there, while persons of New England were as suitable ones for the missionary service as I. Having, as he supposed, proved that I ought not to be a missionary to the heathen, he closed thus, 'But I would not throw a brush in your way.'"

Another says, "Not a year before I left the United States, I had the privilege of listening to the plea of an excellent man, who is eminently devoted to the West. He said, 'The world is our field, and you, brethren, must look at the whole world, and select that portion of it where you can do most for the salvation of the whole. I suppose some of you intend to preach the gospel to the heathen. If this is the case with any, I would not, for the world, do any thing to alter their decision. If therefore, brethren, any of you have decided to become foreign missionaries, you will not regard my remarks as addressed to you; while I present some reasons to show that those who are undecided can do more for the salvation of the world, by laboring in the valley of the Mississippi, than they could in any other field. By going there, you may do much in a short time. By going there, you may be the means of raising up a church, which will send forth and support many foreign missionaries." This was at Andover. The same agent at Princeton Seminary became so earnest as to assert, that in his opinion, it was the duty of every student then in the Seminary, to labor in the Great Valley; and if it were possible that one hundred students of theology, who understood well the English language, and were adapted to labor in the United States, were assembled in China, it would be the duty of all of them, could means be obtained, to *return* to the Mississippi valley. We ask, in view of such statements, how the heathen world can be saved, if young men, not only need not go, but those who have gone, should return? And if such views dissuade young men from going, does not the perdition of the heathen rest, in no small degree, on those who employ such arguments?

5. Resolved, That as example is better than precept, those ministers in our country who are more especially engaged in arousing the attention of the churches to the missionary enterprize, can in no way so effectually promote the object, as by becoming themselves foreign missionaries.

In examining missionary reports, we see that a considerable number of men are employed in managing what may be called the home machinery of foreign missions—in traveling among the churches, visiting ecclesiastical bodies and Theological Seminaries, organizing and managing the various concerns of missionary societies, &c.; and this class of persons is supported by the churches at no inconsiderable expense. The object is, to excite a missionary spirit in the churches, awaken sympathy in behalf of the heathen, collect funds and turn the minds of pious youth to the missionary work. But the question is, *do these men take the most direct and effectual way to accomplish their object?* Is there not a better way? Let us look at it. Mr. A. is an agent of the Board, and as such attends a meeting of the Synod of Pittsburgh. He there makes an animated and eloquent appeal in behalf of the heathen, and a happy impression is produced. Some feel on the subject, and resolve within themselves to do more than they have done for the heathen. Others talk of going on missions, if it were not for their families, their ages, or their peculiar circumstances. It may be too, if the matter is urged, that the Synod will take some new order on the subject; a resolution or two may be adopted in reference to it, and the ministers will return to their people and each one preach a missionary sermon. But how much is usually gained by an effort of this kind towards the conversion of the world? A slight and ephemeral interest in missions may be excited; the contributions of a few churches may be temporarily increased, and some may pray for the object for a season with unusual fervor; but the poles are not wider from each other, than such an effort is from that which should be produced on the minds of Christians in reference to the unevangelized part of mankind, neither is the "early dew" greatly more evanescent than such an impression.

But the business of Synod closed, agent A. crosses the river to Allegheny Seminary, with a view to lay the subject of his agency before the students. He urges home upon them, with his wonted zeal and power, the claims of the heathen; draws such a picture of their ignorance, misery and degradation as to excite the sympathies of every heart, and speaks in fearful terms of the guilt of ministers, in refusing to obey the last command of Christ. He goes also to the private rooms of the students, and accompanies them on their walks, in order to feel their missionary pulse, and pinch their consciences on this subject. But any one can see that all the while the agent is beating against a head wind and a tremendous current, and he must possess no ordinary skill in this species of navigation, to make any progress. The native selfishness of the human heart is not in his favor, and the entire influence of his own example sets hard against him. Every home thrust he makes, is liable to be

thrown back at himself. Every appeal that goes forth from his lips must grapple with a powerful nullifier in the bosom of every student, while they can with propriety retort, "Physician, heal thyself;" and the object presented, after all that may be said, is of no more importance to the students than it is to the agent. If it demands their personal enlistment, it demands his. The result is, that none of the students resolve to go on an embassy of love and mercy to the dying heathen, through agent A's. persuasion. They love the cause of missions, and acquiesce in the sentiment that the missionary crown is the brightest and noblest of all diadems, but they cannot aspire to it. They will do all in their power at home to forward the cause, just as the agent does. But if it is tolerable for him to remain at home to plead for the heathen, it is no less so for them. Here the matter ends.

The agent next appears before one of the largest congregations in the city with the same object before him. He has a warm heart and an eloquent tongue, and preaches a thrilling sermon on the subject of missions. But what is the amount of his success among these various classes of Christians? Just such as might be expected. Some information is circulated in regard to missions, a degree of attention is excited, and a trifling sum of money, compared with the object, is brought into the Lord's treasury, to support the gospel among the heathen. This is, in amount, the success of all our missionary agents. Now is this accomplishing the object that needs to be accomplished? Is a trifling sum of money, and the prayers of the churches going to convert the heathen? No, never, while effects must proceed from appropriate causes. Our missionary agents fail entirely in obtaining the main thing and almost the only thing needful to carry on the work, viz: *men to enter foreign fields.* And they must fail, so long as they say to others, "This is the way, walk ye in it," but do not walk in it themselves.

He that hath ears to hear, let him hear, and we will suggest a more excellent way. Let our agents, those recruiting officers in Christ's army, themselves buckle on the armor and take the foreign field, if they would bring out the united strength of the churches, to bear down upon the undisturbed empire of Satan.

Take a brief illustration. On a cold and bleak winter's evening, a child in agent A's. neighborhood is missing. The family is in deep affliction, and all the neighbors, Mr. A. among the rest, are assembled to show their sympathy for the weeping parents, and to do what they can to find the little wanderer. But Mr. A. holds the highest rank among them all for vigor of body, active enterprize and pure benevolence, and the eyes of all are turned to him for direction and example. Now what part will he act on this affecting occasion? Will he attempt to do his part by proxy? Will he show his sympathy for the afflicted family, and his compassion for the object of their grief, by exhorting his neighbors to turn out and search for the child amidst the drifting snow, while no reason whatever appeared why he may not himself as properly turn out as any of them? His exhortations and appeals, though eloquent as those of Cicero, and powerful as those of Demosthenes, if not absolutely insulting to his neighbors, would certainly come with an ill grace from him, so

long as he took care to keep near the fire-side. He would be looked upon as one of those who say and do not; who say, "Be ye warmed, and be ye filled, but give not those things which are needful for the body." If any should conclude to go forth and brave the rude blast, there is reason to think it would be more from the impulse of their own generous feelings, than through any thing Mr. A. could say. But let him take another course, and instead of saying to others, GO, say, in all the earnestness of a yearning heart, "COME, let us to a man go forth; the child must be found, if possible, before we sleep." How different would be the effect! How happy! Every heart would respond Amen, to such words, supported by such an example. And if the child were not saved, it would not be for want of the utmost efforts of all present. The application of this is too obvious to need any more words.

But it may be said that experienced agents and secretaries must remain at home, in order to sustain operations abroad. They cannot be spared. There must be recruiting officers and commissaries at home, or the army on the line will suffer. True, but if all are recruiting officers and commissaries, there will be no army to support; and moreover, no recruiting officer can hold a commission, who will not hold himself in readiness to be drafted to the field of action at any hour. But in the warfare in which the church is engaged, if our tactics are correct, the way to obtain resources for the war, both men and means, is for every officer to set his face directly for the battle. Let no one be contented with a home commission and half pay, while the forces abroad are so weak and the enemy so powerful. Let no man be held at home by an agency or secretaryship, while those who go to the heathen are so scattered and few. Let no one imagine that he can arouse the churches to the missionary work, or persuade men to go abroad, by appeals, arguments or demonstrations, unless he himself is aroused and persuaded by them to go.

But let us return to agent A. Suppose he should give up his agency, and resolve to become a foreign missionary. In this character he appears again before the Synod of Pittsburgh. O how different the feeling towards him. He has no labored sermon or formal address now to deliver before his fathers and brethren; and he needs none, for his circumstances speak forth the truest eloquence. Should he only repeat the laconic remark of an eminent missionary now gone to his rest, when about to leave his native shores, "Fathers and brethren, I am going down into the well, now you hold on to the rope," even this would leave a deeper and happier impression than all his appeals as an agent. Formerly, he was as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; but now, his actions utter "thoughts that breathe and words that burn." He now has every advantage. Why? The reason is given in the resolution; "example is better than precept." The fact is, the man is now going, actually going to the heathen, (a thing so strange that his friends can hardly realize it,) while before he only exhorted others to go. That was speculation, this is matter of fact. That was talking, this is acting.

We may imagine him also to go to the Seminary and address the same class of students as he did when an agent. But how different the impres-

sion here also? There is no escaping his home thrusts or bold conclusions now, as formerly. He is not now looked upon as a mere "finger-board," pointing to the way but not walking in it—not as one who says, but does not; but rather as one whose high and holy principles are beautifully illustrated by his conduct. There is no resisting the influence of such a character. The students feel at once that every appeal he makes has a point to it, and barbs upon it, and goes to the heart. And when he appears before the great congregation, or in the private circle, the effect is the same. His circumstances and his actions speak. The attitude in which he stands before the churches, removes him out of the reach of suspicion, and calls forth the sympathies and co-operation of many hearts before entirely indifferent to his undertaking.

What we have to say on this point then, is briefly this, let *men*—agents, secretaries and others, go abroad in sufficient numbers, and the churches will come up to the work, and comparatively few agents will be needed. And the necessary ones will be found of the very best kind, in those whom Providence has discharged for various reasons from the foreign service, and who can testify to what they have seen.

6. Resolved, That we approve of the sentiment expressed by one at the last annual meeting of the Board, viz. "That if the Board had the moral courage to enter on their minutes this resolution, "We will ourselves go to the heathen," it would hasten the conversion of the world five centuries;" and it is our opinion, that, if the Board would act up to the spirit of this proposal, they would hasten the conversion of the world incalculably more than they will by any services which they can perform at home.

If a dark tract in immensity were to be enlightened by the existing heavenly bodies, the SUN must not say to Mars, "Go thou;" nor Jupiter to one of his moons, "Go thou;" nor Saturn to his belts, "Go ye." The satelites would respect the wisdom of their centres too much not to imitate their example, and the centres respect themselves and their Maker too much, to commit the thick darkness to the lesser lights. The powerful kings of day would themselves move thither, encircled with planets and comets, moons and asteroids, without number.

Thus also, on earth, when the emperor goes to the battle, the whole army follow after. So, likewise, in the religious system, *when the good and the great themselves go to the heathen*, the conversion of the world will be hastened. The whole community will awake; they will believe the work of missions to the heathen is an important one, and they will enter on it. The young men in Colleges and Seminaries will decide to go, when the presidents and the professors do; and the younger brethren of the settled ministry cannot excuse themselves, when the fathers cannot.

It is unspeakably desirable that the members of the Board themselves

go to the heathen, that thus a decisive blow may be struck to demolish a system of caste among Christians, which hinders the progress of the gospel more than the castes of India. For instance, if a man is settled, he is exempted from going himself to the heathen.

If he has a family, he is exempted from going himself to the heathen.

If he is specially adapted to be useful at home, he is exempted from going.

If he has not gone till he is thirty-five or forty years old, he is exempted from going. He is not among that class of men to whose personal efforts the conversion of the world is supposed to be committed. The command of the Redeemer does not reach him, nor the groans of the heathen; he washes his hands, and says, "*I am pure from their blood, let the* YOUNG MEN *see to that; those who are without children, without a congregation, without a college, without a seminary, without great prospective usefulness.*"

We earnestly pray that the members of the Board would, by going forth themselves, abolish these distinctions, these traditions of men. They have no more place in the Bible than the caste of the Hindoos. They do not accord with the spirit and conduct of the Apostles. One only of thirteen remained in Jerusalem,—twelve went abroad. The maxims of which we speak did not hinder them, as they do Christians now; they did not, as now, interpose a great gulf between the gospel and lost nations. Such maxims must not influence the church, if she would teach all nations; because under their influence missionaries cannot, to any great extent, be obtained. Few of the young will go; and these few will, by the time they reach the field of their labor, begin to have families, or begin to be old, and slide into *some one of the classes on which the heathen have no claim!*

Reverend Fathers and Brethren! We earnestly pray that the resolution, "WE WILL OURSELVES GO TO THE HEATHEN," may be *passed* by you. The life or death of thousands and millions, we believe, depends on your adopting it. The spirit of it must be acted on, as the salvation of the world is important. It must be acted on, as Jesus is worthy of the travail of his soul. It must be acted on, as you would be pure from the blood of all men.

We cannot too earnestly pray, that the members of the Board may feel and act in this momentous crisis; that they would arise and go; for the obstacles in their way are so great, that their overcoming them could not fail to give a strong impulse to the churches, and facilitate, incalculably, the progress of religion at home and abroad.

Let the members of the Board go themselves to the heathen; it would help to fulfil the text, "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Let the members of the Board themselves go to the heathen; it would produce a convulsion, a moral earthquake; it would open the windows of heaven, and break up the fountains of the deep; the sea would retire, and Jordan be driven back, the mountains would skip like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest; thou Jordan, that thou wast driven back; ye mountains, that ye skipped

like rams, and ye little hills like lambs? Tremble thou earth, at the presence of the LORD, at the presence of the GOD of Jacob, who not only turned rock into standing water, and flint into fountains of waters, in the days of old, but who makes a new and better thing, THE MEMBERS OF THE AMERICAN BOARD APOSTLES TO THE HEATHEN!

7. RESOLVED, That the present popular doctrine of committing, in a great measure, the work of missions to the rising generation of ministers, is entirely delusive, and tends to keep the heathen world still in bondage; since it is unreasonable to expect that the youth, who shall be brought forward, will be more influenced by the exhortations than by the example of those who are engaged in training them, and with whom they may be conversant. Resolved, notwithstanding, that pious youth in Colleges and Seminaries, be urged to stem the tide of unfavorable influence exerted upon them by those already in the ministry, and that their obligation to be missionaries is increased, rather than diminished, by the delinquency of others.

IT is not possible for the coming generation to discharge the duties of the present, whether it respects their repentance, faith, or works; and to commit to them our share of preaching Christ crucified to the heathen, is like committing to them the love due from us to God and our neighbor. The work of missions may be left to others, but each one must be responsible for his own neglect. The Lord will require of us that which is committed to us.

Again; the transfer, if it were possible, is not safe. We need for ourselves the blessings promised to the benevolent. We need for ourselves, to forsake all things for Christ, to count all as dross for his sake, and to allow nothing to prevent us from preaching his unsearchable riches to the ends of the earth. We need to do these things, lest we fail of eternal life. The present generation can preach the gospel to the heathen. The men are already educated. Other means are ready. God requires it as a present duty. Why then do the churches commit it to the young? It is unsafe, an injury to souls in Christian, as well as in heathen lands. Would not Paul have been a cast away, had he been disobedient to the heavenly vision? And Peter, would he not have denied his Lord again, had he refused to preach to the family of Cornelius? What was I, said he, that I could withstand GOD? What are we, of this generation, that we should commit to our sons and daughters the world's conversion? It should not be, unless we are prepared to surrender our hope of personal salvation; unless we are ready to give a quit claim deed to all right and title to an inheritance in heaven.

Again; It not only endangers our own souls, to commit the missionary

work to the young;—*it is leaving most of the present generation of the heathen to perish!*

Before the young men and women can be sought out, and consecrated, and educated, and sent, half a generation—three hundred millions—will die.

Again; The substitutes which are counted on, it is to be feared, will not be obtained.

The past history of missions favors this apprehension. The world has long been under the influence of this scheme, of committing the heathen to the next generation. It is the way our fathers have done; they left it to us. The present history of missions leads to the same conclusion. Only a few—probably none—are actually prevailed on to go by parents who withhold themselves. Men will still resemble their fathers. The young Ethiopian will not be white, though the parents enjoin it; nor the young leopard without his spots, though the old ones advise it; nor will the young bramble bear grapes, merely through the recommendation of the parent stock. The children in Sabbath schools, academies and colleges will not, by the advice of their parents, become missionaries. They will be ministers at home, presidents, professors, candidates for the West, members of the Board, men to make speeches, editors, and MEN TO LAY THE CONVERSION OF THE WORLD ON THEIR CHILDREN! The doctrine, committing the world's conversion to others, must change, or the course of nature must, or the present generation of youth will not be Apostles. It may be said that God can dispose them to be. And so it may be said, that he can dispose the trees and stones to be. We may hope that the coming generation in Africa will be an intelligent and religious race, almost as well as that the coming generation in America will be a missionary race, if the doctrine under consideration continues to prevail.

If the churches are prepared to give the conversion of the world to God alone, let it be so understood. Let them give it back to Him, not transfer it to their children, among the rubbish of their estates. Let them not say "Here, my children, is a world of heathen souls, among other things left us by our ancestors, for whose salvation we have found neither time nor heart, and we leave it for you to dispose of as you may be able." God will not crown this mode of operation with his blessing. Though Moses and Samuel stood before him, his mind could not be to it. Though Worcester, Evarts and Cornelius were back again, it could not be. It is delusive to expect success from it, under the present arrangements of the Divine government. The doctrine keeps the world in bondage; it has done so, and will, as certainly as that the sun will give light by day, and the moon by night. The missionaries who may go under the prevalence of such a doctrine, are few; they are merely exceptions to the general law.

Missionaries among the heathen build yards about their houses, to prevent their children from having intercourse with the natives, lest they should imbibe their spirit, and imitate their deeds. If the youth of America are not walled off from the spirit and example of their parents, and the Christian community, they will imbibe their spirit, and imitate their conduct.

Every broadway, avenue and lane, in which honor, influence and usefulness walk now, will be open to them; the great West will be the great West; the East, South and North will invite them; similar motives will grasp and bind them; and the poor heathen are left to be cared for by the next generation; in other words, are left to perish with an everlasting destruction.

The impression that we are converting the world by purposing to train others for it, is extremely insidious; so much so, that it finds its way into the views and plans of almost all in our country; of those even, who feel most deeply interested in missions, and who stand in the watch-tower. Any one may be satisfied with the justness of this remark, by reading the concluding passages in the Report of the American Board, for 1835. For while it contains much to be approved and commended, we are pained to find in it no intimation that it is the duty of any already in the ministry to become missionaries, but that the laborers are yet to be found among the young. The following paragraphs are from the report:

"The work now remaining to be performed by each church, of searching out young men from its bosom and conducting them forward to the ministry ought to have been done ten or fifteen years ago. But from want of foresight, the candidates are now to be found, and a ten year's course of education to be gone through, when the men, all ready for the service, are actually wanted at this very hour. Owing to this neglect, the progress of Christianity among the heathen must be retarded, nations of idolaters be left to continue such, and all the blessings of gospel light must be withheld from millions of the human family, till the messengers can now be found, and qualified, and sent forth. Surely, then, there should now, at this late period, after so much criminal delay, be no further procrastination. The trumpet should be blown on every high place of Zion, and the call made, WHO WILL GO FOR US?

But what is the church actually doing, even now, to raise up the thousands of missionaries who ought to be sent into the field during the next ten years? Is she not permitting things to take pretty much their own course, without great effort, or anxiety, or thought directed to this vital point? Every one who honestly pleads this cause, is authorized by the Lord Jesus to enjoin it upon the churches to bring forth the young men as workmen in this vineyard; and to enjoin it upon the young men to come forth, and consecrate themselves to this work. Why should there not be a day of solemn fasting and prayer appointed by each church, in view of the guilty and perishing condition of the world? Why should not each church take into sober consideration what is its proportion of the men requisite to evangelize the world? Why should not the minister, the elders and deacons, or other approved and judicious persons, meet by appointment and look over the church catalogue and select the specific number from those young members who possess the fundamental gifts and graces? Let them be the brightest and holiest sons of the church. Let them be assembled in presence of the church and the church's Head, as were Barsabas and Matthias; let them be prayed over, conversed with, and their spirits raised to the claims and dignity of their high calling; and let them there, before the altar, consecrate themselves, and be consecrated by the church, to be her representatives and Christ's ambassadors, to publish salvation to the heathen.

What a meeting would that be in the eye of earth and heaven! how apostolical! how Christian!—Does any church fear being weakened by such a draft made from her ranks—such a holy conscription? Must we not believe that the very burnings of Christian zeal which should inspirit

her to such a measure, would add incalculably to her unity and strength? And would not the special presence of God, which would be invoked at such a meeting for consecration, hover over her, and be the cloud and the fire to protect and guide?—better than bulwarks,—better than sons and daughters? Must we not suppose that with such a church the Holy Ghost would dwell to edify and comfort; and that on it the heavenly rain would come down, multiplying converts like the drops of the morning? How surely would such a church be like a tree planted by the rivers of waters, bringing forth her fruit in its season; her leaf also should not wither, and whatsoever she should do should prosper!

It will fatally retard the progress of the gospel over the world, to leave the work of obtaining missionaries to the slow action of education societies and agents, or to the influence which can be exerted over young men by general appeals. The individual branches of the church must feel a responsibility and themselves perform an important duty; the whole must be taken up more in detail; and the appeal must be carried to the consciences of individual young men, and they be made to feel that the questions, in what manner, and to what extent, they will obey the last command of Christ, are questions which they must personally, and in the fear of God decide. Christians must look forward further, even than this; and parents must begin early to instruct their children on all the parts of the missionary work, and train them up for bearing a part in it;—teach them to regard the conversion of the world to Christianity as the noblest work in which they can engage, and to burn with zeal to be qualified for and engage in an enterprise so benevolent and honorable. Parents can, in their hearts and in their prayers, consecrate their children to this cause, and make them feel how little the endearments of blood, and friendship, and home, are to be regarded, in view of the command of Christ, and the rescue of the nations from death in sin and wo.

Will not ministers and churches then, bring forth their choicest spiritual children, and consecrate them to the ministry? Will not fathers and mothers bring forth their beloved sons and daughters, and give them back to the Lord? Young men and young women are not their own; they are bought with a price; let them, therefore, glorify God with their bodies and spirits which are God's."

The objection which lies against remarks like the foregoing, is not that the young men are called upon to consecrate themselves to the cause of Christ among the heathen, but that the work should be given so exclusively to them. It seems to us that the claims of our Lord Jesus Christ extend also to the middle aged and the old; and that it were better to say, that the nations must be left to perish for several years to come, while the young are in training, not so much for want of foresight, as because THOSE ALREADY EDUCATED ARE NOT DISPOSED TO GO.

Again; Those who *honestly* plead the cause of missions are authorized and commanded to bring THEMSELVES to the work, and if they fail to do so, they fail to be honest. Thou that sayest to another, "Stay not at home," dost thou stay at home? Thou that makest thy boast of the law touching missions, by breaking it dishonorest thou God? And is not his name blasphemed among the Gentiles through you?

Again; If it be *Apostolical* for the ministers, elders and deacons to consecrate the *young men*, how much more—how actually APOSTOLICAL it would be, were they to CONSECRATE THEMSELVES; and how copious would be the shower of blessings to crown such churches; better not only than sons and daughters, better also than elders and fathers.

Again; We heartily wish that parents would early instruct their children on all parts of the missionary work; teach them to regard it as the noblest work in which they can engage; and to burn with zeal to engage in an enterprise so benevolent. We do indeed wish parents would make their children to feel, how little the endearments of blood and friendship and home are to be regarded, in view of the command of Christ, and the rescue of nations from death in sin and wo. These things are devoutly to be wished. But the hope of them is a forlorn one, so long as parents contradict their instructions by their example; so long as they do not believe what they teach; so long as they do not think the missionary work the most honorable, benevolent and noble; so long as the endearments of blood, and friendship, and home are esteemed by them too important to be surrendered for the command of Christ, and the rescue of nations. Such is the general fact with parents—such their feelings. How shall they teach their children? Can they teach them? Will they teach them? Of twenty or more young men at Andover, who were at the same time agitating the question of their duty to become missionaries, ALL BUT TWO WERE OPPOSED BY THEIR PARENTS, AND THESE TWO WERE THE SONS OF WIDOWS. Parents in the church, who have professed to forsake all for Christ, have been known to affirm, that they would sooner bury their children, than that they should be missionaries. The churches, and their overseers also, dissuade young men from going, and will parents urge them in despite of all this? The ordinances of heaven can as soon be disannulled, as that parents who withhold themselves, and are encouraged in it by their pastors, should prevail on their children to go. If their children should go, it would be in spite of the counter current of kindred and blood; it would be because Everlasting Strength takes them by the hand, and helps them to stem the tide of parental, pastoral, and fraternal influence, which sets against them like an overwhelming flood.

We pray for the young men. The Lord give them ears to hear his voice, and hearts to feel that they are not their own. The Lord prevent them from holding themselves back, and from being held back by others. May they become another generation; altogether a right seed; valiant for the truth; burning with zeal to honor God both by saying and DOING. We write unto you, young men. Glorify God. Be the salt of the earth, the light of the world. Shine more brilliantly, if others are under a bushel. Your obligation to preach to the heathen is increased and not diminished, by the failure of your fathers. Overcome the wicked one; be like angels, swift, and archangels, strong; awake your fathers and mothers, to aid you in the work of Jesus; wash away as much as possible the blood that cleaves to them; say to them, "Come ye with us, and we will do you good." But if they refuse, bid them farewell; ARISE AND GO, for it is your duty to obey God rather than men. Be yourselves pure from the blood of all. GIVE YOURSELVES TO THE APOSTLESHIP, and the heathen may be saved. But O! give them not to your children, *give them not to your children*,—for that would be to consign them to eternal ruin.

8. Resolved, That the common plea used by the ministry of unfitness for the missionary service is not valid; and that no prospects of usefulness at home, however great, are a sufficient reason for one's not becoming a missionary.

The missionary work is the work of the church. It was at first committed to the disciples generally, and it rests with them still. The Apostles, so far as appears from their history, were men of like passions with others, of various personal characteristics similar to those which exist among the same number of men now. They were qualified to serve God, and consequently to be missionaries; for the terms of apostleship are similar to the terms of discipleship. He who loves the Lord with all his heart, and his neighbor as himself,—he who forsakes all things for Christ, is a disciple; and the disciple who is or may be qualified to instruct others in his native country, is, or may be qualified to instruct his fellow men abroad.

The standards proposed for missionaries are not too high, unless higher than the standard found in the Bible. The danger is not here, but in the special application of the scriptural tests to the few who go, or think of going to the heathen. This distinction is unhappy. The unworthy are not thereby prevented from going, while some well adapted to the work are prevented; and many others shelter themselves under the hopeful lack of some of the specified missionary qualifications, while they are supposed to possess *ministerial* qualifications. We fear that the unfitness which is often pleaded, is merely an excuse; for they who urge it will perhaps venture to take upon them the care of Colleges and Seminaries; they overcome their modesty and sense of unworthiness to such a degree, as to occupy pulpits where the best graces of the heart and the highest powers and accomplishments of the mind are demanded. And yet, through some alleged infirmity of the flesh or spirit, they are not worthy to teach the ignorant and barbarous!

Let it be remembered, no man at home or abroad can be too devoted; no minister or missionary too well qualified. But the distinctions which are made as to fitness for *common ministerial* and *foreign missionary* work, are without a good foundation, and retard the progress of the truth. They lead many to excuse themselves who ought never to be excused. The Master hath need of many in the large field white for the harvest; men of different temperaments and endowments; men of few and many talents; men full of the Holy Ghost and of faith; and the weak in faith he receives. The hand cannot say, because I am not the head, I am not of the body.

Those who make their unfitness an excuse should weigh the subject again; they should make a trial of the service. Let them do what they can. The thing especially needed is, "a mind to the work." Who at the judgment will say, "I left the heathen to die, because I was unfit to tell them to live! I neglected the command of Jesus, because I was unfit to obey it!"

But is it not oftener true, that where unfitness is alleged, an idea that their talents exceed the amount demanded in the missionary service, is the real ground of difficulty? And are not candidates oftener dissuaded by others on the flattering presumption that their talents are of too high an order, their prospects of usefulness at home too great to be surrendered. We turn then to that part of the resolution which affirms, that *no prospects of usefulness at home, however great, are a sufficient reason for one's not becoming a missionary.*

Missionaries should be men who will do good any where; and consequently, some amount of prospective usefulness at home should not prevent them from going abroad. It will be generally admitted by the friends of missions, that the number is too large who remain with the hope of being more useful in their native country; while on the other hand it would be maintained, that in the case of many individuals, they can employ their talents to better purpose in Christian than in heathen lands.

We think, however, that no prospects of usefulness at home, however great, are a sufficient reason for one's not becoming a missionary to the heathen. Because, if it be a sufficient reason in the case of any, it might be pleaded by all; and those already in the field might return to their own land. It is not a sufficient reason, because the most able and useful men are needed in the missionary work, and because their being occupied in it subtracts nothing from their usefulness in the United States, so powerful and happy is the reaction of benevolent efforts for foreign countries.

1. If prospects of usefulness at home, however great, justify any one in not going to the heathen, *it will justify many, perhaps all, in remaining at home.*

There is no line running a boundary between men's future usefulness, on one side of which, as is supposed, several thousands are justified in standing, with one or two hundred of the less useful—the missionaries—on the other side. There are no scales in which, if one's influence be thrown and it will not turn the beam, he must then give himself to the American Board. There is no height given, to which, if a man in the United States cannot rear a pillar, he must be stationed in Bombay or Sumatra to build there. And if these measures were found, who would apply the measure to the man? If left to himself and his friends to determine, it will not be decided that his prospects of usefulness are so small in his native country that it is his duty to become a missionary. No missionary, it is hoped, has ever gone on this ground, or ever will. And if none go but such, as in the opinion of the judicious and disinterested, cannot do much at home, they ought not, on that account, to be sustained abroad; and in either case the missionary work may be abandoned. We say abandoned, for,

2. If prospects of usefulness in our country worthily prevent men from leaving it for missions, those who have left it ought to return. One hundred ministers in the foreign service might find one hundred posts at home like those occupied by one hundred other ministers there, exerting no less influence on congregations, schools, families and country. They might cast in as much salt to preserve it, and send forth as much light to illu-

minate it, and speak and do as much in favor of missions. And the circumstance that an individual has already a congregation on his hands in a heathen land, together with the time and expense of a passage home, are not to be accounted of much importance, compared with a location which affords him greater facilities for the exercise of moral power. Therefore, when one seriously affirms that, in his opinion, home affords the more promising field for his exertions, the heathen field is, of course, less promising, and missionaries have erred in entering on it, and must not continue in it, but return. And the churches must not only acquiesce in their returning,—they must require it. By their conduct they do require it. Thousands of ministers are calling foreign missionaries to come and help them toil in that field where they expect to find more pearls of great price for the Redeemer's crown, than can be found in the Isles of the South, in Greenland's snowy mountains, or India's coral strand. They do not say in words, "Come and help us." They say, "Hold on, favored of the Lord, would that I were worthy to be with you, but God hath kept me back from that honor." Thus their words, which are contradicted by their conduct. They say by their conduct, "God hath prevented our wearing a missionary crown, BY PLACING A RICHER ONE BEFORE US WHERE WE ARE."

Fathers and brethren, ought not missionaries to seek those richer crowns? Ought they not to repent for having forsaken their native land? For if, on the score of more usefulness at home, you, who are there, abide there, we, who were there, ought to have remained there. Fix your eye on a given individual—let it be yourself—he must spend his days in the United States. Why? Because God has endowed him with a capacity for great usefulness. The field of Asia is too small for his capacity, and therefore he must labor in the American Union. That is to say, The further propagation of religion at home is more important than its introduction into foreign lands; the claims of hundreds of millions in the darkness of heathenism, is less than the claim of a few millions of Christians. It must be insisted on therefore, that if prospective usefulness be allowed to keep you at home, it calls foreign missionaries back; it judges the home claim to be more ponderous than the foreign; that to preach the gospel to fifteen millions who have it already, is better than to publish it to hundreds of millions who have it not. To determine to preach in the United States on the ground of more usefulness, is to prevent the millennium, unless God make of christendom a moral sun, and station it like the natural one, in the heavens, and the nations in darkness come to the light by the earth's revolution on her axis. But on the Bible plan of running to and fro, if any men—we need not mention individuals, though we have at this moment many useful ones in our eye—if they remain in the United States to do more good, they cannot, with any propriety, urge any one to go on missions. But they can and ought, in order to be consistent, to say by their words as they do by their conduct, "THE CAUSE OF MISSIONS IS NOT AT PRESENT WORTHY."

We do not forget that this view of the subject will be objected to on the ground that both the home and the foreign field are worthy, that both should receive and do receive attention. We seem to hear you say, "We

wish well to the heathen, the cause of missions is near our hearts, and we are exerting ourselves in it." This we do not question; but would kindly commend to your consideration, whether you are exerting yourselves in the missionary cause in a way adapted to show that you feel it to be an important cause. The worthiness of the heathen world is such, compared with the United States, that you decide, individually, to continue among the fifteen millions in the United States, with eight or nine thousand ministers already there, and leave the six hundred millions to one hundred missionaries. Is that giving the foreign field so much importance that those in it are encouraged to stay in it? And when you not only remain at home yourselves, and maintain in the general that some or many should go, but when it comes to individual cases, it is found that sixty-two of you advise twenty of twenty-eight actually at the Sandwich Islands not to go, do you estimate the missionary work so highly, that we are encouraged to continue in it? And ought not the Board, the organ of the churches, if the churches deem the heathen world worthy, to be authorized in the name of the churches and their pastors, to ask for the heathen five thousand of the settled or unsettled ministers in one year? Instead of that, they ask for fifty or a hundred of the *young men* and obtain ten or twenty! And so of wealth, the *millions* are expended on trifles, the *thousands* on the world's conversion!

Fathers and brethren, allow us to speak freely. Such is your estimation of the work in which we are engaged, that none of you deem it your duty to help us in it, but we are encouraged to hope for aid from the *youth* now in the Seminaries and Colleges, and the *children* in the Sabbath Schools. And the churches under your care can sustain missionary operations for a sum many times less than they expend in either *tea*, *coffee*, or TOBACCO. We do not exaggerate. It is not necessary. The facts in the case are enough to move the hard hearts of men, and overwhelm the tender hearts of angels. MISSIONS ARE IN LOW REPUTE. True, it is said that the church should consecrate to this service her *holiest* and *brightest* SONS, but it is not supposed to be worthy of men in their full strength, the brethren and fathers. Why this, if the foreign field is as worthy as that at home? And if not worthy, why do we not leave it? We must, if prospects of usefulness are an excuse for ministers continuing in the United States; we must return, and this mission be abandoned.

3. No prospects of usefulness at home, however great, are a sufficient reason for one's not becoming a missionary, because *the missionary work requires the best and greatest talents.* The strongest and wisest will have no strength nor wisdom to spare, when laying the broad and deep foundations on which nations are to arise from ruins into a habitation for our God. The men to lift up China, whether they stand at the centre, or at the four corners and sides, need to be able men. Three hundred millions drawn strongly down will not move up lightly. So also the less populous portions of the globe. One hundred thousand Sandwich Islanders require the ablest men to transform them into an intelligent and Christian nation. It is a great error to talk of men as suitable for misssionaries, because they are less endowed than others. As if the greater and more difficult work could be performed by the weakest and poorest agents.

As if it were easier to navigate a shattered ship on a shallow, rocky sea, than a strong one in the open ocean; or to administer to the extremely sick, than to the comfortably ill; or to legislate for a South American state, than a Plymouth colony. No; more wisdom, more ability, more intellectual, as well as spiritual power is necessary for the missionary work, than for ministerial labors in the United States. If one has special qualifications for writing books for children and youth, or for communicating instruction in schools, or for holding an audience attentive to the truth which he utters from the pulpit or the hall of legislation, he is the man called to the missionary field. He is especially adapted to the work, and ought not to view such qualifications as an indication that he must stay at home.

The strongest of the Apostles went abroad. And if the word of reconciliation were committed to angels, would they hesitate on the score of their great strength? Or would one missionate more zealously in Greece than his fellow in Greenland? Or his wing be more rapid, destined to New York, than his to New Holland? Not a whit? O! if the ransom of those who feel from heaven like stars to eternal night, could only be paid, and the inquiry of the Lord were heard among the unfallen, "Whom shall we send, and who will go for us?" hold they back? No, they fly like lightning to every province of hell, and the echo of salvation rolls in the outskirts as in the centre, a light shines in the darkest dungeon, the heaviest chains are knocked off, and they rest not till all is done that angels can do, to restore them to their former vacated seats in the realms of the blest. It were only to degrade them, to allow for a moment that they stand there casting the hard service on one another's shoulders, and praying for easy and lucrative stations, and thinking the younger and weaker brethren will do for meanest spirits, while the mightiest are too well qualified, and so better employed in polishing some pillar already up in the New Jerusalem!

Brethren and fathers, the good and the strong,—that which you interpret a call to continue in the United States, the many talents, or means of usefulness committed to you, were not intended by the Master to disqualify you from obeying the last command; you will not view it so in eternity; let it not delude you now.

4. The fourth reason why persons of the greatest present and prospective usefulness at home should become missionaries, is found in the fact, that a person benefits his country as much by leaving it for missions, as he would by remaining in it.

The doctrine of reflex influence is one of unusual interest. We believe in it, and so do the friends of missions generally. It is an unanswerable argument in favor of any man's becoming a missionary. And the greater his talents, influence, and prospects of usefulness, the more like thunder does the call come to his ears. He who has one talent, makes it two by going abroad; he who has fifty, makes them a hundred. If he is to be beaten, who having one talent will not make it two, how much more he who has fifty, if he neglect to add to them other fifty. Only admit the doctrine of reflex influence—and it is admitted, it is a maxim in missions, a settled principle—and there is an end to controversy, there remains no

ground for argument; and he who stays in our country to answer it, is like the ancient sophists who labored to make the worse appear the better cause. One might as well choose for a place of safety in a thunderstorm to cling to the top of a steeple by the lightning rod, as he may choose for the place of greatest usefulness the pulpit below, if situated in New England or New York, or other favored parts of our land. The doctrine of reflex influence renders it unsafe to be located there. It places the watchmen at those posts in an attitude which no one should covet; that of allowing immortal souls to fall from their arms into everlasting destruction. They could save many heathen, without injuring their country one jot or iota, yet they do not. They might, from the same cup and basket which gives water and bread to their countrymen, quench the thirst and satisfy the hunger of the heathen, and yet they do not. They might, with the same hand that opens heaven's gate to their countrymen, open it to the heathen, and yet they do not. They know to do good, and they do it not. They prevent souls from entering in, and are like him who should cast heaven's inhabitants out. And who would desire the reputation of laying heaven waste? Who that continues at home to be more useful, does not lay it waste? The plea of more good to be done at home, in the face of the doctrine before us, is an utter absurdity—as absurd as that two are equal to four. It is a true and important doctrine, who can resist it and be innocent? It is a tremendous doctrine, adapted to produce pangs and throes and convulsions in Zion, that will not, cannot be quieted, till nations are born, and the song heard in heaven and earth that her sorrow is no more remembered.

9. Resolved, That family connections, simply considered,—as wife, children and friends,—are not a valid reason why ministers of the gospel should not become missionaries to the heathen; and that, if it be admitted as a sufficient reason in their case, it is equivalent to a decision that—other things being equal—persons similarly connected, already on heathen ground, ought to return home.

An impression exists to a very wide extent in the churches, that when a minister is once settled as pastor of a congregation, and has a family, be it small or great, he is no longer under obligation to go to the heathen. It is not expected of him. His choice is made and his lot fixed for life, so that no one even dreams of his going abroad. Whatever may have been his duty when he first entered the ministry, it is now clear that he cannot go. How can he? he has a family. It is to such that the above resolution is directed, with the hope that it may receive a candid consideration, as it aims to remove the impression mentioned above; an impression which we regard as more in accordance with a selfish and unhallowed public sentiment, than with that golden law of Christ's kingdom, "Love thy neighbor as thyself."

Let it be borne in mind that the resolution contemplates family connections *simply considered*, as being no valid reason why a minister of the

gospel may not go to the heathen. That is, if he has no other good reason for remaining at home, he ought not to remain. He ought to go.

In support of the sentiment contained in the resolution, we offer the following remarks:

1. Self-denial is one of the most important and prominent duties to be learned and practised in the Christian life. "If any man will come after me, let him *deny himself*, and take up his cross and follow me," may be put down as the very first lesson to be learned by the followers of the Lamb. No object or pursuit, however dear or valuable, must be allowed to stand in the way of implicit obedience to Christ. His authority is supreme, and attachment to him must be supreme. Consequently where his claims or commands clash with the claims or commands of any other being, his must prevail, being paramount. If a right eye offend, it must be plucked out; and if a right arm offend, it must be cut off. But this position is sufficiently evident, without enlarging.

2. The claims of kindred are mentioned by Christ as subordinate to his own claims. "If any man come to me, and hate not his father and mother, and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple." To hate, we understand to mean here, to *love less*—to cleave to with less pertinacity. From this passage it is plain that kindred can never lawfully be made an excuse for disobeying the Son of God. If in order to obey a plain command of Christ, it becomes necessary to sever the ties of kindred, they must be severed, and those who become disciples in truth, can do it on no other condition than this. Thus much is required of all disciples; and will the ministry plead exemption? Rather, are they not required and expected, by reason of their office, to manifest a peculiar attachment to the Redeemer, and a more than ordinary spirit of self-denial? Now all who assume the sacred office, receive this one and the same commission, "Go ye into all the world, and preach the gospel to every creature;" and they do it with the condition specified above in full view. At the same time ministers are allowed, if not required, to have families, and therefore, to have families and yet preach the gospel to the heathen, are, by fair inference, not incompatible with each other. They are not made so by Christ, neither have they been so regarded by many, whose example has shed a brilliant lustre upon the missionary enterprise, and whose names are enrolled among the great and the good. But do not those ministers make them incompatible, who refuse to go to the heathen only because they have families? They take the commission, but say, "No, we cannot go into all the world—we cannot go to the heathen world to preach the gospel, because we have families; others must go who have no families." A gentleman at the meeting of the Board in Baltimore even ventured to say *he had no conscience to accuse him for not going to the heathen, because his family was too large.* Query. Why did he not go when he had no family? But how does this gentleman's conscience dispose of Luke 14: 26—33? Did he not decide before the Board, and do not all who think with him decide, that it is incompatible to have a family and yet obey the last command of the Savior? and that a man must cleave to his kindred rather than to Christ? The Apostles did not so learn Christ. If

any of them had families, which is probable, they certainly were never allowed to hinder them from preaching Christ to the heathen. Why should they hinder the Apostles of the nineteenth century?

3. If the principle be admitted, that a minister who has a family of children ought not, on this account, to go to the heathen, it is difficult to imagine how the heathen are to have the gospel preached to them. Who is to preach it? How many ministers are there in the United States who have no families—no wife, children, friends, to keep them back? Their number is very small indeed; so small, as to render the idea of committing to them alone the conversion of the world, in the highest degree chimerical. And we dare not calculate largely on those who are coming forward to the ministry. For if they cannot go who have families, they cannot who expect to have. The same arguments which the one adopts, to excuse himself on account of his present circumstances, the other may adopt to excuse himself on account of his prospective circumstances. The minister who has five children cannot go, because to take them with him is out of the question, and to go without them is too great a sacrifice. But will this reasoning have no effect upon the mind of one who has a family in prospect? Will he not, and ought he not, if the reasoning be correct, stay at home, lest by going abroad, he should probably be obliged either to part with his children at a tender age, or expose them to all the deadly influence of heathen society? While such a doctrine prevails, the heathen can as soon create themselves anew, as have the gospel preached to them. But again,

4. If family connections, such as wife, children and friends, constitute a valid reason why a minister may not go to the heathen, then nearly all the missionaries in the foreign field have a valid reason for leaving it, and returning home. If the minister before referred to cannot go on a mission because he can neither take his children with him to a heathen land, nor leave them with friends and go without them, on what ground, we ask, can a missionary in Ceylon or the Sandwich Islands justify himself, or be justified by others, either in retaining his children in a heathen land, or sending them home to the care of friends?

There are but three things which a missionary can do with his children. 1. Train them up and educate them as well as he can on heathen ground, amidst all the pernicious influence that surrounds them; 2. Send them home to the care of friends or guardians; or, 3. Leave the field and go home with them. To adopt the course last mentioned, would be to well nigh abandon all the missionary stations now occupied on heathen ground, and extinguish our dearest hopes for the world's salvation. It would be to clothe the churches with mourning, and send a feeling of despair to every heart that knows a Savior's love. Therefore this course is seldom even thought of by the faithful missionary. The very idea is chilling to his heart, and his only alternative is, to choose one of the two courses that remain, viz. either to retain his children in a foreign land, or part with them and send them to his native land. Now the pastor at home has essentially the same choice, and a very great advantage in making it. He can either take his children with him on a mission, or he can commit them to the care of pious friends or guardians, and go without them

In choosing either course he must make a great sacrifice. This is evident. But sacrifice is required of God's people, and especially of his ministers. Self-denial is the order of Christ's kingdom, and he who expects to serve God in the gospel of his Son, without making great sacrifices, is wholly mistaken as to the nature of his service. But in either case, his sacrifice is vastly less than that of the missionary who has a family in a heathen land. This we affirm without fear of contradiction. Does he choose to take his children with him? They have thus far been free from the soul-polluting influence of barbarous manners and habits. They have breathed a comparatively pure moral atmosphere, and have all the advantages that a Christian community affords for their improvement; none of which can be said of the missionaries children. These have lived from their birth like lambs among wolves. They have been brought daily into contact with those, whose very touch is pollution in every sense, and many of them have acquired an evil stamp of character which may never be erased while they are in the body.

But suppose he chooses the other alternative, and leaves his offspring to the care of suitable guardians. Here again he has the advantage every way. He is not under the necessity of seeking guardians for his children in another hemisphere, by means of a necessarily very general correspondence, but is in the midst of a numerous circle of personal friends, from among whom, previous to his departure, he may choose such as to secure every reasonable prospect that his children will, during his absence, enjoy all the advantages of parental government and care—such as are personally known to both the parents and the children, and such as will be most likely to feel the responsibility of a natural parent.

Far different is the case of the missionary in Bombay or Africa. He has been for years far away from his native land; his circle of friends at home has been greatly diminished; many have perhaps been removed by death; others have in a great degree forgotten him, or are not in circumstances to favor him by taking his children. And in consequence, some are obliged to send their children home to the care of, they know not whom, or to those with whom they have no personal acquaintance whatever. This has actually been the case with some in this mission, and also in several of the eastern missions. But how different is this, from committing a child to a worthy brother or sister, or dear personal friend, in whom we have the utmost confidence? That is all haphazard work, this is walking in a plain path. The missionary feels that the wide ocean rolls between his child and its future guardian; a perilous voyage, often accompanied with severe temptations, is to be performed, without the presence of a faithful friend, and then the child goes to be a stranger in a strange land. Will not these things press heavily upon his heart, and awaken all the tender emotions of his soul? Is not the missionary a man of like passions and sympathies with other men? Judge then whether the minister at home, who has a family, cannot leave them and go to the heathen with much less sacrifice, both on his own and the part of his children, than a missionary who is similarly connected in a heathen land can remain there. And judge, moreover, whether the minister who declares he "has no conscience to accuse him for not going on a mission, because of his fami-

ly," should have any conscience to accuse nine-tenths of the missionaries now on heathen ground, if they should abandon their stations, and return to the "sweet homes" of their childhood.

In either case, the trial of parting with children at a tender age, with the prospect of seeing them no more in this world, is great. To mothers it is peculiarly great. It is to them like travailing in birth anew for their offspring. But if it is severe in the one case, it is equally or more so in the other; and we would beseech our brethren in the ministry not to adopt a principle, which, if carried out, would soon bury both their and our dearest hopes for the world's salvation. The work in which we are engaged, brethren, is a work of faith, and he who will go out from his own land in the exercise of faith, as did Abraham, will have faith also to offer up Isaac if he is called for.

5. Family connections do not prevent men of the world, or Christian men engaged in secular pursuits from going to heathen lands to reside, for a series of years, or even a lifetime. They can take their families, or go without them. Subjects of the British King can have "wives, children, friends," and yet go to every part of India, and expose themselves to all the diseases, and inconveniences of that tropical region. Officers and citizens also of the American government can bring families to the Sandwich Islands, or they can come without them, and reside for years. And for what? Why, for worldly gain. And shall ambassadors of the King Eternal, whose motives are so heavenly, whose calling is so high, and whose reward is so great, be less enterprising—less self-denying than they?

10. Resolved, That, as disobedience to God endangers the welfare of a nation, our beloved country is in danger of being lost, so long as the blood of the perishing heathen continues to accumulate upon it; that the present disregard of the command to disciple all nations, is more hazardous to the religious and civil institutions of our native land, than the prevalence of Romanism and infidelity, and more likely to be our country's destruction.

Nations exist for the sake of the church. If the friends of God were all removed from the world, it would be destroyed. The nation that serves the KING of Kings shall prosper; the nation that will not serve him, shall perish. It is important therefore, that, in the United States, the disciples of Christ, who are the light of the world and the salt of the earth, should be eminently holy, in order that the nation exist. If the light be darkness, and the salt without savor, how great the darkness and the putrefaction.

It is a momentous question, whether the American Union can exist, if she continues to wrong the heathen as she has done and is now doing.

The heathen world has an immense claim on Christian lands, viz. *The blessings which the gospel confers in time and eternity.* It has long been due, and continues undischarged. The claim is founded in the com-

mon law, LOVE THY NEIGHBOR AS THYSELF. DO TO OTHERS AS YE WOULD THAT THEY SHOULD DO TO YOU. GO, TEACH ALL NATIONS. These, and other passages, render us debtors to the Greeks and the barbarians, to the wise and the unwise. We owe to them the blessings of the gospel; and they are kept back; and their cry has entered into the ears of the Lord of Hosts. Will he not judge America for this?

We fear for our country, because men in the church manufacture, vend and drink ardent spirit; because they break the Sabbath; because they are concerned in slavery; because they are impure; because they are covetous and profane; in short, because they disobey God. If they are not chargeable with personally committing the sins specified, they are more or less guilty by a participation. It is the fault of the churches that the world is such a scene of rebellion—that the whole creation groans and travails in pain; for they have the remedy, but neglect to apply it. On the ground that one is guilty who permits evils to exist which he might prevent, how great is the guilt, and consequent peril, of the United States, from its relation to the heathen world.

Look at the violations of the Sabbath; not only by pleasure and business in our country, but its profanation in the four quarters of the globe. Six or seven hundred millions of men paying no regard to the holy day, because Christians have not published this law to the nations, and promoted its observance by precept and example. Let it not be supposed, then, that travelers in stages, and parties in steamboats, and merchants in their counting rooms, are the only persons who are bringing on the nation the displeasure of God. Christians are in no small degree responsible for the profanation of fifty-two Sabbaths annually, by almost the whole human family. God sent the Jews into captivity seventy years, because they had neglected his Sabbaths to that amount; and if he spared not his chosen people, take heed, America, lest he spare not thee.

Look at the laws of God in reference to idolatry. The churches are covetous, and covetousness is idolatry. Their charities testify to this. They are unfaithful stewards. They rob God. The tithes are not brought to the store house, and the windows of heaven are not opened for blessings to descend. The Lord is displeased. He sent, as a rebuke, one of his ministers—a flaming fire—to the emporium of the nation, with a draft for millions of money which had been withheld from his service. This is a warning. It says, "Be instructed now, ye stewards of the LORD; pay him that which ye owe, lest he be angry, and your idol wealth and country perish from the way, when his wrath is kindled but a little." How many in the churches would be stripped like Job, and mourn like Micah, should God remove that part of their farms and merchandise, which has been kept back from his service. And will he not take the vineyard from such, and give it to others?

But further, and chiefly: American Christians are chargeable with the idolatry of the heathen. They know that it exists; and they allow it to exist. They bow to the true God, and permit six hundred millions of their brethren to bow to gods of wood and stone. And the waves of in-

dignation which desolate the heathen and the families, that call not on the name of the Lord, are rolling to the American continent, and will sweep it like the deluge, unless the anger of the Almighty is turned away by the humiliation and repentance of his people.

Look at the seventh commandment. Its violations overspread the earth like the Dead Sea over Sodom, and the steam and stench go up to heaven as the smoke of a furnace. The soul of God is vexed with this abounding pollution, and he finds christendom guilty concerning it. His people in America suffer it to exist, at home and in every heathen land. The press and the pulpit have been silent, and are nearly so now, and by their silence they consent to, and are partakers in the sin of licentiousness and debauchery wide as the earth and broad as the sea. Let America remember the cities on the plain, and be warned of impending doom.

Again, Look at the law, THOU SHALT NOT KILL.

The professed followers of the Prince of Life are guilty of the death of a great multitude annually, by wars among tribes and nations, which they might prevent, and by intemperance and other sources of destruction, which they might shut up; so that their hands are red with the blood of the slain, who are prematurely cut off from the present life. But more than this; souls are destroyed annually by Christians to an awful amount. As often nearly as the clock ticks, one of the heathen goes to an undone eternity; between twenty and thirty millions in a year dying the everlasting death, for want of the means of life, which Christians in the United States possess and do not impart. Will not God remember to make inquisition for blood? Will not his soul be avenged on such a nation as ours?

Yes, if our country, constituted as it is a watchman to the heathen nations, does not give the warning; if she permits the great God to be dishonored and abused through indifference to his glory; if she suffers the blood of other millions to be added to that of the myriads whom she has already destroyed, her destruction, which has been delayed, will not always tarry; for her guilt is a sea of gore, whose waves lift up their voice to heaven, and say, "How long, O Lord, shall thy vengeance sleep?"

Must then the ministers of the gospel continue in the United States to save their country? No, their presence there is the cause of her distress. One might as well attempt to save a sinking ship by keeping on board every pound of the burden by which she is pressed beneath the waves. Will it do to detain the candidates and call the missionaries home? The vessel bound to Tarshish might as well have taken in another Jonah to calm the storm which the disobedience of the one already sleeping there had itself occasioned. Let no man, with the gospel for the perishing nations, remain in America to prevent her destruction.

"But the West"—and what of the West? "It is a great territory, and it will soon wield the destinies of America, and unless good men go there and preach, it will be infidel, and the Roman Catholics will come and take away our place and nation." But the Great Valley is narrower than his hand who made it; and all its prospective countless inhabitants are as grasshoppers before him. His favor is life, his frown death. The Roman Catholics are the light rod of his displeasure against America for

her disobedience. Does our country fear the rod? Let her fear and obey him who hath appointed it, lest he come himself in the fierceness of his anger. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

"To obey is better than sacrifice, and to hearken, than the fat of rams." Were the voice of God heard; were the claims of the dying nations discharged; were young men and settled ministers and members of the Board among the heathen, the churches would flourish like trees by the waters, God would be in the midst of her and bless her, and, if need be, the stars would fight in their courses against Sisera. Let the experiment be tried, of saving our country by doing our duty; there is much to hope from such a course, for salvation is of the Lord.

Brethren and Fathers, America is our country; may she live forever. We love her, and remember her still, and will lay our bones in a foreign land that the day may never come when her dying agonies shall begin. But come it will, unless more join us in the missionary service, for God requires it at our nation's hand; and it is written and sealed, The nation that will not serve him shall perish. The service has begun to be rendered; the few missionaries now among the heathen avail at least to delay the day of our country's doom, and she yet lives in the storm; but thousands more, having the gospel to preach, must leave her, or the rains will descend, the floods come, and the winds blow and beat upon her and she will FALL. Her enemies will say, Amen; and *another Angel will be seen flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, FEAR GOD, and give glory to him, for the hour of his judgment is come.*

11. RESOLVED, Therefore, That to save America, as well as heathen nations, it is the duty of our countrymen to go forth in families, in large numbers, and of all the useful professions, trades, arts and employments, and aid in christianizing the world.

UNDER former resolutions we have spoken of the duty of Christ's ministers to go to the heathen. But the duty does not devolve on them alone. This resolution affirms, that it is not only the duty of ministers to go to the heathen, but, that persons of all the useful professions, trades, arts and employments are required to go; and to go forth also, not here and there one, but in families and in large numbers. To save heathen nations, a great body of Christians must thus go forth, to engage personally in the service.

HOW ELSE CAN THE GREAT WORK OF THE WORLD'S CONVERSION BE EFFECTED?

Surely not by any present movement, nor by the methods most popular with the churches. The notion embraced by not a few, that a small

number of missionaries of the right stamp, going through the length and breadth of heathen lands, would speedily usher in the millennial day, is, to our view, in the highest degree absurd. "He that soweth sparingly, shall reap also sparingly." This is emphatically true in heathen nations. Minds so obtuse and entangled by error as are those of the heathen, need the most familiar instructions, often repeated, and presented in every variety of form which ingenuity can devise. Concentration of effort on the same minds for a length of time, affords the best hope of breaking through the many obstacles that exist. Scattered instructions among the heathen promise but little success. The reason of this fact, so far as it is peculiar to the heathen, exists in the state of their minds. This is an abundant reason. Nothing can be more visionary than the notion that a speedy and complete triumph might be effected by a few missionaries of the right stamp, going through the length and breadth of Satan's extensive and dark empire, and sounding as they go the trumpet of the gospel, around his strong fortifications and deep entrenchments. Such a sentiment seems like the baseless dream of insanity. It places an immeasurable disparity between the means and the end. It supposes it to be so easy to effect a transformation of heathen society, heathen habits, heathen mind and heathen character, and to raise them up from a degradation, many ages deep, that a few sounds only from the herald of salvation, as he passes on his way, is all that is necessary to effect it! To term such a sentiment visionary, is saying too little; it seems like the wildness of mental derangement. "Leviathan is not thus tamed." The prince of the power of the air is not thus vanquished. Such a mode of converting the world, will leave the heathen to perish, and put off the millennium to an indefinite period.

Neither can the work be effected by a small number of missionaries, stationed at different posts, in the midst of the wide domains of darkness, ruin, degradation and death. Like specks of light, few and far between, how can they illumine the broad canopy of darkness? There must be a host of laborers stationed so near each other as to unite their effulgence like the stars in the galaxy before even the star-light of millenial glory shall beam on the world. To commit the work of the world's conversion to a few hundred missionaries, is to consign the heathen, as a mass, to eternal perdition.

Nor yet would the mere increase of preachers of the gospel to thousands or hundreds of thousands warrant the expectation of speedily transforming the heathen character, mind, habits and society; and of raising them from their low degradation, to such an elevation as to be worthy of the name of civilized and Christian nations. Labors, analogous both in respect to measure and variety, to those bestowed on a Christian congregation in America, must be expended on a congregation of heathen. In Christian countries, a thousand important labors are performed by intelligent and praying men and women in the church, as direct aid to the minister in his arduous work; and a thousand offices are performed by school masters, physicians, lawyers, merchants, farmers, mechanics, artisans, &c. &c., which, though in most cases not aimed directly at the salvation of men, are, notwithstanding, most intimately

connected with the world's improvement and regeneration. But while ministers at home are thus assisted in their work, shall the missionary abroad receive little or no help in his direct labors? And in respect to all improvements in society, indirectly connected with his main work, must the task of introducing them and urging them on, devolve entirely on him alone? Why should not the various means of civilizing and improving society at home, be brought to exert their influence upon the heathen abroad? Why should not the aid enjoyed by the minister in Christian lands, from intelligent members of his church, be afforded to the missionary among the heathen? The increase of preachers of the gospel to thousands and hundreds of thousands, does not provide for a vast amount of labor which must be performed, before heathen nations can be thoroughly changed, and society placed on a proper foundation. There is much, very much to be done, which does not properly belong to the gospel minister, before the world can be raised up from its deep degradation. There cannot be a reasonable prospect of the great change being effected, till, in the language of the resolution, men go forth in large numbers, and of all the useful professions, trades, arts and employments, and aid in Christianizing the world. There is no possibility of a supply of means, adequate to the change desired, without such a movement. A few hundred missionaries, either traversing the earth or permanently stationed in different parts of it, though eminently holy and faithful, can do nothing, compared with the great work to be done. Even many thousand missionaries would leave untouched a great variety and a vast amount of labor, which must be performed, before barbarous nations can be regenerated, politically, socially, morally and religiously, and raised to an elevation worthy of the name of Christian. How then shall the world be converted, unless there be a general going forth to heathen lands of all classes of Christians. Ministers must be leaders, and of course upon them rests the main responsibility of urging on the work; but, on the other hand, they must have forces to lead. *There must be a general and personal engagement of the whole body of Christians.*

IN WHAT WAYS CAN CHRISTIANS OF ALL CLASSES BE USEFULLY AND ADVANTAGEOUSLY EMPLOYED IN THE FOREIGN SERVICE?

1. A large number of laborers are urgently called for in the department of schools. Christians generally have not sufficiently considered the importance of schools, in the work of Christianizing the world. They have misapprehended the design of schools taught by missionaries. They have looked upon them more as means of improving the temporal condition of the people, than as a means of making known the gospel of Christ. They do not consider, that without schools, as a general remark, there cannot be intelligent readers of the Bible, nor intelligent hearers of the gospel. Schools are necessary, to bring the intellect, as it were, into being; to arouse the power of thought, that the preaching of the gospel may not be as a chattering noise, which none shall understand. This is peculiarly the case with the more barbarous heathen nations. In such nations the mind is so dormant, so torpid, so destitute of correct ideas, and so pre-occupied with false notions, that public discourses, how-

ever familiar and colloquial, fail exceedingly of being understood, except by those, whose minds have been more or less disciplined by school instruction. Since the heathen mind is such, it is obvious that there is no easy way of converting the world. It cannot be done to any great extent by eloquent addresses to crowded assemblies. The gospel must be communicated in various ways and by various means, other than that of public preaching. It cannot be expected that minds like those of the heathen can be converted in the gross. Their conversion is a work of a humbler form. As a general remark, there must be a concentration of unwearied efforts on the minds of individuals, and of such efforts too, as comport with the degraded character of their minds. One very important class of such efforts, is that of school instruction. This is not the voice of theory, but of experience. It is the experience, not only of one mission, but of all.

Adults must be taught to read, and to gain ideas from reading, that they may receive benefit from Bibles, tracts and religious books. They must be taught to think, that the preaching of the gospel fall not upon their ears as an empty sound.

But though much ought to be done for adults in the way of schools, yet it is not on them that by far the greatest amount of such labor ought to be bestowed. Wisdom, experience and common sense dictate, that the children and youth of heathen lands ought to receive the greatest share of attention. In adults, where torpitude of mind has become a habit, where erroneous notions, early implanted, have become inveterately fixed, and where the inflexibility incident to age has become established, the prospect of imparting clear ideas of gospel truth, and of making a permanent impression, is comparatively cheerless. With the young, is the greatest hope. There are obstacles, indeed, in laboring with them, but they are obstacles of an incidental kind; not those disheartening obstacles connected with the state of the mind. The adult portion of six hundred millions of the heathen, though not entirely, are yet in a great measure beyond hope. And in twenty years the youthful portion of them will be so, unless the Christian world arouses up at once, and increases her efforts many thousand fold. It is not sufficient to say that to instruct the young is to cut short the work of reformation. Such a course is not only the most economical and advantageous one, not only the way to hasten reformation, but the only way of accomplishing it within any assignable period. If children and youth are neglected, there must always be a generation of heathen, or of those worse than their fathers, coming on the stage, and of course the world never be converted. While adults, therefore, are not to be neglected, the great work of missions is to be done with the children and youth of heathen lands.

But in what ways are efforts to be made with them? Not only must the gospel be preached to them directly, in a familiar and conversational style, but they must also be taught in schools. The discipline received in schools wakes up the intellect, and prepares it, of course, to comprehend the truths of the gospel. School instruction, though a subordinate means of making known the Savior, is not on that account the less important.

But they must not only be taught in schools, but trained also to regular habits. Among heathen, the whole foundation of society, political, domestic and religious, is based on wrong principles. All their usages, customs, habits and practices have received their modeling and shape from wrong principles. Unless, therefore, there be a tearing up and building anew in their maxims, habits and every day practices, they cannot be expected to live a correct and consistent life, even though they become Christians. But when can such a change be effected? Surely not when habits become confirmed by age, for then the power of habit resists not only instruction, but, to a great extent, even moral and Christian principle. The desired transformation must be effected in the season of childhood and youth.

It is clear, therefore, that discipline and expansion of mind, by means of a school education, a systematic training to regular habits, and faithful instruction in the truths and claims of the gospel, ought to be inseparably connected, as parts of a method which is one in its object, that of reforming the rising generation, and thereby converting the nations. In addition to direct instruction in the gospel of Christ, schools are necessary, and not only school instruction, but, also, a thorough system of guardianship.

There is then work for a host of laborers. To teach three hundred millions of adult heathen in week day schools and in Sabbath schools; and more especially, to instruct and train three hundred millions of heathen children and youth, cannot be done by a few hands. We forbear to make a numerical estimate, lest it should surprise and startle you. The number must be very great, even though we look upon them rather as a commencing capital than as an adequate supply, and expect that by far the greater part of laborers are to be trained up from among the heathen themselves. TEACHERS MUST GO FORTH IN GREAT NUMBERS.

2. Physicians are needed in great numbers. They are needed to benefit the bodies of the heathen; for disease, the fruit of sin, is depopulating, with amazing speed, a large portion of the heathen world. The nations, many of them at least, are melting away. Let physicians go forth, and whilst they seek to stay the tide of desolation which is sweeping away the bodies of the heathen, let them improve the numerous and very favorable opportunities afforded them, of benefiting their souls. The benevolent, sympathising and compassionate spirit of Jesus led him to relieve the temporal sufferings of men, whilst his main aim was, to secure their eternal salvation. Unless we show, by our exertions, a desire to mitigate the present woes and miseries of men, how shall we convince them that we truly seek their eternal welfare? Physicians must throw their skill in the healing art at the feet of the Savior, and be ready to use it when and where he shall direct. The number who should go to heathen lands cannot well be named. It is sufficient to say that ONE PIOUS PHYSICIAN AT LEAST COULD BE ADVANTAGEOUSLY USEFUL, AND FULLY EMPLOYED IN EVERY CONGREGATION OF HEATHEN.

3. It is unnecessary to remark that printers, bookbinders and book distributors are needed in great numbers, to carry on the work of the world's conversion.

4. Mechanics, farmers, artisans, commercial men and men skilled in laying the foundations of nations and guiding their political economy, are also needed and can perform a very important part in Christianizing the world. They should go forth like other laborers in the field, not with the selfish design of enriching themselves, but with the disinterested intention of benefiting the nations. They should be men who should cheerfully throw themselves and their property on the altar of entire consecration, and go forth to labor and toil as long as the Savior pleases to employ them, with the sole design of doing good to the bodies and souls of their perishing fellow men.

Were men, capable of improving the political interests of a country, to go forth, disconnected officially with preachers of the gospel, and independent of any association that might excite the least suspicion of a sinister design, and evince by a prayerful, godly and disinterested deportment and course of procedure, that their sole aim was to promote the happiness of the people, both temporally and eternally, they would doubtless, in many of the more degraded heathen nations, acquire much influence, and be able, in a gradual manner, by friendly and prudent suggestions to the rulers, and in other ways, to effect changes that would be productive of incalculable good. And they might do good also, not only in the way of their profession, but by a Christian example, and by instructing the people, as opportunity should offer, in the knowledge of Christ.

Commercial men, also, actuated by the same benevolent and disinterested spirit might develope the resources of heathen lands and apply them in a wise manner, for the benefit of those lands; promote industry and afford the means of civilized habits; increase knowledge, by expediting communication; and in this way, indirectly, though efficiently, aid the progress of the gospel. By exhibiting also in their dealings an example of honesty, of uprightness, of a conscientious regard to justice and truth; by showing practically the only proper use of wealth, the good of men and the glory of God; by conversing daily with individuals at their houses and by the way side on the great subject of their soul's salvation; and by presenting in themselves and in their families, examples of a prayerful and a godly life, they might cause the fruits of righteousness to spring up on lands that are now a moral heath.

Farmers, too, and mechanics, manufacturers, artizans, &c. could not only benefit the nations, improve their condition, and assist in raising them up from their degradation by communicating a knowledge of their several employments, but also, by exhibiting in themselves and in their families, habits of industry, domestic peace and strict economy; by holding up the hands of Christ's ministers, and by scattering the word of life in their appropriate spheres.

It may perhaps be objected, that should all classes of Christians thus go forth, to live and labor among the heathen, they would soon possess the land, whilst the heathen would melt away before them. But where is the evidence of such a result? When and where has the experiment been tried, to justify such a supposition? When and where have individuals or companies gone forth with the sole design of benefiting the

heathen, and yet proved their extermination? The settlers of New England are not an example in point, for the improvement and salvation of the heathen was not their aim in emigrating to those shores. It is yet to be proved, that a company of persons however numerous, of disinterested views, aiming solely to save the nations, and directing all their energies of body and of mind to that end, would prove the extermination of the heathen, instead of their salvation. Neither can it be presumed that the descendants of such persons, trained as ought to be supposed with faith and prayer, would possess a spirit so selfish and different from that of their fathers, as to prove the extermination of the heathen. And if such is the necessary event, there is but one alternative; heathen nations, as nations, cannot exist. For it is certain that a few missionaries cannot save them. They cannot be saved without such a general movement of the whole body of Christians, as is asserted, will eventuate in their extinction. Let not such an assertion, therefore, be admitted, till it be faithfully proved. And if it be finally admitted, the lawful inference will not be that Christians of all classes and in great numbers should not go forth to the heathen; but that heathen nations, as nations, must cease to exist, and remnants of them only be saved. In either case the position remains unshaken, that men must go forth in large numbers, and of all the useful professions, trades, arts and employments, and aid in Christianizing the world.

This they must do to save heathen nations. This they must do to rescue Christian lands from the desolating judgments of heaven, which the blood of the heathen, continually accumulating upon them, must sooner or later call down, in a dark and terrific storm.

Let no one, therefore, take it for granted, on account of his profession or his employment, that he is exempted from going to the heathen. The labors necessary to the world's conversion require men of all the useful professions, and of every useful employment. Besides, the work of the world's conversion is too great, too momentous, too pressing, to admit of exemption simply on the ground of profession and employment. When the liberties of America were at stake, were men excused from actual service merely because they were not especially trained for the field of battle? And when not only the temporal but eternal liberties of six hundred millions are at stake, shall men be exempted from entering the field, merely because they have not been trained for the gospel ministry? To say the least, the plea of exemption on this ground is extremely hazardous. THE CURSE OF MEROZ MAY REST UPON IT.

12. RESOLVED, That the dissensions and controversies among the churches, occupy more of their time and call forth more of their energies than the conversion of the world; that they partake deeply of that spirit which would command fire to come down from heaven; that they greatly retard the conversion of the world, and grieve the hearts, as well as weaken the hands, of their foreign missionaries. Resolved, moreover, That as it regards the doctrinal errors

with which the church is at present afflicted, the purity of religion has far less to fear from them, than from the erroneous sentiments and practice respecting missions; and, therefore, that he who would contend most earnestly and effectually for the faith once delivered to the saints, is called on personally to publish that faith to the heathen.

We need not specify all the dissensions and controversies to which we refer. It is sufficient to name as exemples those exhibited the last year at Philadelphia, Cincinnati and in the state of Connecticut.

At this post of observation, far removed from the noise and excitement of such dissensions and controversies, we are able to look upon them with that advantage of forming an unbiassed opinion, which posterity possesses in judging of the history of the past. We have also another advantage. We, as missionaries, look upon such controversies, as we trust, with hearts engrossed with the great subject of the world's conversion, and judge of them according to their bearing on this only appropriate end of all Christian effort. It ought, therefore, to be expected of us, to express, as we have done in the above resolution, our unanimous and deliberate opinion.

A leading thought in our minds is, that *were those who are engaged in such controversies to become missionaries to the heathen, their dissensions would at once and forever cease.*

We appeal to fact. To what extent have missionaries among the heathen exhibited such dissensions and controversies? What time have they found to contend with each other on points of doctrine? As they look upon millions and hundreds of millions of their dying fellow men, dropping into hell without a knowledge of Christ, how can they turn aside, even for a moment, to engage in such controversy with each other? As they contemplate the immense and inconceivable amount of labor that must be performed, in direct preaching, in schools and in various other ways, before heathen nations can be raised up from their degradation and be regenerated and saved, and look at the fewness of the laborers, they feel a pressure that is indescribable—a weight heavier than the everlasting mountains; and were controversy to be intruded upon them, they would reply like Nehemiah, "We are doing a great work, so that we cannot come down; why should the work cease whilst we leave it and come down to you." Such would be your feelings and practice, dear brethren, were you to go forth and engage in earnest in the work of the world's salvation. Your dissensions would vanish and be forgotten; or if remembered, would be remembered only with deep remorse and unspeakable surprise, that they ever should have existed whilst the world was sinking to perdition.

Is controversy appropriate in a grave yard, over the coffins of the dead? Or in the chamber of the sick and dying? But the whole world, dear brethren, is a grave yard. Countless millions lie beneath our feet. Most of this earth is at the present hour a chamber of dying souls. And could your eyes be opened to see and your ears to hear what the earth exhibits,

you would find that your controversies with each other are carried on amidst the groans and the agony of a world of souls commencing an eternal death. Would to God you could realize this fact, forget your controversies, rise up and go forth to the work which the Savior has so long commanded and you have so long neglected. Life is too short, the number of souls already lost too many, the work to be done too great, to spend a moment in controversy. Go forth to the heathen. In most heathen languages you will not find terms to express your differences of opinion; you will not find minds that can understand them; inclination to controversy will change into deep repentance; aud you will find all your energies of body and soul called into requisition, to make known to the millions of dying heathen the simplest truths of the gospel. And when we meet you in judgment, tell us whether a man of you or a member of the churches was a loser by such a course, either in purity of doctrine or holiness of life.

Whilst you continue your dissensions and controversies, you exhibit a spectacle not unlike that which Jerusalem once saw, when its mad inhabitants continued to contend with each other instead of opposing an united resistance to the powerful enemy who had overrun their county and were breaking through their walls. Or if this be not the aspect of your controversies, surely the spectacle you exhibit is far from being such as was often exhibited in Sparta, Greece and Rome. In those states were exhibited nobler examples, a more rational course. When not called to oppose a common enemy, dissensions indeed prevailed among them, and threatened their ruin; but when a powerful enemy was to be opposed, then they buried their dissensions, banded themselves together in an unbroken phalanx, enlisted their whole energies of body and soul in the common cause, and threw their lives, property and honor into common stock. We, dear brethren, have a powerful, wise and dangerous enemy to oppose. Legions upon legions are under his command. Over more than nine-tenths of the world he has already gained an almost undisturbed dominion. He aims at universal power. You, the leaders of the army of King Emmanuel, are ordered to oppose him. There is no doubt respecting the method of attack. It is contained in your commission. You are ordered to penetrate into every portion of the enemy's territory, and to bring on a universal, and in a great measure, direct engagement of the whole army of God. If, with such an enemy to oppose, and such commands from your leader, you enter into contentions with each other, what account will you render in the great day of adjudication? Is not the conclusion inevitable, that you have criminally forgotten or misinterpreted your leader's command, and failed to perform your sacred oaths of immerging life, property, influence, friends and all in opposing the common enemy? Come up in earnest and with all your energies to the great and all-absorbing contest with sin and Satan and your dissensions will forever cease. Or, to drop the figure, engage to the extent of your duty in the work of converting the world, and heaven will no longer be clothed in sackcloth on account of the controversies of Christ's ministers.

The work of the world's conversion is the work that Christ has commanded, the work in which he labored, suffered and died, a work far re-

moved from selfish and sectional interests, a great and all-absorbing work; and it is natural to suppose that all, who become in any good degree engrossed in it, will have but one purpose and one spirit. Let the world's conversion, then, become your being's end and aim, and what place will there be for dissension even in thought or feeling? Those who yield a cheerful and full obedience to the commands of Christ, shall have harmony and union. This is no small portion of the hundred fold which the missionary shall receive even in this life. That such is the uniting influence of the all-engrossing subject of the world's conversion, is confirmed by fact. Such was its effect on the Synod of South Carolina and Georgia. A member of that Synod, speaking of the cause of missions, uses the following language: "This Synod has been by it saved from disunion and discord. It has been harmonized and united. It has been melted down into one mass. It has now one soul, and breathes one sentiment—to live, not for ourselves, or our own sectional interests, but for the conversion of the world. Such a happy, holy, rejoicing and blessed meeting of Synod has never, according to the opinion of the oldest members, been witnessed and enjoyed. There were dark and portentous clouds hanging over it. Every mind was filled with apprehension. Each feared to ask the sentiment of his brother. But the clouds are dispersed and gone. Our fears are changed into joys. And we parted from each other in the warmest interchange of brotherly affection. *And all is attributable,—and by a solemnly recorded resolution of the Synod,—to the discussion of the missionary subject and engagement in the missionary cause,*" (Rep. of the A. B. C. F. M., 1834, p. 31.) This testimony does not stand alone. If we may speak of ourselves, we would say, that our general meetings afford no dubious evidence of the irresistible power of this great subject to harmonize and unite. Such, doubtless, is its universal effect. In accordance with this sentiment, let those who attend General Assemblies, Synods, Presbyteries, Consociations and Consistories, go with the expectation that two thirds of their number will be drafted for the foreign service; and as they are on their way to the place of convocation, will their minds be occupied with methods of worsting each other in controversy and of giving each other a thrust? or will their whole souls be engrossed with far different thoughts and feelings? And when they arrive on the floor of deliberation, and the question comes up for a practical decision, whether two-thirds, three-fourths or all of them shall embark the first opportunity for heathen lands, will not their differences of opinion on points of doctrine be entirely forgotten, and buried so deep in oblivion as never again to be recollected? And is it visionary to suppose that such practical questions respecting the world's conversion should come up before the various deliberative bodies of ministers in the United States? They must come up; they must be acted on, or there can be no millenium. The practical question of going to the heathen must not only be discussed, but faithfully acted upon at the General Assembly and at every convocation of ministers. And when this becomes the absorbing topic, petty differences in respect to doctrine will be buried deep in the rubbish of things gone by. Let it soon, therefore, become the engrossing subject, that harmony at home and the sal-

vation of the heathen abroad may soon call forth the songs of angels.

We are aware of the assertion that to engage in such controversy is to "contend earnestly for the faith once delivered to the saints." This is the watchword. This is the motto inscribed on the broad banner. But under that banner who are the parties engaged in contest? What are the points of controversy? What is the spirit manifested? Our lips refuse an answer to such inquiries—our hearts sicken and fail us. We simply inquire, can it be possible that such scenes promote purity of doctrine and holiness of life? Vital godliness and a pure faith are the fruits of the Holy Spirit; but

> "The Spirit, like a peaceful dove,
> Flies from the realms of noise and strife."

We appeal to the nature of things, whether, looking upon men as they are, it is reasonable to suppose that a correct doctrinal standard would be as effectually maintained by controversy on particular points, in which a vast amount of unholy fire is sure to enter, as by a rousing up of Christ's ministers to perform the duty which the Savior has so long enjoined? We appeal also to the history of the church on this point. Has "the truth as it is in Jesus" been indebted for its preservation to the controversies of ministers on points of doctrine, or to their direct and prayerful engagement in the great work which the Savior commanded, that of converting the world? Surely, not in proportion to controversy, but in exact proportion to the efforts made to save the human race, has the purity of religion been maintained.

The Savior has told us in what way we may expect to know of the doctrine. It is by doing his will. His will to ministers is contained in the command to preach the gospel to every creature. Besides, religion, the true faith, pure, holy and perfect, is asserted by the Savior to consist in love to God and love to men. Let then this love be acted out,—let ministers show their love to the Savior by obeying his last command, let them show their bowels of compassion for their fellow men, by engaging with all their energies in the work of the world's salvation, and the consequence will be, a faith purer and holier than the world has witnessed since the days of the Apostles. We entreat you, dear brethren, arise and go forth to the conversion of the nations. Take with you a large number of the most devoted members of your churches. Consecrate not only property and influence, but body, soul and spirit. Evince in your own example and promote in the churches, the benevolent, the compassionate spirit that reigns in heaven, that brought the Savior from the skies and that actuated the Apostles, and there will be no occasion to fear the springing up of heresy. Let such be the controling principle of the churches and of her ministers, let its sincerity be shown by a thousand fold increase of effort in heathen lands, and who can doubt that it would form the surest safeguard against all essential error. That the church is not aroused, but criminally asleep, that she seems to have no bowels of compassion for the heathen, but covered with their blood, that she is not absorbed and controlled by the spirit of Jesus, but enervated by the spi-

rit of selfishness, that such is the low and deplorable state of religion, is the reason that error in doctrine ever gains ground in any country.

Remove the cause, and its natural results will no longer be experienced. The purity of religion has far more to fear from this lethargic, disobedient and blood guilty state of the churches and of her ministers, than from every other source. And it must ever hold true, as expressed in the resolution, that as it regards the doctrinal errors with which the church is afflicted, the purity of religion has far less to fear from them, than from the erroneous sentiments and practice in respect to missions; and that, therefore, he who would "contend most earnestly for the faith once delivered to the saints" is called on personally to preach that faith to the heathen. No errors in doctrine or in practice are of so destructive a tendency, as those which prevail in the church on the subject of the world's conversion. NONE HAVE DONE SO MUCH TO PEOPLE THE REALMS OF WO.

Such being our sentiments, we are constrained to say, dear brethren, that as we look over the newspapers and periodicals from our beloved land, and find that controversy on points of doctrine occupies more of the time of ministers, and calls forth more of their energies than the conversion of the world, our hearts sink within us. What a spectacle! More time, more money, more energy of every kind expended in useless and destructive controversy, than in the world's conversion! MORE TIME SPENT IN TEARING OPEN THE WOUNDS OF THE SAVIOR, THAN IN FULFILLING HIS LAST COMMAND!!

And who are those who are thus expending their energies? What are their talents and what is their standing in the church? Are they common soldiers or obscure officers who are thus exhausting their strength in contention with each other? No: they are men prominent in the church. Many of them are leaders of no ordinary standing in the army of Christ. But if those who lead the host of the Lord, bury their commission in forgetfulness, and turn their energies against each other, what must be the consequence? Brethren, whilst you continue this course of conduct, instead of faithfully executing the high trust reposed in you, of leading on the army of Christ to the great contest with the prince of darkness, your situation is by no means enviable. There is no small reason to fear that when called to give account for the high responsibilities you sustain, you will vainly wish that you had been the obscurest in the army of the Lord. Be entreated, dear brethren, to consider. OPEN YOUR COMMISSION, READ IT PRAYERFULLY, STUDY ITS SPIRIT AND OBEY IT.

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IT was our purpose to add a few concluding remarks, but this appeal has already become longer than was intended. We hope it will commend itself to the consciences of all whom it concerns. We hope it may awaken much inquiry, prayer and action, and that the most excellent way will be found and adopted by the church in converting the world. We do not say the one we propose is the best. We know of no better. We think there is none.

Brethren, it is time to awake out of sleep. The conversion of the world lingers. The word of the Lord is not glorified. His great name is not hallowed. His kingdom does not come. His will is not done. Therefore we write unto you, beseeching you and intreating you, in love, and in meekness, and with fervent prayer, that you would consider the state of the heathen. We cannot rest. We hear a voice saying to us, "*Let tears run down like a river day and night, give yourselves no rest;—Arise and cry out in the night, in the beginning of the watches pour out your hearts like water before the face of the Lord; lift up your hands toward him for the life of six hundred millions, fainting and dying the everlasting death. Even the sea monsters give suck to their young ones, but the children of God are cruel as the ostriches in the wilderness.*" Therefore, we cannot rest. For Zion's sake we will not hold our peace, until salvation goes forth. We cannot free ourselves from blood guiltiness, unless we call on you to come up to the help of the Lord;—to remember the Lord Jesus—how he lived—how he died—how he said, "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE"—"GO YE THEREFORE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE." "LO I AM WITH YOU ALWAY." "Behold I come quickly." "Even so, come, Lord Jesus, Amen. The grace of the Lord Jesus Christ be with you all."

In behalf of the Sandwich Islands' Mission,

WILLIAM P. ALEXANDER, Moderator.

LEVI CHAMBERLAIN, Scribe.

# Report of the Teachers of the Seminary at Lahainaluna to the Mission. May 13th 1846.

A short time previous to our last General meeting, we found it very difficult to get a supply of food for our pupils, & we were compelled, on that account, to disband the school earlier than the regular time of vacation. About a year ago, we suffered from a similar cause, & for a time fed our pupils on hard bread, & thus avoided the necessity of disbanding the school. Since that time, the number of scholars has been diminished. We have moreover employed a foreigner, to spend about half his time superintending the cultivation of the land. By this means, the land has been rendered much more productive, for while it had yielded in times past, only about one third of a supply for the school, we have seldom found it necessary during the past six months, to purchase any food for the school. We moreover have our pupils devote more time to manual labor than formerly. They now labor from sunrise till half past seven in the morning, & again, from half past two till five in the afternoon. By this means, while the expense of supporting them is diminished, they acquire habits of industry & learn how to work, & their bodies are rendered more vigorous & healthy. They also become more tractable & docile, thus diminishing the necessity of discipline.

The health of our pupils has generally been very good. We suffered in common with the

whole nation, when the influenza raged about a year ago, our Seminary then became, for several weeks, a hospital, during which time we were compelled to suspend the duties of the school. Only one of the scholars died from the effects of that epidemic.

About a month after our return from the last General Meeting, while Br Dibble was engaged in instructing a class in theology, he was taken with hemorrhage of the lungs & arrested in his work. During the month of Sep. he had a little respite & renewed his labors; but it was brief, for in Oct. he was prostrate again with more profuse bleeding. By the frequent repetitions of these attacks, he gradually wasted away, & on the 22d of Jan 1845 he sweetly fell asleep in Jesus. He had been connected with the Semy. for ten years, two of which he had spent in the U. S. The fruits of his labors, that remain, will long attest his diligence, perseverance & zeal in the work of the Lord; and the lessons learned at his bed of suffering will not soon be forgotten by those who witnessed his patience, resignation & peaceful triumph.

The school dragged heavily during his illness. Not only were his labors suspended, much of the time & strength of the other teachers were necessarily employed in ministering to his necessities.

About a week before his death, the Trustees

met to attend an examination of the school; at which time, they recommended that his department of instruction be divided between the remaining teachers. Sacred & Church History & Moral Philosophy were assigned to Mr. Emerson, and Natural & revealed Theology to Mr. Alexander.

The following is an extract from the minutes of the Trustees relative to Mr. Dibble.

"Whereas in the adorable providence of God, brother Dibble, one of the teachers in the Semy, has been laid aside from his work, for most of the past year, & there is no prospect that he will be allowed to resume it, therefore

Resolved. That we deeply sympathize in this affliction, with bro. Dibble, with his family & with the institution, whose interests he has so long & so successfully labored to promote, & whose loss to it cannot now be repaired."

A new class was received on the first of July of last year. All of its members had not been selected with sufficient care. The pressure of other duties, doubtless prevented the brethren, who sent them, from cultivating such an acquaintance with the boys, as would have enabled them to make a judicious selection. Many who were sent had not made the attainments in the elementary branches of knowledge required in those who enter the Seminary, & some were very soon detected in crime, whose characters ought to have been known before they came. The

therefore after two months acquaintance, sent back a number to the fields whence they had come; & in Sep. we matriculated a class of thirty nine, who engaged to give their notes, when they should leave the school, for the amount expended on their education. It is very desirable, that before sending candidates to the Seminary, a more thorough examination should be made in regard to their morality, their knowledge & their bodily health. The expense of shipping them to & from Lahaina & of supporting them several months would thus be avoided, & the labors of the teachers would not be wasted on many who will never fulfil the expectations of the patrons of the school.

When we resumed school after the last Gen.l Meeting, the number of scholars was eightysix, of which number, one has died, four have been dismissed in poor health, thirtysix have graduated, and fifteen, at different times, have been expelled for immorality: most of these were expelled during the months of July & August 1844, just after our long vacation. Since that time, order & sobriety have prevailed in the school to a remarkable extent. Two of the graduates were sent to aid Br. Lyman in his school at Hilo, & one to aid Br. Parker as Evangelist in Koolau.

In accordance with the recommendation of the mission, we addressed a letter to the Pru. Com. of the Board in July 1844, asking for an additional

helper to aid in building up the Seminary. Hitherto our appeal has yielded no fruit, although the Board evidently desire that the Semy. be strengthened. Finding our application for help to the Father land unsuccessful, & being pressed by the necessities of the school, we made various fruitless efforts to get a supply nearer at hand; when at length, God in his providence brought Br Hunt unto us. He entered into our work with zeal & has heartily cooperated with us during the last six months. His arrival was opportune, & we bless the Lord for his goodness in sending him.

In Dec. last, we were again summoned to the banks of Jordon, and were allowed to witness the joyful triumph of our dear Br. Whitney, as he went on before us to the celestial city. He cheered us as he went, & bid us cling to Christ & make him our all.

On the tenth of Feb. last, the Trustees met to attend the annual examination of the school, which was continued during three successive days.

A manuscript vocabulary of the Hawaiian language was presented to the Trustees, which had been prepared by Kamakau, an assistant teacher of the Semy. It contains all the words he could think of or collect from printed books or manuscripts, defined in the Hawaiian Language. He had devoted three hours daily for about two years to the work of preparing it. On examining it, the Trustees voted to recommend

to the mission, to commit the MS. to one of their number, for the purpose of preparing an improved Hawaiian & English Dictionary.

They also voted to recommend to the Mission that Dr. Hunt be located at Lahainaluna, to aid in the instruction of the youth of the Seny.

They moreover recommend to the mission, that the bonds, which the pupils give, when they leave the Seny. be increased so as to cover the actual expense incurred in their education. The estimate of twenty dollars per annum was made when food was much cheaper than it now is, & in that estimate no account was made of the price of tuition.

More than a year ago, a proposition was received from Mr. Hunnewell of Charlestown Mass. to sustain a pupil in the Seny. independent of the funds of the mission. By the advice of the Trustees, the proposition was accepted, & a pupil selected on whom his bounty should be expended. Mr. Hunnewell has accordingly made a remittance of $50.00 this year.

The church of Kaluaaha, Molokai, have recently established a scholarship in the Seminary, & have paid into its treasury the sum of $20.00 for the purpose of educating a scholar; a work worthy of imitation in other & more wealthy churches.

Since our last Genl. Meeting, our pupils have been engaged in studies as follows.

The first class have been studying the English language, algebra, geometry, trigonometry, surveying, navigation, astronomy, natl. philosophy, anatomy, the evidences of Christianity and didactic theology.
The second class have been studying algebra, geometry, sacred geography, sacred & church history, natl. theology, natl. philosophy & astronomy.
The third class have been studying algebra, sacred geography, sacred history, punctuation & penmanship.

All the classes have been instructed in music, composition & declamation.

Our press has stood still most of the time since our last Genl. Meeting, having been employed to do little more than finish the English & Hawaiian Dictionary. During this period a Lithographic Press has come to hand, presented to the Seminary by Mr. A. J. Stansbury of Washington City.

It is not expected that the making of books will hereafter claim so prominent a place in our labors, as it has hitherto done, and believing that all our printing can be executed more economically at Honolulu than at Lahainaluna, we would recommend that the whole of the printing & binding apparatus be removed to that office.

We sent a circular to all the members of the mission, about a year ago. The replies received afforded much information as to the effects the Semy. is producing throughout the islands.

At a later period, we collected & published a general catalogue of all the scholars, that have

ever been connected with the Seminary. From these data we learn that 296 pupils have gone out from the Seminary, of whom 42 have died, leaving 254 now in the field. Of this number 108 (almost one half) are engaged in the work of teachers; 43 are in the service of Govt., or one sixth of the whole number: 31, though not engaged in teaching, are yet usefully employed & letting their light shine. In regard to the remaining 72, though some are engaged in honorable employments, while others are idle or worse than idle, yet none of them are considered as answering the end for which they were educated.

One hundred & fifteen, who have graduated are in good standing in the churches: and about 40 who have gone out from the Semy. are of a decidedly immoral character.

On the whole the institution is evidently scattering blessings in the nation. Its graduates are every where the leading members of society in matters civil, religious & literary. In manual labor they are represented as manifold more valuable than other natives, having acquired habits of industry & learned how to work when at school.

When we reflect that most of them were selected when young, before their characters were developed, & that they have moreover been selected on a comparatively slight acquaintance, we ought not to be surprised that so many of them have turned out badly. It is just what we ought to have expected. Indeed when we consider the Hawaiian character

and the small amount of scrutiny exercised in selecting our pupils, we are surprised to find the Seminary has yielded so much good fruit. Would any argue that our religion is vain & the preaching of the gospel useless, because many, whom we had embraced as among the faithful, have fallen away into the condemnation of the devil? Then let us not despise the day of small things, but rather bless God for all the good that has been accomplished, & with renewed vigor pursue our work.

It appears from the last general letter from the Rooms & from the last annual report of the Board, that the Seminary has not yielded such fruits as its patrons expected. We are chided as a mission with tardiness in raising up preachers of the gospel. We doubtless have reason to humble ourselves before God, as a mission, & confess that we come short in all things; for had we labored with more faith, zeal & diligence & prayerfulness, we doubtless would have reaped a more abundant harvest. Have we expected great things, when attempting to raise up a gospel ministry from among our converts? On the contrary, have not our efforts been paralized by unbelief? Have we not felt that the raising up of preachers of the gospel & pastors for the churches, from among the Hawaiian converts, was an undertaking almost hopeless? We have not then been straitened in the Lord. Let us undertake this work with more faith in God, & then it will prosper.

Notwithstanding this, the expectations of our patrons

may be unreasonable. They may have arisen from a want of adequate information in the case. When missionaries first arrived at the Hawaiian islands, they found a people whose character & intelligence were very unlike that found by the Apostles in Palestine, in Greece & in Rome. The former were not only debased to the lowest depths of degradation in morals, but they were utterly destitute of education & mental discipline, & a system of oppression had for ages crushed & well nigh annihilated every vestage of manly independence: whereas, among the latter were many acute philosophers, poets & statesmen. When therefore the preaching of the Apostles was blessed & souls converted, churches could at once be organised, & from their members all the necessary officers selected & ordained to manage their affairs & minister in holy things.

It is far otherwise with the thousands of converts numbered in our churches. They are shrouded in a mental darkness so profound, that after years of close observation we hardly understand its depth. Their moral perception is so obtuse that they cannot always discriminate accurately between right & wrong & hence conscience speaks in feeble tones. As wild animals when tamed are more liable to wander & resume their wild habits, than those which for generations have been domesticated, so we find our converts unstable, destitute of that firmness which is almost essential in the gospel ministry & prone to return to the vices of barbarism. How often are our hopes disappointed & our hearts filled with sorrow, by those

of whom we had entertained high expectations, falling back into the slough of degradation. Of those whom we have expelled from the Semy. since our last Genl. Meeting, there were four on whom we had looked, as promising candidates for the ministry.

We do not however despair of raising up a ministry to supply the Hawaiian Zion. We must not forget that a light, like unto the light of seven suns, has been shining on the Hawaiians for the last quarter of a century; and under the refining influences of the gospel they have made great progress, so that they are no longer the debased & darkened people found by the pioneers of our mission. An imperious necessity is indeed laid upon us. We must go forward. Whatever may be the issue of the struggle between the white & Hawaiian races, there will evidently remain many thousands of Polynesians in these islands for generations to come, who if instructed in religion must be instructed in the Hawaiian tongue. We are admonished that the American chhs will not long continue to furnish these instructors. Where then shall we look for the future ministers & teachers of the Hawaiian race? They must be raised up from among themselves, & with the divine help they can be.

We have sent out three since our last Genl. Meeting, of whom we hope that they will yet become ministers of the gospel. There are three now in

the semy. who are suitable to be licensed, besides four other promising candidates, who have been studying didactic theology during the past year. The second & the third classes will in their turn probably furnish a number of candidates for this high calling. And may we not hope that the Great Head of the church will touch the hearts of those whom he calls to this work, & prosper our efforts to qualify them for it.

As we approach the crisis, when the Hawaiian churches will be thrown on their own resources, the importance of fully sustaining the Seminary increases in magnitude. Whatever else we may dispense with, we cannot dispense with this if we give perpetuity to our work. How important then that we take measures now to render the institution efficient, as far as human means can do it, & with united hearts look up to the Father of lights for his blessing upon it. Then we will no longer disappoint the reasonable expectation of American christians & we shall send forth streams of blessing that shall gladden the Hawaiian Zion for generations to come.

W. P. Alexander
J. S. Emerson

Alexander & Emerson

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6. Coan; Clark; Rowell. A.L. to R. Anderson; June 1846
7. Coan; Clark; Rowell. A.L. to R. Anderson; June 1846
8. Dole; Armstrong; Castle; Hall. A.L. to R. Anderson; 2 June 1846

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Honolulu, Sandwich Is. June 1846.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.

Rev. & Dear Sir,

Two years have now elapsed since we addressed you as a Mission. During this period we have experienced the common vicissitudes of life. Hope & fear; joy & grief have mingled in our cup; of one thing, however, we can speak with confidence, viz.- the loving-kindness of our Heavenly Father, & the faithfulness of our Covenant keeping God. These, though often forfeited by us, have never been withdrawn by him. Some of our number have been sorely chastened, & all of us have felt afflicted by his inscrutable providences in removing so many of our number; yet, we bow with profound submission; yea more; with supreme adoration to his holy will & to his righteous acts in severing for a season our spiritual fraternity; in opening the bleeding fountains of the widow's heart, and in leading the little orphan to look only to a heavenly Father as his guide through the thickening perils of life.

It is not for your information that we state that three of our ~~elder~~ brethren & fellow laborers have been called away by death since our last General Meeting; but we would impress anew on our own hearts, & the hearts of those who love the cause in which we labor, with the truth that we are mortal - that the graves wait for us - that our time is short - that we know not the day, nor the hour, when the Son of man will call for us; and that what we do for our own souls, for our children, for this people, for Zion & for the world must be done quickly.

You have, long since, heard of the peaceful deaths of our brothers Dibble & Knapp, and before this reaches Boston, you will have been fully informed of the triumphant departure of our Elder brother Whitney. These, as we term them - afflective strokes of Divine Providence, have fallen in quick succession upon us, calling loudly upon us to arouse to a more spiritual & wakeful activity in the cause of our master. They are calculated to enforce the injunction, "Cease ye from man whose breath is in his nostrils." & to admonish us, that it is "not by might, nor by power", nor, is it by numbers that our work is to be accomplished.

Did these bereavements have their proper effect in humbling us, in loosening our hold on earth, & in leading us to seek, & to secure larger measures of grace, & of the Holy Ghost; then our loss were gain. Ten of us, filled with the Spirit, were worth ten thousand acting in their own strength.

Not only has the Lord reduced our numbers by death, he has also weakened our strength by the feebleness & sickness of many who remain. It will not be necessary here to give you a full list of all our invalids. Some of them are of long standing, and their cases are well known to you. We will, however, mention several new cases, which have occurred since our last meeting. One of them is Miss Maria Whitney, who has been confined to her couch most of the time for several months, from spinal affections and other complaints. Her sufferings are great, & we cannot foresee the time of their termination. — Mrs. Paris has, for a long time, been troubled with a cough, which has threatened to issue in consumption. After suffering great & protracted debility, she consented to be removed from Kaiu in order to secure medical attention, & to try a milder climate. The family spent several weeks at Hilo, & then removed to Honolulu where they now are. Mrs. P's health though somewhat improved is still precarious, & it yet remains a problem whether this beloved & afflicted family will be able to return to their adopted field where they have so patiently & so faithfully labored to build up the kingdom of our Lord. Mr. Chamberlain has also had several fresh attacks of hemorrhage from the lungs, by which he has been brought to the borders of the grave. Through the advice of physicians & friends, he was persuaded to take a voyage to China, where he still remains. We learn with joy that his health is somewhat improved & we expect his return in two or three months. Dr. Smith has also been so feeble as to be induced to take a short cruise in a whale-ship. We are happy to state that his health is greatly improved. Another case of protracted illness is that of Dr. Andrews. For the greater part of the year he has been unable to attend to the duties of his profession and during some portions of this time his final recovery has been doubtful. His health at the present time is a little improved, but he is, by no means, out of danger. With the exception of Mr. Baldwin, who has sufficient labor as a pastor, etc. we have now but one acting Missionary Physician on the Islands, & during the absence of Dr. Smith, we had none. Our need of two or three more Medical men is great & pressing. Our bills to physician out of the mission are annually increasing, while we are losing the moral & intellectual influence of pious Missionary physicians among the natives. There have been many cases of sickness in our families besides those named, but it will not be necessary to go into particulars, as individuals are supposed to report for themselves. "We are a feeble band & we all do fade as a leaf". We feel that our strength is weakness, but we rejoice in him who "giveth power to

to the faint", and who "increaseth strength to those who have no might" Even our "youth faint" and our young men utterly fall, without his upholding hand. His mercies have, however, been very great to us as a mission, and a large portion of our number have enjoyed good health, & have been permitted uninterruptedly to pursue our work.

In surveying our whole field of labor for the past two years, we have much over which to rejoice, & much for which to mourn.

"At sundry times & in divers places" the Spirit has been shed down upon the people: not indeed, in his mightier demonstrations, but like the "small rain" and the distilling dew upon the tender grass. God has shown himself ready to bless. He has taught us that "his arm is not shortened" that "his ear is not heavy" & that Israel's Keeper slumbereth not.

He has called upon us to bring "all our tithes into the store-house to prove Him, if he will not open the windows of heaven" upon us. He has not forsaken the work of his hands, nor given his heritage to reproach. He has not broken down the hedges of his vineyard, nor left his own vine to the consuming fire, or to the foot of the wild beast of the desert. He has waited to be gracious to his people, & to bless his heritage. His faithfulness is everlasting, & his mercy "endureth forever". Still, we have occasion to mourn that it is not with us as in months & years past, when, not only, "the candle of the Lord shined upon us", but when, The "Sun of Righteousness" like an orb of glory flooded our land with his beams. We are called ~~upon~~ to mourn over our own sluggishness - our fears - our unbelief - our want of more constant & glowing love to our Master, & to the souls of this people. We mourn also the worldliness - the stupidity & the back sliding of many who "did run well", & in whom we had hoped to see a patient continuance in well-doing, & a holding fast of the beginning of their hope, steadfast unto the end".

But, we are not discouraged. We still labor in confident expectation of success, & of the advancement of the kingdom of our Lord. We know in whom we have trusted, & under whose solemn & high commission we have left our native land "to preach among these gentiles the unsearchable riches of Christ." We know also the pledge of his presence, & the faithfulness of him who hath promised. We would therefore, humble ourselves for every past delinquency, for every doubt, or fear or desponding thought; while we would consecrate ourselves anew entirely, & forever to the service of him who hath called us.

By a reference to the statistics of the Hawaiian Churches for the past two years, it will be seen, that, in relation to number,

some have held their own, others have decreased, while others still have made a little advance. It will also be seen that there is a small decrease in the aggregate of those in regular standing. We do not, however feel that true religion is loosing ground on these shores. The present is a time of trial - The nation is in a transition state - The whole polity of the people civil - commercial social & moral - every thing, in fact, which affects their physical & spiritual being - their interests for time & eternity, is undergoing change, modification and, as we trust, renovation. In former years the mighty power of God was displayed here in the wonderful outpouring of the Holy Ghost. This suddenly furnished a great amount of Materials for his "Spiritual house". We, "according to the grace given unto us", endeavored to collect, prepare and arrange these materials so that as "lively stones" they should grow ~~up~~ to a holy temple in the Lord". But, as has always been the case even with the wisest of Christ's "Master builders" we have reared upon the "foundation, gold silver, precious stones, wood hay stubble". Our work is now being tried. Some of it is consumed, & some of it still remains. But the fiery trial is not yet ended. It will go on until all that is combustable shall have been consumed, and until all that is precious shall have been purified. It will go on until the Materials of this building shall be known and until the character of our work shall be seen "for the day shall reveal it". Allow us here to say, that, although many of those who professed to have turned to the Lord have gone back to the world, and walk no more with Christ; and altho' many are "luke warm" having "left their first love" - still there are thousands over whom we rejoice with great hope & strong consolation as members of Christ's Spiritual body. These are our joy and our crown. We have constant, and abiding & soul cheering evidence that the Lord has wrought a great & marvelous work among this people - that the mighty thunderings of his power by which he shook this kingdom in 1837, 8, & 9. caused many a "prisoner of hope" to flee to the strong holds for refuge & to abide under the shadow of the Almighty. Of this we have ~~in~~ ~~everything~~ daily evidence in the increasing light, the established principle, the orderly walk the "grounded" faith & the active benevolence of Many. The Churches are becoming gradually consolidated. The good & the bad - the precious & the vile are forming more distinct classes & the line of demarkation is being more clearly traceable between them. We have hope; yea more, we have confidence that the gospel of Christ is

established here upon a firm basis that it is fixed in the understandings, & in the hearts of thousands, & that the "gates of hell" shall never prevail against it." We trust that God has begun a good work here which he will carry on "until the day of our Lord Jesus Christ, & that neither the currents of temptation, nor the tempests of affliction will ever sweep away this work of his hands. Still, notwithstanding the confident hope we express, we have not forgotten that we live in the midst of "sollish children" - of a "foolish nation" - of a perverse people - of a fickle & vagrant generation. Many of our highest hopes, & fondest expectations have been blasted - Many who gave great promise of a steadfast career in "the way of righteousness" "have already turned aside after Satan." But this should have been expected. No strange thing has happened ~~unto~~ us." It is but a feature in the history of the Church in all ages. It is developed in every land where the gospel has been preached, & it will continue to be so, so long as that deep, dark current of depravity rolls in the heart of men.

The total of all who have been gathered into our churches at these islands is 33.198. Of these 5.485 have died. about the same number are under censure, & nearly 23,000 are now in regular standing. This estimation is not strictly accurate as there is no report from Kohala for this year, & as the statistics of some of the other churches are not full & perfect. It is, however, nearly correct. The whole number reported as having been received to these churches during the past two years is 1,789

As to general civilization its advances are steadily progressive, and perhaps we may say unparrelled in the history of Man. Learning, Commerce, Agriculture & Art are fast changing the face of society, and the physical features of the Country, especially at & near those focal centres where these influences most converge. It is true that the Mass of the people are still poor & degraded, while it is also true, that a certain amount of these civilizing influences is felt at the remotest extremeties, & by the obscurest individuals of the land. The contrast in a knowledge of the world, in enterprize & industry - in independent thought & action in houses, furniture, equipage & dress, in Manners, etiquette etc. As seen by a comparison of the present State of things with that which existed ten years ago, is truly great; And, if we carry back the comparison to twenty five years it is astonishing. Of course our remarks must be understood as applying particularly to those points where Christianity & civilization have exerted their combined & more direct influences. Still, the nation has

weary heights to climb before it can reach the summit of temporal & spiritual good. The Lord hasten the work of his hands.

One subject still presses painfully upon us, viz: the decrease of population. A census of some parts of the Islands has been recently taken, by which it appears that the decrease still continues, though, not perhaps, in so great a ratio as formerly. The causes which first produced this tendency to depopulation have not yet ceased to act; & it is still a problem, whether the Hawaiian race will be perpetuated. One thing however is clear: there will be a race of men in this land, & these Islands are destined, under God, to be populous & wealthy. Their happiness & glory will depend on the use which shall be made of those great Moral agencies which God has put in operation here. Our prayer is, that the gospel of our Lord and Savior, Jesus Christ may prevail in this land, & may here shed its purest & brightest radiance "so long as the Sun and Moon endure."

What you say, dear Sir, in one of your late letters to this Mission, on the peculiar dangers to which we are exposed, when our character & our work become popular in the eyes of the world, & receive its commendations, is strictly true, and your remarks are wise & timely. We highly appreciate them. We would never forget the words of the Lord Jesus, "woe unto you when all men speak well of you". It is true as you remark that "while Satan kept up a continual roar about us", we felt the need of watching, and of keeping on our armor. We were driven to the citadel of strength, and the Most High was about us as a "wall of fire" "The Lord of hosts was with us, and the God of Jacob was our refuge." But times have changed, and there is danger that the soft sunshine of prosperity, and the bland breath of praise may induce an effeminate ease and a soporific self indulgence which will ill-comport with our high calling as watchmen & soldiers - wrestlers & racers, struggling for victory & for the conqueror's crown. May the Lord, under whose commission we have come forth to this land, save us in the "treacherous calm" as he has so often done amidst the bursting tempest.

Notwithstanding the progress which has been made among this people, and the great & distinguished mercies which have been shown to this mission, & to this nation, still there is enough of vice poverty & wretchedness - enough of spiritual, mental, & physical degradation left to call forth our pity and

our prayers — enough to awaken our deepest sympathies & our most energetic, patient & persevering labors. Our eye still affects our heart while we see multitudes of the people yet going on to ruin, turning away their ears from the truth, and while most of those for whom we hope better things, "even the things which accompany salvation" are mere babes in Christ, needing the most constant, wakeful & unwearied care.

You will allow us to say that we still need more help & that we shall hope for another reinforcement so soon as one can be sent. Four of our number have been taken from us since our last general meeting. We would therefore ask, that in addition to the physicians before mentioned and which we so greatly need, you will send us four clergymen. Should you grant this request it can hardly be expected to keep our number good. Death and Mutation have not ceased their work among us. Before another general meeting, & before the arrival of another band of helpers some of us will probably have finished our earthly career & vacated our posts for our successors.

The cause of papacy has appeared to decline in most parts of the land during the past year. Many have forsaken the ranks of the priests while few have joined them. A company of some 15 priests & seculars have lately arrived and with this new reinforcement the jesuits will probably make new and vigorous efforts to revive their drooping cause. With what success time will show. Our hope is in "him who made heaven and earth" and we "will look unto the Hills whence our help cometh."

## Native Ministry.

In some of your late letters, the subject of a native ministry has been urged strongly upon our attention. We fully appreciate your views, & the views & feelings of the christian community at home on this subject. But the subject cannot be understood, in all its bearings, without an intimate acquaintance with a people just emerging from a savage, or heathen state. When a revival of religion takes place in a civilized community, ten years is ample time for some of its subjects to become preachers of the gospel well qualified for their work. But the case is different among an uncivilized people destitute of the first rudiments of knowledge. The degradation of intellect, cannot well be conceived by those who have no personal acquaintance with the heathen mind. Generations must pass away before the same intellectual & moral aspects will be presented, as are found in a land distinguished for civilization & intellectual culture. It must not be thought strange, therefore, that a ministry has not been raised up, at the Sandwich Islands, after a lapse of 26 years, from the first dawning of Gospel light.

This subject has been on our hearts from the first commencement of the Mission. As soon as the gospel began to take effect among this people individuals were selected, who received special attention in reference to their becoming helpers in our work. Some of these were employed as teachers in the common schools, some as assistants in translating the Bible & in communicating religious instruction to the people. In eleven years from the commencement of the Mission a Seminary was established for the express purpose of raising up teachers of Schools & preachers of the gospel. With the results of this seminary you are acquainted. It has now been in operation nearly fourteen years. The pupils were taken from among a people who had been under the debasing influence of heathenism for centuries. Mind was not only to be cultivated, but we might almost say created. In this state of things, is it strange, that the Seminary

has not yet sent out a well qualified ministry. But the Seminary has done much, & perhaps all we should have expected, in advancing the religious, as well as political & intellectual interests of the people. It has brought forward a class of persons, who have rendered us great assistance as deacons & elders of our churches, & as teachers of religion. It is true, only one of these has received a license to preach from a regular ecclesiastical body. But many others have received an informal license from their pastors to watch over the fold of Christ & preach the gospel according to their ability. These & many others, who have never been members of the Seminary, have afforded us great aid in this work. Indeed, without their aid, it would be impossible to hold the ground we have attained, to say nothing of making advances in our work. It must be confessed, that the great pressure of missionary work on the hands of pastors has prevented their doing all they would be glad to do, in instructing candidates for the ministry; and the great demand for educated men to aid in carrying on the new machinery of government has turned aside some of our most promising men from the preaching of the gospel. These have been obstacles in our way. You will see, however, from the action of our present meeting, that we contemplate introducing a few, in a more formal manner, into the ministry by giving them a regular license, though we regard them now as virtually taking part with us in the ministry of the word. We shall endeavor also, according to your suggestion, to direct the efforts of our Seminary more to the work of raising up a native ministry, but we cannot make it exclusively a theological institution until other provisions are made for the literary & scientific instruction of the people.

With regard to committing the exclusive care of native pastors, we must say, that we do not yet see the way fully open. We have now many native helpers, who are able to preach the gospel with much effect, & whose aid we seek in teaching & governing our ~~schools~~ churches.

Many of them have charge of out posts under the presiding pastor, & thus have full opportunity to exercise their gifts, & prepare themselves for the office of pastors.

You cannot feel the importance more than we of advancing them, as soon as it shall be expedient to the full pastoral charge of native churches. But their knowledge of the gospel is yet limited, their judgment immature. They will need for some time to come the guiding hand of the Missionary. Their christian characters are not sufficiently established to bear sudden elevation to the highest office of the Ministry. They need more maturity, more stability of character, more freedom from pride & self conceit. "Not a novice" says the apostle "lest being lifted up with pride, he fall into the condemnation of the devil." We think our native helpers will, for the present be more useful in a station somewhat subordinate to the Missionary pastors.

We may have been too slow, as you intimate, with regard to the breathren in India, in throwing ministerial responsibility upon native helpers, but we are not aware that we have failed materially in this respect. We do not expect the same mental qualifications in a native ministry, as those possessed by the ministry in our own land. The same was not possessed by the ministers whom the apostles ordained. & the circumstances of this people will probably better compare with the early christian churches than with the churches in the U. States. But we must not disregard the injunction, "lay hands suddenly on no man".

We will endeavor, however, to give full weight to the feelings of the churches & to your suggestions on this subject. A steady progress, we believe, has been made, from the commencement of this Mission towards the consummation of this object, which you & we so much desire; & it is our earnest prayer that, in time to come, this progress may be greatly accelerated, & the object soon consummated. But your expectations must not be too highly raised. A well qualified native ministry capable of carrying forward the work of the Lord in these

Islands without foreign aid, cannot be expected in one generation, or two. But we will look on for the accomplishment of this object, looking to Him who is able to do more & better for us than we expect.

## Support of Pastors.

We cannot regard any thing we have yet done, in securing the support of pastors, as interfering at all with the support of a native ministry. We regard it rather as hastening such an event. Besides the happy effects, which sacrifices for benevolent objects exert on the christian character of our people, they are led to feel their obligations to support the preaching of the gospel among themselves. Their minds are directed to those passages of scripture which enjoin this work, & they become habituated to it as a christian duty, binding on all the followers of Christ. In this way, they are preparing to support a native ministry, when one shall be ready to enter into the work. They learn, that he who is taught in the word should communicate to him that teacheth. The longer they receive their religious instruction as a gratuity, the more difficult will it be to bring them to feel their obligations to support it. Besides, we can more easily bring them to commence the work of supporting the gospel by contributing to the support of missionary pastors than to the support of native pastors. "A prophet is not without honor save in his own country" is as true here as in any other part of the world.

But it may be said, if they support their foreign pastors, they will have nothing left to support native pastors. In reply to this, we may remark, that we do not expect they will, at present, if ever, support their foreign teachers only in part, nor do we contemplate urging them to this work beyond their ability. We shall endeavor, in all cases, to have it done, when it is done, with a willing mind.

And wherever it is preferred & circumstances require it, their contributions will be given directly for the support of native preachers. We may remark here, that the support we receive from our people, however they may view it, is only adding so much towards the general funds for missionary objects. It cannot be otherwise, while we remain missionaries of the Am. Board, & we contemplate, at present, no change in this respect. The amount raised therefore for our support will afford means for supporting native helpers; & we desire permission to employ, for the present, a sum for this object, if needed, not exceeding the amount raised by our people for the support of pastors. There are strong reasons, why the support of native preachers, even if furnished by the people should be in our hands, for the present. They will be more entirely under our direction, & can be more equally provided for than in any other way. And if the people will contribute more readily for the support of their missionary pastors, we can see no valid objection to it. They will, in this way, become habituated to sustaining the ministry whether native or foreign.

With regard to our becoming constituted pastors of churches, we think, from your last letter, there may be some misapprehension. We do not become constituted pastors of churches, in any other sense than as missionary pastors. We have not been regularly installed by any ecclesiastical body, & the fact of our being pastors has never stood in the way of removals from one station to another & from one department of work to another without the formality of dissolving the pastoral relation. We have not, at present, any thought of changing our practise in this respect. We may be regarded rather as the acting pastors of the churches than as pastors regularly constituted. We cannot see that our practise in this respect at all stands in the way of bringing forward a native ministry to the pastoral office. We shall rejoice to give place to such a ministry as soon as one can be raised up to take our places.

## Contributions for the support of the gospel &c.

You will learn, from the statistics printed in the minutes of our general meeting, the amount contributed by our people for the support of pastors, the building of churches & other benevolent objects. This amount is as great as we could reasonably expect & affords us much ground of encouragement for the future.

You suggest, considering the poverty of the people, the burdens of government, the wiles of the papists & the importance of improvements in civilized habits, that there may be danger of urging our people too much on the subject of supporting the gospel. There is weight in these suggestions, & we have kept them in view in all we have done on this subject. "But there is that scattereth & yet increaseth." This truth is certainly no less applicable to Germans than to any other people in the world. The great source of poverty among this people is indolence, or the want of motives to energy & enterprise. Motives that will wake up their energies mental & physical, will tend to raise them in the scale of being; & if their energies can be aroused by benevolent motives, the effect will be to raise them in the scale of benevolent & happy beings. The pernicious effects of selfish, & sordid motives which are beginning to act powerfully upon them, as their artificial wants increase, will be counteracted. Their minds will be directed to something more substantial than the gewgaws & finery, which have so much attraction among a half-civilized people. It is a matter of fact, that those who have done most for the support of the gospel have made the most substantial improvements in the habits of civilized life. We will not fail to encourage them ~~to~~ in such improvements in every suitable way, while we endeavor to train them to the great work of sustaining the kingdom of Christ in the world. We consider

this as one of the most important means of carrying forward the work of the Lord in the souls of our people, as well as tending directly to the permanent establishment of the institutions of religion in the Islands.

We shall endeavor to act wisely in our efforts to bring out the resources of the people for the support of the gospel, by keeping in view all their other burdens & the efforts of the papists to lead astray our flocks. These present obstacles in the way of this work; & in view of them, you must not expect the people will soon sustain their own religious institutions. The great mass of the people are destitute of property, & will continue to be so for a long time to come. It is true their poverty does not bring along with it much actual suffering, as is often the case in more civilized nations, but it deprives them of the ability to do much for the support of religion. We hope, however, they will make gradual advances from year to year in this good work, though these advances must, from the nature of the case, be slow. The time, we believe, is coming, though it may not be very near at hand, when the institutions of the gospel in these Islands will be supported without aid from a foreign source. We are endeavoring to direct our labors to the accomplishment of such an object in the shortest time possible. But we cannot encourage ourselves, or our patrons to expect that we, or they will live to see the full accomplishment of this object.

# State of Schools

The common schools of the islands have been for the last 2 years in much the same condition as in years previous exhibiting as we think a steady progress of the children in knowledge It should not have been expected that a people so deeply sunk as this people was in the sottishness and vice of heathenism would in 25 years have attained to such an advance in civilization as to exhibit a system of schools as good and as efficiently sustained as those of enlightened christian nations And although as a general thing the teachers here are as far in advance of their pupils in knowledge as teachers in enlightened ~~Bands~~ countries are in advance of theirs yet it should not be supposed that either the teachers or the pupils here will bear comparison with the teachers & pupils of such a country as New England. In the art of governing the schools and preserving order in them Hawaiian schoolteachers have generally about as little skill as the youngest of their pupils and consequently where noise & disorder abound there can be but little attentive studying of lessons But notwithstanding the low standard of qualifications and attainments of teachers and pupils these schools sustain the

 same important relation to the civilization and progress of the nation as the schools in enlightened lands

The want of sufficient pecuniary encouragement to the teachers has no doubt been a drawback on their efficiency and on the prosperity of schools. One cause of this failure has been an inconsistency in the law which in one section provides that all the revenue in the hands of the tax-gatherers shall be paid into the treasury and in another that the school superintendent may demand of the tax officer a portion of that revenue as pay for the teachers. So that in the confliction of the two laws and of the two officers the law for the treasury and the tax officer have generally proved the stronger and the school interest has consequently suffered

Another chief cause of the failure of the teachers' pay has been the people's low appreciation of knowledge and their consequent lack of interest in the schools According to the laws the schools were to have the avail of a portion of the King's "labor days." But when the people have been called to labor on those days they have in some places been allowed to work as much or as little as suited their convenience and the officers whose business it is to direct and enforce the labor have too often been as little concerned as the people whether the labor should be of any avail

In these circumstances only a very few of the teachers have received nearly or quite the amount

of pay stipulated by the government while the majority have been compelled to be as content as they could be made to be with half pay or with nominal pay or with none at all In a few places the teachers have abandoned their schools in discouragement, while in others they have with difficulty been persuaded by the missionary to hold on in hope of the enactment of a new law which would serve them better

A new law has recently been enacted and is soon to go into operation which makes still more liberal provision than the old one for the support of schools and which gives some promise of being better executed although, however good the law may be there must always be difficulty in enforcing its provisions while the people and native officers appointed to execute the law have so little appreciation of the worth of knowledge and take so little interest in the schools

By the new law, "Public Instruction" is made a distinct department of the government and Mr. Richards is placed at the head of this department and in that capacity has a seat in the "Privy Council" of the king. As "Minister of Public Instruction" Mr. Richards will have the general oversight of the schools in all the islands and will appoint school inspectors or superintendents in all the large districts of the different islands

The law provides for a larger proportion of the "labor days" of each month being given to the support of schools than was allowed by the old law. It enacts also that all government property in the hands of the tax officers, except the poll tax may if needed be available for the schools

 ~~there can be but~~

"Knowing as we do the difficulty and even the impossibility of perfectly enforcing any good law while the medium through which it is to be enforced must be officers many of whom will unavoidably be ignorant, imprudent stupid or vicious, we would not be too sanguine in respect to the operation of this law; yet we cannot but hope that the condition of the schools under its operation will prove an advance on that of former years.

## Seminary and Boarding Schools

By a report and general catalogue recently published of the Mission Seminary, it appears that 296 pupils have left the seminary of whom 42 have died leaving 254 now in the islands. Of these 108 (nearly one half) are engaged in teaching, 43 are in the service of the government, 31 in other useful employments and 72 living to no good purpose. There are 115 graduates in good standing in the churches, and about 40 are of a decidedly immoral character

The change of instructors in the seminary you will learn by the printed minutes of the general meeting

The boarding School at Hilo under the care of Mr. Lyman, the female boarding School under the care of Mrs. Coan, the female Seminary at Waiheke, and the select school at

Waioli under the care of Mr. Johnson have continued in operation the past two years with the same success and promise as in previous years

In Mr. Lyman's school there are 56 pupils, in that of Mr. Coan 20, in the female seminary 49 and in the school of Mr. Johnson 40 pupils

Since the death of Mr. Locke circumstances have been unfavorable to the continuance of the Manual Labor School at Waialua, and it is still uncertain whether it will be recommenced

For the statistics of schools, churches, &c. see the printed minutes of general meeting. Those for the schools cannot be relied on for great accuracy

## General Meeting

The general meeting of the mission was ~~commenced~~ convened on the 13th of May It has been an unusually full meeting, all but four male members of the mission being present. All the missionaries of Kauai, Oahu and Molokai have been present with their families with the exception of Mrs. Bishop. Mr. Bailey and family of ~~of~~ Maui were absent and the families of Messrs. Alexander and Emerson. Messrs. Bond Lyons and Doct. Andrews of Hawaii were absent with their families and the families of Messrs. Coan Lyman and Ives

There have been present belonging to the mission 32 gentlemen, 30 ladies and 90 children

The sessions have been held six days in the week, from 9 to 12 o'clock A.M. and from 2 to 5, P.M. with the exception of Saturday afternoon

when no session has been held. The hour from 8 to 9 each day has been occupied by a familiar religious discourse to the mission children - the missionaries officiating in rotation. Nearly all the evenings have been occupied with meetings of the clerical association, benevolent societies, &c. Thursday May 21st was devoted by the mission to religious exercises; a sermon was preached in the forenoon, the Lord's Supper was observed in the afternoon and in the evening a familiar conference with prayer

In the afternoon of June 4th Mr. Richards gave us an interesting account of his visit to the U.S. and Europe and of his negotiations with the government

The discussions during the meeting have been conducted with warmth and vigor, yet a pleasant harmony of views and a unity of christian feeling have prevailed through all the sessions. We regard our general meetings as exerting a delightful influence in harmonizing the views of the mission and producing a unity of feeling plan and operation in our labors We shall return too to our labors quickened in vigor of thought and energy of action. One or two years is sufficiently long for us to remain separate from one another, many of us at lonely stations with but little intelligent society. We need to come together again and enjoy that contact of countenance and hand and heart which as iron sharpeneth iron gives new energy to body mind and heart and makes us better missionaries of the cross to our people

On behalf of the Mission
we are your affectionate
Brethren & fellow laborers

Signed
Titus Coan
E. W. Clark
S. B. Rowell
} Committee

P. S. This copy of the General letter is expected to go by the N.S.S. Congress which sails for the Coast of Mexico soon via Monterey & we hope it may reach you before the meeting of the Board. Yr letters to the Mission by the Mainsora & Congress are received including yr introductory letters of Messrs Colton Ten Eyck & Turrill. Our acquaintance thus far with these gentlemen has been pleasant and the aspect of things peaceful for Honolulu. We trust the Treaty which the Commissioner is authorized to negotiate with this government will be just & honorable to our own as well as this. If we are rightly informed such will be the fact

The minutes will not be in readiness for this opportunity & it is my impression that Mr Dole who prepared the minutes for the press has omitted the statistics referred to in this letter because they were so imperfect. In this I may be mistaken

Very Respy & truly Yrs
S. N. Castle

We have heard nothing from Mr Chamberlain since my last to Mr Hill —

Genl Let. from Sam'l N. Castle June 1, 1846
Rec'd Aug. 17, 1847.

Honolulu Sand Islands June 1846 1

Rev R Anderson DD
Sec of the ABCFM

Rev. & Dear Sir

Two years have now elapsed since we addressed you as a Mission. During this period we have experienced the common vicissitudes of life. Hope and fear joy & grief have mingled in our cup. Of one thing however we can speak with confidence viz the loving kindness of our Heavenly father and the faithfulness of our covenant keeping God. These though often forfeited by us have never been withdrawn by him. Some of our number have been sorely chastened and all of us have felt afflicted by his inscrutable Providences in removing so many of our number. yet we bow with profound submission yea more with supreme adoration to his holy will and to his righteous acts in severing for a season our spiritual fraternity in opening the bleeding fountains of the widows heart and in leaving the little orphan to look only to a heavenly father as his guide through the thickening perils of life. It is not for your information that we state that three of our beloved brethren and fellow labourers have been called away by death since our last general meeting but we would impress anew on our own hearts and the hearts of those who love the cause in which we labor with the truth that we are mortal, that the graves wait for us, that our time is short that we know not the day nor the hour when the Son of Man will call for us

2 and that what we do for our own souls, for our children, for this people, for Zion & for the world must be done quickly

You have long since heard of the peaceful deaths of our brothers Dibble & Knapp, and before this reaches Boston you will have been fully informed of the triumphant departure of our elder brother Whitney. These as we term them afflictive strokes of Divine Providence have fallen in quick succession upon us calling loudly upon us to arouse to a more spiritual and wakeful activity in the Cause of our Master. They are also calculated to enforce the injunction "Cease ye from man whose breath is in his nostrils" and to admonish us that "it is not by might or by power" nor is it by numbers that our work is to be accomplished. Did these bereavements have their proper effect in humbling us, in loosening our hold on Earth & in leading us to seek & to receive larger measures of grace and of the Holy Ghost then our loss were gain. Ten of us filled with the Spirit were worth ten Thousand acting in their own strength.

Not only has the Lord reduced our numbers by death, he has also weakened our strength by feebleness & sickness of many who remain. It will not be necessary here to give you a full list of all our invalids. Some of them are of long standing & their cases are well known to you. We will however mention several new cases which have occurred since our last meeting. One of these is Miss Maria Whitney who has been confined to her couch most of the time for several months

from Spinal affections & other Complaints. Her sufferings are great & we cannot foresee the time of their termination. Mrs Paris has for a long time been troubled with a cough which has threatened to issue in Consumption.

After suffering great & protracted debility she consented to be removed from Kau in order to secure Medical attention & to try a milder climate. The family spent several weeks at Hilo and then removed to Honolulu where they now are. Mrs P's health though somewhat improved is still precarious & it yet remains a problem whether this beloved & afflicted family will be able to return to their adopted field, where they have so patiently & so faithfully labored to build up the Kingdom of our Lord. Mr Chamberlain has also had several fresh attacks of hemorrhage from the lungs by which he has been brought to the borders of the grave. Through the advice of physicians & friends he was persuaded to take a voyage to China where he still remains.

We learn with joy that his health has somewhat improved & we expect his return in 2 or 3 months. Dr Smith has also been so feeble as to be induced to take a short cruise in a whale ship. We are happy to state that his health is greatly improved. Another case of protracted illness is that of Dr Andrews. For the greater part of the year he has been unable to attend to the duties of his profession and during some portion of this time his final recovery has been doubtful. His health at the present time is a little improved

4. but he is by no means out of danger
With the exception of Mr Baldwin who has suf-
ficient labor as a pastor &c we have now
but one Acting Missionary physician on the
Islands & during the absence of Dr Smith we
had none Our need of 2 or 3 more Medical
men is great & pressing. Our bills to Physicians
out of the Mission are annually increasing
while we are losing the moral and intellectual
influence of pious Missionary physicians among
the natives, There have been many cases
of sickness in our families besides those
named but it will not be necessary to
go into particulars as individuals are sup-
posed to report for themselves. We are
a feeble band and "we all do fade as a
leaf" We feel that our strength is weakness
but we rejoice in him who giveth pow-
er to the faint and who increaseth strength
to those who have no might Even our
youth faint & our young men utterly fall with-
out his upholding hand His mercies have
however been very great to us as a Mission and a
large portion of our number have enjoyed good health
and have been permitted uninterruptedly to pursue our
works

In Surveying our whole field of labor for the
two past years we have much over which to rejoice
& much for which to mourn. "At sundry times & in
divers places" the Spirit has been shed down upon
the people. Not indeed in his mightier demonstra-
tions but like the small rain & the distilling dew
upon the tender grass. God has shown himself
ready to bless. He has taught us that "his

arm is not shortened" that "his ear is not heavy" and that Israel's Keeper slumbereth not. He has called upon us to bring "all of our tithes into the storehouse & to prove him if he will not open the windows of Heaven" upon us. He has not forsaken the work of his hands nor given his heritage to reproach. He has not broken down the hedges of his vineyard or left his vine to the consuming fire or to the foot of the wild beast of the desert. He has waited to be gracious to his people & to bless his heritage.

His faithfulness is everlasting & his mercy endureth forever. Still we have occasion to mourn that it is not with us as in years & months past when not merely "the candle of the Lord shined upon us" but when "the Sun of Righteousness" like an orb of Glory flooded our land with his beams.

We are called to mourn over our own sluggishness our fears, our unbelief, our want of a more constant & glowing love to our Master & the souls of this people.

We mourn also the worldliness, the stupidity & the backsliding of many who "did run well" and in whom we had hoped to see a patient continuance in well doing and a holding fast of the beginning of their hope steadfast unto the end." But we are not discouraged, we still labor in confident expectation of success, and of the advancement of the Kingdom of our Lord. We know in whom we have trusted and under whose solemn & high commission we have left our native land to preach among these gentiles the unsearchable riches of Christ.

We know also the pledge of his presence & the faithfulness of him who hath promised. We would therefore humble ourselves for every past delinquency, for every doubt or fear or despending thought

6 While we would Consecrate ourselves anew entirely & forever to the Service of him who hath Called us

By a reference to the Statistics of the Hawaiian churches for the two past years it will be seen that in relation to numbers Some have held their own, others have decreased whilst others still have made a little advance It will also be Seen that there is a Small decrease in the aggregate of those in regular Standing. We do not however feel that true religion is losing ground on these Shores The present is a time of trial The Nation is in a transition State The whole polity of the people Civil, Social, Commercial & Moral every thing in fact which affects their physical & Spiritual being. their interests for time & Eternity is undergoing change, modification & as we trust renovation In former years the mighty power of God was displayed here in the wonderful outpouring of the Holy Ghost This Suddenly furnished a a great amount of materials for his Spiritual House. We "according to the grace which was given us" endeavored to Collect, prepare, & Arrange these materials so that as "lively Stones" they Should "grow to an holy temple in the Lord" But as has always been the case even with the wisest of Christs "Master Builders" we have reared upon the "foundation gold, Silver, precious, Stones, wood, hay, Stubble" Our work is now being tried. Some of it is Consumed & some of it still remains. But the fiery trial is not yet ended. It will go on untie all that is Combustible Shall have been Consumed and untie all that is precious

shall have been purified It will go on until the materials of this building shall be known and until the character of our work shall be seen "for the day shall reveal it"

Allow us here to say that although many of those who professed to have turned to the Lord have gone back to the world & walk no more with Christ, and although many are "lukewarm" having "left their first love" Still there are thousands over whom we rejoice with great hope & strong consolation as members of Christ's Spiritual body. These are our joy & our crown. We have constant & abiding & soul cheering evidence that the Lord has wrought a great & marvellous work among this people. That the mighty thunderings of his power by which he shook this Kingdom in 1837. 8. & 9 caused many a "prisoner of hope to flee to the strong hold" for refuge & to "abide under the shadow of the Almighty"

Of this we have daily evidence in the increasing light the established principle. the orderly walk. the grounded faith & the active benevolence of many. The Churches are becoming gradually consolidated. The good & the bad the precious & the vile are forming more distinct classes & the line of demarcation is being more clearly traceable between them. We have hope yea more we have <u>confidence</u> that the Gospel of Christ is established here upon a firm basis, that it is fixed in the understandings & in the hearts of thousands. and that "the gates of Hell shall never prevail against it" We trust that God has begun a good work here which he will carry on "until the day of our Lord Jesus Christ" and that

neither the currents of temptation nor the tempests of affliction will ever sweep away this work of his hands. Still notwithstanding the confident hope we express we have not forgotten that we live in the midst of "sottish children" of a "foolish nation" of a perverse people of a fickle & wayward generation Many of our highest hopes & fondest expectations have been blasted Many who gave great promise of a steadfast career in the "way of righteousness" "have already turned aside after Satan" But this should have been expected "No strange thing has happened to us" It is but a feature in the history of the Church in all ages It is developed in every land where the gospel has been preached and it will continue to be so, so long as that deep & dark current depravity rolls in the heart of Man

The total of all who have been gathered into the churches at these islands is 33,198 Of these 5485 have died about the same number are under censure & nearly 23000 are now in regular standing This estimation is not strictly accurate as there is no report from Kohala for this year and as the statistics of some of the other churches are not full & perfect. It is however nearly correct. The whole number reported as having been received to these churches the past year is 1789

As to general civilization its advances are steadily progressive and perhaps we may say unparallelled in the history of Man. Learning, Commerce, agriculture, & art, are fast changing the face of society and the physical features of the country especially at & near those focal centres where these influences most converge It is true that the mass of the people are still poor

and degraded whilst it is also true that a certain amount of these civilizing influences is felt at the remotest extremities by the obscurest individuals of the land. The contrast in a knowlge of the world in enterprise & industry in independent thought and action in houses furniture equippage & dress. in manners etiquette &c as seen by a comparison of the present state of things with that which existed years ago. is truly great and if we carry back the comparison to 25 years it is astonishing Of course our remarks must be understood as applying particularly to those points where christianity and civilization have exerted their combined & more direct influences. Still the Nation has weary heights to climb before it can reach the summit of temporal & of spiritual goods.

The Lord hasten the work of his hands.

One subject still presses painfully upon us viz the decrease of population A census of some parts of the islands has been recently taken. by which it appears that the decrease still continues though not perhaps in so great a ratio as formerly The causes which first produced this tendency to depopulation have not yet ceased to act. & it is still a problem whether the Hawaiian race will be perpetuated. One thing however is clear There will be a race of men in this land, and these islands are destined under God to become populous & wealthy, Their happiness & glory will depend on the use which shall be made of those great moral agencies which God has put in operation here

Our prayer is that the gospel of our Lord & Saviour Jesus Christ may prevail in this land & may here shed its purest & brightest radiance "So long as the Sun & Moon endure"

What you say dear Sir in one of your late letters to this Mission on the peculiar dangers to which we are exposed when our character & our work become popular in the eyes of the world and receive its commendations is strictly true and your remarks are wise & timely. We highly appreciate them. We would never forget the words of the Lord Jesus "Woe unto you when all men speak well of you" It is true as you remark that "while Satan kept up a continual roar about us" we felt the need of watching & keeping on our armor, we were driven to the Citadel of strength & the Most High was about us as a "wall of fire" "The Lord of hosts was with us & the God of Jacob was our refuge" But times have changed and there is danger that the soft sunshine of prosperity & the bland breath of praise may induce an effeminate ease and a soporific self indulgence which will ill comport with our high calling as watchmen & soldiers, wrestlers & racers, struggling for victory & for the conquerors crown. May the Lord under whose commission we have come forth to this land save us in the treacherous calm as he has so often done amidst the bursting tempest.

3rd Notwithstanding the progress which has been made among this people & the great & distinguished mercies which have been shown to this Mission & to this nation still there is enough of vice poverty & wretchedness, enough of spiritual, mental & physical degradation, left to call forth our pity & our prayers. Enough to awaken our deepest sympathies and our most energetic, patient & persevering labors. Our eye still affects our heart, while we see multitudes of the people yet going on to ruin and turning away their ears from the truth and while most of those for whom we hope better things "even the things which accompany salvation" are mere

babes in christ needing the most constant, watchful and unwearied care. You will allow us to say that we still need more help, and that we shall hope for another reinforcement so soon as one can be sent. Some of our number have been taken from us since our last General Meeting. We would therefore ask that in addition to the Physicians before named and which we so greatly need you will send us four clergymen. Should you grant this request it can hardly be expected to keep our number good. Death & sickness have not ceased their work among us. Before another General Meeting & before the arrival of another band of helpers some of us will probably have finished our earthly career and vacated our posts for our successors.

The cause of the papacy has appeared to decline in most parts of the land during the past year. Many have forsaken the ranks of the priests while few have joined them.

A company of some 15 priests & seculars have arrived lately, and with this new reinforcement the Jesuits will probably make new and vigorous efforts to revive their drooping cause with what success time will show. Our hope is in "Him who made heaven & earth & we "will look unto the hills whence our help cometh"

Native Ministry

In some of your late letters the subject of a native ministry has been urged strongly upon our attention. We fully appreciate your views & the views & feelings of the Christian community at home on this subject. But the subject cannot be understood in all its bearings without an intimate acquaintance with a people just emerging from a savage or heathen state. When a revival of religion takes place in a civilized community ten years is ample time for some of its subjects to become preachers of the Gospel well qualified for their work. But the case is different among an uncivilized people destitute of the first rudiments of knowledge. The degradation of intellect cannot well be conceived by those who have no personal acquaintance with the heathen mind. Generations must pass away before the same intellectual & moral aspects will be presented as are found in a land distinguished for civilization & intellectual culture. It must not be thought strange therefore that a ministry has not been raised up at the Sandwich Islands after a lapse of 20 years from the first dawning of Gospel light.

This subject has been on our hearts from the first commencement of the mission. As soon as the Gospel began to take effect among the people individuals were selected who received special attention in reference to their becoming helpers in our work. Some of these were employed as teachers in common schools, some as assistants in translating the Bible & in communicating religious instruction to the people. In eleven years from the commencement of the mission a seminary was established for the express purpose of raising up teachers of schools & preachers of the Gospel. With the results of this seminary you are acquainted. It has been in operation nearly fourteen years. The pupils were taken from a people who had been under the debasing influence

of heathenism for centuries. Mind was not only to be cultivated but we might almost say created. In this state of things is it strange that the Seminary has not yet sent out a well qualified ministry. But the seminary has done much & perhaps all we should have expected in advancing the the religious as well political & intellectual interests of the people. It has brought forward a class of persons who have rendered us great assistance as deacons & elders of our churches & as teachers of religion. It is true only one of these has received a license to preach from a regular ecclesiastical body. But many others have received an informal license from their pastors to watch over the fold of Christ & preach the Gospel according to their ability. These & many others who have never been members of the Seminary have afforded us great aid in this work. Indeed without their aid it would be impossible to hold the ground we have attained to say nothing of making advances in our work. It must be confessed that the great pressure of missionary work on the hands of pastors has prevented their doing all they would be glad to do in instructing candidates for the ministry & the great demand for educated men to aid in carrying on the new machinery of Government has turned aside some of our most promising men from the preaching of the Gospel. These have been obstacles in our way. You will see however from the action of our present meeting that we contemplate introducing a few in a more formal manner into the ministry by giving them a regular license although we regard them now as virtually taking part with us in the ministry of the word. We shall endeavor also according to your suggestion to direct the efforts of our Seminary more to the work of raising up a native ministry but we cannot make it exclusively a theological institution until other provis-

ions are made for the literary & scientific instruction of the people

With regard to committing the exclusive care of churches to native pastors we must say that we do not yet see the way fully opened. We have now many native helpers who are able to preach the Gospel with much effect & whose aid we seek in teaching & governing our churches. Many of them have charge of outposts under the presiding pastor & thus have full opportunity to exercise their gifts & prepare themselves for the office of pastors. You cannot feel the importance more than we of advancing them as soon as it shall be expedient to the full pastoral charge of native churches. But their knowledge of the Gospel is yet limited their judgment immature. They will need for some time to come the guiding hand of the Missionary. Their Christian characters are not sufficiently established to bear sudden elevation to the highest office of the ministry. They need more maturity more stability of character or more freedom from pride & self conceit. "Not a novice" says the apostle "lest being lifted up with pride he fall into the condemnation of the devil." We think our native helpers will for the present be more useful in a station somewhat subordinate to the Missionary pastors.

We may have been too slow as you intimate with regard to the brethren in India in throwing ministerial responsibility upon native helpers but we are not aware that we have failed materially in this respect. We do not expect the same mental qualifications in a native ministry as those possessed by the ministry in our own land. The same was not possessed by the ministers whom the apostles

ordained & the circumstances of this people will probably better compare with the early Christian churches than with the churches in the U. States But we must not disregard the injunction lay hands suddenly on no man We will endeavor however to give full weight to the feelings of the churches & to your suggestions on this subject A steady progress we believe has been made from the commencement of this mission towards the consummation of this object which you & we so much desire & it is our earnest prayer that in time to come this progress may be greatly accelerated & the object soon consummated But your expectations must not be too highly raised A well qualified native ministry capable of carrying forward the work of the Lord in these Islands without foreign aid cannot be expected in one generation or two But we will toil on for the accomplishment of this object looking to him who is able to do more & better for us than we expect

Support of Pastors

We cannot regard anything we have yet done in securing the support of pastors as interfering at all with the support of a native ministry We regard it rather as hastening such an event Besides the happy effects which sacrifices for benevolent objects exert on the Christian character of our people they are led to feel their obligations to support the preaching of the Gospel among themselves Their minds are directed to those passages of scripture which enjoin this work & they become habituated to it as a Christian duty binding on all the followers of Christ - In this way they are preparing to support a native ministry when one shall be ready

to enter into our work They learn that he who is taught in the word should communicate to him that teacheth The longer they receive their religious instruction as a gratuity the more difficult will it be to bring them to feel their obligation to support it Besides we can more easily bring them to commence the work of supporting the Gospel by contributing to the support of missionary pastors than to the support of native pastors A prophet is not without honor save in his own country" is as true here as in any other part of the world

But it may be said if they support their foreign pastors they will have nothing left to support native pastors In reply to this we may remark that we do not expect they will at present if ever support their foreign teachers only in part nor do we contemplate urging them to this work beyond their ability We shall endeavor in all cases to have it done when it is done with a willing mind And whenever it is preferred & circumstances require it their contributions will be given directly for the support of native preachers We may remark here that the support we receive from our people however they may view it is only adding so much towards the general funds for missionary objects It cannot be otherwise while we remain missionaries of the Am. Board & we contemplate at present no change in this respect The amount raised therefore for our support will afford means of supporting native helpers & we desire permission to ~~employ~~ employ for the present a sum for this object if needed not exceeding the amount raised by our people for the support of pastors There are strong reasons why the support of native preachers even if furnished by the people should be in our hands for the present They will be more

entirely under & can be more equally provided for than in any other way. And if the people will contribute more readily for the support of their missionary pastors we can see no valid objection to it. They will in this way become habituated to sustaining the ministry whether native or foreign.

With regard to our becoming constituted pastors of churches we think from your last letter there may be some misapprehension. We do not become constituted pastors of churches in any other sense than as missionary pastors. We have not been regularly installed by any ecclesiastical body & the part of our being pastors has never stood in the way of removals from one station to another & from one department of work to another without the formality of dissolving the pastoral relation. We have not at present any thought of changing our practice in this respect. We may be regarded rather as the acting pastors of churches than as pastors regularly constituted. We cannot see that our practice in this respect at all stands in the way of bringing forward a native ministry to the pastoral office. We shall rejoice to give place to such a ministry as soon as one can be raised up to take our place.

Contributions for the support of the Gospel &c

You will learn from the statistics printed in the Minutes of our General Meeting the amount contributed by our people for the support of pastors the building of churches & other benevolent objects. This amount is as great as could reasonably be expected & affords us much ground of

of encouragement for the future
You suggest considering the poverty of the people the burdens of government the wiles of the papists & the importance of improvements in civilized habits that there may be danger of urging our people too much on the subject of supporting the Gospel There is weight in these suggestions & we have kept them in view in all we have done on this subject But there is that scattereth & yet increaseth" This truth is certainly no less applicable to Hawaiians than to any other people in the world The great source of poverty among this people is indolence or the want of motives to energy & enterprise motives which will wake up their energies mental & phisical will tend to raise them in the scale of being & if their energies can be aroused by benevolent motives the effect will be to raise them in the scale of benevolent & happy beings The pernicious effects of selfish & sordid motives which are beginning to act powerfully upon them as their artificial wants increase will be counteracted Their minds will be directed to something more substantial than the gewgaws & finery which have so much attraction among our half civilized people It is a matter of fact that those who have done most for the support of the Gospel have made the most substantial improvements in the habits of civilized life We will not fail to encourage them in such improvements in every suitable way while we endeavor to train them up to the great work of sustaining the kingdom of Christ in the world We consider this as one of the most important means of carrying forward the work of the Lord in the souls of our people as wele as tending directly to the permanent establishment of the institutions of religion in the islands

We shall endeavor to act wisely in our efforts to bring out the resources of the people for the support of the Gospel by keeping in view all their other burdens & the efforts of the papists to lead astray our flocks These present obstacles in the way of this work & in view of them you must not expect the people will soon sustain their own religious institutions The great mass of the people are destitute of property & will continue to be so for a long time to come It is true their poverty does not bring along with it much actual suffering as is often the case in more civilized nations but it deprives them of the ability to do much for the support of religion We hope however they will make gradual advances from year to year in this good work though these advances must from the nature of the case be slow The time we believe is coming though it may not be very near at hand when the institutions of the Gospel in these islands will be supported without aid from a foreign source

We are endeavoring to direct our labors to the accomplishment of such an object in the shortest time possible But we cannot encourage ourselves or our patrons to expect that we or they will live to see the accomplishment of this object

# State of Schools

The common schools of the Islands have been for the last two years in much the same condition as in years previous exhibiting as we think a steady progress of the children in knowledge It should not have been expected that a people so deeply sunk in the vice & sottishness of heathenism as this people was would in twenty five years have attained to such an advance in civilization as to exhibit a system of schools as good and as efficiently sustained as those of enlightened christian nations And although as a general thing the teachers here are as far in advance of their pupils in knowledge as teachers in enlightened countries in advance of their's yet it should not be supposed that either the teachers or the pupils here will bear comparison with the teachers & pupils of such a country as England In the art of governing the schools & preserving order in them Hawaiian schoolteachers have generally about as little skill as the youngest of their pupils and consequently where noise & disorder abound there can be but little attentive studying of lessons But notwithstanding the low standard of qualifications and attainments of teachers & pupils these schools sustain the same important relation to the civilization and progress of the nation as the schools in enlightened lands

The want of sufficient pecuniary encouragement to the teachers has no doubt been a drawback on their efficiency & on the progress of schools One cause of this failure has been an inconsistency in the law which in one section provides that all the revenue in the hands of the tax gatherers shall be paid into the treasury and in another that the school superintendant may demand of the tax office a portion of that revenue as pay for the teachers - So that in the conflict of the two laws and of the two officers the law for the treasury & the tax office have generally proved the stronger and the

school interest has consequently suffered.

Another chief cause of the failure of the teachers pay has been the people's low appreciation of knowledge and their consequent lack of interest in the schools. According to the law the schools were to have the avails of a portion of the King's labor days but when the people have been called to labor on those days they have in some places been allowed to work as much or as little as suited their convenience and the officers whose business it is to direct and enforce the labor have too often been as little concerned as the people whether the labor should be of any avail.

In these circumstances only a very few of the teachers have received nearly or quite the amount of pay stipulated by the government while the majority have been compelled to be as content as they could be made to be with half-pay or with nominal pay or with none at all. In a few places teachers have abandoned their schools in discouragement while in others they have with difficulty been persuaded by the missionary to hold on in hope of the enactment of a new law which would serve them better. A new law has recently been enacted and is soon to go into operation which makes still more liberal provision than the old one for the support of schools & which gives some promise of being better executed although however good the law may be there must always be difficulty in enforcing its provisions while the people & native officers appointed to execute the law have so little appreciation of the worth of knowledge and take so little interest in the schools.

By the new law Public Instruction is made a distinct department of the government and Mr Richards is placed at the head of this department and in that capacity has a seat in the Privy Council of the King. As Minister of Public Instruction Mr Richards will have the general oversight of the schools in all the Islands

and will appoint school inspectors or superintendants in all the large districts of the different Islands

The law provides for a larger portion of the labor days of each month being given to the support of schools than was allowed by the old law It enacts also that all government property in the hands of the ~~tax gatherers~~ officers except the poll tax may if needed be available for the schools

Knowing as we do the difficulty and even the impossibility of perfectly enforcing any good law while the mediums through which it is to be enforced must be officers many of whom will unavoidably be ignorant imprudent stupid or vicious we would not be too sanguine in respect to the operations of this law. Yet we cannot but hope that the condition of the schools under its operation will prove an advance on that of former years

## Seminary and Boarding Schools

By a report and general catalogue recently published of the Mission Seminary it appears that 290 pupils have left the seminary of whom 42 have died leaving 254 now in the Islands Of these 108 nearly one half are engaged in teaching 48 are in the service of the government 31 in other useful employments and 72 living to no good purpose There are 115 graduates in good standing in the churches and about 40 are of decidedly immoral character

The change of instructors in the seminary you will learn by the printed minutes of the general meeting

The boarding school at Hilo under the care of Mr Lyman the female boarding school under the care of Mrs Loan the female seminary at Wailuku and the select school at Waiolii under the care of Mr Johnson have continued in operation the past two years with the same success and promise as in previous years

In Mr Lymans school there are 56 pupils in that of Mrs Loan 20 in the female seminary 49 and in the school of Mr Johnson 40 pupils

Since the death of Mr Locke circumstances have been unfavorable to the continuance of the seminary labor school at Maui and it is still uncertain whether it will be recommenced

For the statistics of schools churches &c see the printed minutes of general meeting those of the schools cannot be relied on for great accuracy

General meeting

The general meeting of the Mission was convened on the 10th of May It has been an usually full meeting all but four male members of the mission being present All the missionaries of Kauai Oahu and Molokai have been present with their families with the exception of Mr Bishop Mr Baldwin one family of Maui were absent and the families of Messrs Alexander and Emerson Officers aboard Jones and Capt Lt Lack Andrews of Hawaii were absent with their families and the families of Messrs Lyman and Ives There have been present belonging to the mission 12 gentlemen 20 ladies and 10 children

The sessions have been held six days in the week from 9 to 12 o'clock A.M. and from 2 to 5 P.M. with the exception of Saturday afternoon when no session has been held The hour from 8 to 9 each day has been occupied by a familiar religious discourse to the mission children the missionaries officiating in rotation Nearly all the evenings have been occupied with meetings of the clerical association benevolent societies &c Thursday May 21st was devoted by the mission to religious exercises A sermon was heard in the forenoon the Lord's supper was observed in the afternoon and in the evening a familiar conference

In the afternoon of June 4th Mr Richards gave us an interesting account of his visit to the U.S. and Europe and of his negotiations with the governments

The discussions during the meetings have been conducted

with warmth and vigor yet a pleasant harmony of views & a unity of christian feeling have prevailed through all the sessions. We regard our general meetings as exerting a delightful influence in harmonizing the views of the mission and producing a unity of feeling plan and operation in our labors. We shall return too to our labors quickened in vigor of thought and energy of action. One or two years is sufficiently long for us to remain separate from one another many of us at lonely stations with but little intelligent society. We need to come together again and enjoy that contact of countenance and hand and heart which as iron sharpeneth iron gives new energy to body mind & heart and makes us better missionaries of the cross to our people.

On behalf of the Mission
We are your affectionate
Brethren & fellow-laborers

Signed
T. Coan
E. W. Clark
G. B. Rowell

General Letter of
the Sand. Islands Mission

June, 1846

Rec^d May 8.

Ans^d June 4.

From Daily Advertiser,

Aug. 18, 1846

FROM THE SANDWICH ISLANDS.—Accounts from Honolulu by the unusual route of China and the India overland mail to England, have been received in this city. The French had restored, in the original packages, the $20,000 which they had taken from the Hawaiian government as a guaranty for the performance of the stipulations of the forced treaty that not over 5 per cent. duty should be charged on importations of French goods, and had formed a new treaty, by which the Hawaiian government were permitted to levy any duty they chose on wines and spirits, provided such duty should not be prohibitory. The government had accordingly laid a duty of $5 per gallon on brandy, and $1 per gallon on wine.

8 Pimahon, June 2. 1846

Rev. R. Anderson, D.D.

Dear Sir,

Assured that you feel a deep interest in whatever pertains to us & to our children, I take the liberty to address you, & the Prudential Committee through you, in behalf of the Pimahon School.

In 1841, we erected a building of the cheapest materials (adobe walls & thatched roofs) for the accommodation of the teachers & children. The school went into operation in 1842. Since then the number of boarders has been yearly increasing & the place is now too strait for us. We have accommodations for only sixteen boarders, while the number of children in the mission old enough to be in the school is nearly 30. Our school-room is also quite too small. Besides, we are beginning to feel that in building with the cheapest materials, we did not practise the best economy. Adobe houses cannot, with safety, be more than one story high. Hence,

a great extent of roof is requisite to cover a few rooms. And a thatched roof has, last but a short time. In 6 or 8 years, it must be renewed. This being the case, it seems to us to be the best policy to erect permanent buildings, 2 or 3 stories high; the walls of stone; the roof, of slate, or zinc, or shingles.

But the mission has not, at their disposal, the means to erect such buildings. You, however, have told us of Mr. Wolcott's legacy, & have kindly invited us to ask for a share. Emboldened by the invitation, we do ask for $10.000 of that legacy. We are fully aware that we ask for a large sum; yet we feel that it is small compared with the interests at stake & the necessities of the case.

The children of this mission, now on these islands number more than 120. It is for the education of these children that we wish to provide; & do we ask too much?

When the good people of N. England wished to establish a theological seminary a sum of $150.000 was soon subscribed, besides the erection

of two halls & dwelling houses for three professors.
No; you will not say that $10.000 is too much.

We should state, that when we commenced building we were under the necessity of using the cheapest materials. We possessed not the funds to put up permanent buildings.

There is another point, which we hope you will explain to the Prudential Committee. It is in relation to the return of mission families to the land of their birth. A good school here will operate as a strong motive to retain some in the field.
~~for a few years these days here~~

If you should not be able to grant the sum we ask, please grant us as large a sum as you can.

By order of the mission

David Dole,
Richard Armstrong
S. N. Castle
Edwin O. Hall

Trustees of Punahou School

Trustees of the Punahou School, land, Oahu

Punahou, June 10, 1846

Rec. Feb. 22 –

Ans. Nov. 6.

✓ Ver Rec. Int.

Wm. R. Anderson Esq.

ABC 19.1 v.12

9. Minutes of general meeting; 1846
10. List of Catholic missionaries in the Sandwich Islands.
11. Questionaire from Hawaiian Govt. to the missionaries; 1846.
12. Alexander, W.P; A.L. to D. Greene; 18 March 1845.

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ABC 19.1 v.12

Alexander, W.P.

12 1/2. A.L. to D. Greene; 18 Dec 1845
13. A.L. to R. Anderson; 2 June 1846
14. Same; 12 Nov 1846
15. Same; 23 Nov 1846

Andrews, Lorrin

16. A.L. to D. Green; 27 Nov 1844
17. Same; 24 Feb 1845

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ABC.19.1 v.12 (11-20)

# QUESTIONS

*Which each Misssionary is respectfully requested to answer, at present, so far as possible, according to the best of his knowledge and belief, and afterwards, from his station every year, arranging with the Missionaries at the adjoining stations, so as, if possible, to embrace the whole Islands.*

1. Total population of District of———,Island of
2. Males under 10 years of age.
3. Females under 10 years of age.
4. Males from 10 to 20.
5. Females from 10 to 20.
6. Males from 20 to 40.
7. Females from 20 to 40.
8. Males from 40 to 60.
9. Females from 40 to 60.
10. Married couples.
11. " " with one child only.
12. " " " 2 children.
13. " " " 3 children.
14. " " " more than 3 children.
15. Number of farmers, or cultivators of land.
16. Number of graziers, or raisers of cattle.
17. Number of fishermen.
18. Laborers able-bodied, male and female.
19. Other occupations.
20. Daily wages paid to laborers computed in cash, not including provisions.
21. Sum required for food by a laborer per pay.
22. What kind of food is used.
23. Computation of average number of hours per day that laborers work during the year, struck by adding the number of hours and dividing by 313, the number of working days, yearly, for laborers in Europe and America.
24. Usual maximum of labor, in point of time per day.
25. How the moral and physical health of the natives is affected by excessive unpaid labor, exacted of them.
26. How far it is affected by the enervating effects of indolence and indifference, as to any thing beyond the mere wants of animal existence.

27. What are the best means of abolishing that indolence and indifference, and introducing habits of general industry continuously pursued.

28. How far would it please the natives and improve their condition, to commute the labor days required of them, for an equivalent tax to be paid in money.

29. Would the natives rather work to earn that amount in wages, or give so many days labor as at present, and no money.

30. What manufactures exist in the district and what are adapted thereto.

31. What articles of produce are raised in the district, or what may be raised, in what quantity and at what price.

32. What amount of foreign merchandise may be consumed yearly in the district.

33. What amount of money may be in circulation and how purchases and sales are effected.

34. What ports, bays or landing places belong to the district, available for ships or small vessels.

35. Number of ships arriving during the year.

36. Number of foreigners residing within the district, distinguishing the married from the unmarried, the nations to which they belong, specifying their occupations, and the number of the children of those who are married.

37. Diseases prevailing contagiously or epidemically in the district.

38. Number of deaths yearly.

39. Number of births yearly.

40. Number of marriages yearly.

41. How far the houses of the natives are defective, and what improvements are easily practicable.

42. What minerals, if any, exist in the district.

43. Number of horses, mules and donkeys, distinguishing each species, with the prices and rates of increase.

44. Number of horned cattle, sheep and goats, with their prices and ratio of increase.

45. How many acres of land, capable of being cultivated by the plough or otherwise.

46. What would be a fair rent for such land per acre.

47. How many acres, more or less, of land fit for grazing.

48. Have the natives any means for buying land or cattle, that is, can they pay for them.

49. Maximum of population that the district might support if properly cultivated.

50. How many Protestant churches, chapels and meeting houses within the district, and the extent of the accommodation they afford.

51. How many protestant schools, the number of scholars, progress they have made—who are the teachers and what salaries and by whom are they paid.

52. How many catholic churches, chapels and meeting houses, within the district and the extent of the accommodation they afford.

53. How many catholic schools, the number of scholars, progress they have made, who are the teachers and what salaries, and by whom are they paid.

54. What fees, if any, are charged either by protestants or catholics for baptisms, funerals or marriages.

55. Do the catholic priests make any charge for confession, marriage, administration of the Eucharist, extreme unction or absolution.

56. What, if any, sources of jealousy or contention exist between the protestant and catholic missionaries and teachers.

57. Suggestions to promote mutual concord and charity.

58. Number of murders within the district during the year.

59. Number of robberies in the highways.

60. Number of burglaries by breaking open houses.

61. Number of important thefts.

62. Number of petty larcenies.

63. Prevailing vices, with their causes and suggestions for their removal.

64. State and Administration of the law, with suggestions.

65. Are life and property generally secure.

66. Instances of great longevity.

67. Ancient traditions, respecting the creation of the world, of man, the deluge, the country whence the Hawaiian race proceeded—different races of men arriving at the islands, earliest civilized foreign visitors to the islands, architectural, nautical or other proofs of their existence, committing the same to writing, where important, for the ancient history of the islands.

68. Traditions of ancient intercourse with other islands or countries and how the early navigators managed their vessels and directed their courses.

69. To whom the ownership or lordship of the land belongs.

70. Have the waste or uncultivated lands any proprietor.

71. Could an adequate provision be made in land for the establishment of Parish churches and schools, and if so, in what manner.

72. What number of churches and schools would be required.

73. Causes of the decrease in the population.

74. Mode in which the young children are taken care of, fed and trained, with suggestions for improvement.

75. Best means of preserving and improving the native race and rendering them industrious, moral and happy.

76. Amount of native contributions during the year, towards religion and education, distinguishing the objects for which they are made and how much in cash, in labor, in provisions, in manufactures, presents or any thing else, the value of which can be estimated, and whether made voluntarily or by requisition.

77. Number of idolators or heathen still remaining.

78. Computation according to tradition, or other evidences, of the greatest population that ever existed in the district.

79. State of the district as to mendicity or want.

80. Statistics of crime, misdemeanor and vice arising from the use of intoxicating liquors, whether amongst natives or foreigners, with remarks.

81. Fitness of the natives to act as witnesses jurors and judges, with ideas for the better administration of justice amongst them.

82. Cases of infanticide.

83. Cases of audultery.

84. Cases of incest

85. Cases of violation or rape.

86. Cases of unnatural crimes.

87. Cases of venal prostitution, that is, where husbands urge their wives to prostitute themselves for gain, or parents their daughters.

88. How far in the present state of the natives, trial by jury is the best mode of administering justice that could be adopted.

89. How far it would be agreeable to the natives and contribute to the ends of justice and good morals, as well as mutual harmony and good will, that where natives are either plaintiffs or defendants, the cases should be decided by juries composed exclusively of foreigners.

90. How far the native chiefs oppress the natives and the best means of preventing the evil.

91. If there would be danger of pillage by the natives in the event of foreign vessels being stranded on the coast.

92. What local measures exist for securing life and property under such circumstances.

93. What evils have resulted from the introduction of foreign sailors, runaways, and perhaps bad characters, amongst the natives, and what evils would the practice be likely to lead to.

94. State of prisons in the district, with suggestions.

95. What public improvements are wanted with suggestions and calculations of the expense.

96. Would it be practicable and beneficial to introduce the English language entirely, as opening to the natives a wide field of science, with suggestions.

97. What mode of raising a revenue for the King and public purposes, would be most effectual, least burdensome to the natives, and most conducive to their prosperity.

98. What progress have they made in the mechanic arts, and in agriculture, and what are the best means of promoting both.

99. What taxes or public burdens do you know to be injurious to the natives, and in what way are they injurious.

100. What number of natives do you believe, from your district, are away in foreign ships.

101. Is it beneficial or prejudicial to the islands to allow of their so serving on board of foreign ships.

102. If capitalists should apply their capital to any considerable extent, to the purposes of agriculture, could they depend upon a sufficiency of native labor, and at what wages per day.

103. Number of souls that could be fed by one square acre of land, of average quality in the district if cultivated for Taro. How many crops of Taro in succession can be raised from the same plot of land, and how many years the land requires to lie fallow, before it recovers itself.

104. Number, constancy and copiousness of rivers, streamlets or lakes in the district, and facilities of increasing the supply of water, for agricultural or manufacturing purposes by dams, sites for applying water power to mills, &c.

105. If the natives use, or could beneficially use any kind of seaweed, lime or other manure to fertilize or restore the soil, and what facilities of obtaining such manure exist.

106. How much per cent. in the district, wheat, Indian corn, oats, rye, barley, beans, peas and other grains yield and so of edible roots

107. Does famine ever prevail in the district, and if so, from what causes, and how is it to be avoided.

108. What kind of stone, or woods exist, fit for purposes of house,

ship building or cabinet making, that could be exported at a cheap rate, mentioning if possible, the prices at the nearest port.

109. What pasturage or other land could be improved by the introduction of foreign grasses, and what grasses.

110. How much butter and cheese could be made, and at what price.

111. What stations adjoin all round yours, and the names of the clergymen in charge, so that I may know that the reports expected do not omit some stations.

112. How long you have been at the station, number of your own family and of those of all other missionaries that may be employed within the district.

Add any other information that may be considered useful. To save trouble you can affix the corresponding No. to your answers, without repeating the question. It is my wish to classify the whole information that I obtain, to arrange it every year in tabular form and to submit it to the King and Legislature.

I think also of having such table published in the Polynesian, and I am sure the editor will freely and thankfully admit all useful articles, contributed by missionary friends.

R. C. WYLLIE.

Honolulu, May 9th, 1846.

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## ADDITIONAL QUESTIONS.

113. What moral or improving effect upon native females, the number and care of their children, has their marriage to white men.

114. What difference is observable in the character, for better or for worse, of the half-breeds as compared with the pure natives.

115. Does the ratio of annual improvement of the natives, increase as they advance in civilization; that is, is there a greater advance made now in a year, than there was ten or twenty years ago, or does it appear that they are only susceptible of improvement to a certain state, where they remain stationary.

116. Have the natives generally, who are church members, become in reality, such christians, as to understand and regard the obligations of an oath, the same as other christians, and would an oath have the same effect upon their conduct.

R. C. WYLLIE.

Questions put by the Hawaiian Govt. to the Commissioners

Rec. May 8/1867.

Rec.d Feb. 5, 1847. 9
Ack.d March 9.

Minutes of annual
Meeting of Sandwich Islands
Mission. 1846.

v For Prud. Cond. p. 16.

## CONCERT OF PRAYER, FOR 1846-8.

| | Aug. 1846. | Nov. | Dec. | Feb. 1847. | March | May, | July. | Aug. |
|---|---|---|---|---|---|---|---|---|
| Alexander, | 1 | 18 | 5 | 23 | 9 | 29 | *16 | 3 |
| Andrews, L. | *2 | 19 | 6 | 24 | 10 | 30 | 17 | *4 |
| Andrews, S. L. | 3 | *20 | 7 | 25 | 11 | 31 | 18 | 5 |
| Andrews, C. B. | 4 | 21 | *8 | 26 | 12 | A. 1 | 19 | 6 |
| Armstrong, | 5 | 22 | 9 | *27 | 13 | 2 | 20 | 7 |
| Bailey, | 6 | 23 | 10 | 28 | *14 | 3 | 21 | 8 |
| Baldwin, | 7 | 24 | 11 | 29 | 15 | *4 | 22 | 6 |
| Bishop, | 8 | 25 | 12 | 30 | 16 | 5 | *23 | 10 |
| Bond, | *9 | 26 | 13 | 31 | 17 | 6 | 24 | *11 |
| Brown, Miss | 10 | *27 | 14 | J. 1 | 18 | 7 | 25 | 12 |
| Castle, | 11 | 28 | *15 | 2 | 19 | 8 | 26 | 13 |
| Chamberlain, | 12 | 29 | 16 | *3 | 20 | 9 | 27 | 14 |
| Clark, | 13 | 30 | 17 | 4 | *21 | 10 | 28 | 15 |
| Coan, | 14 | O. 1 | 18 | 5 | 22 | *11 | 29 | 16 |
| Conde, | 15 | 2 | 19 | 6 | 23 | 12 | *30 | 17 |
| Cooke, | *16 | 3 | 20 | 7 | 24 | 13 | 31 | *18 |
| Damon, | 17 | *4 | 21 | 8 | 25 | 14 | J. 1 | 19 |
| Dibble, Mrs. | 18 | 5 | *22 | 9 | 26 | 15 | 2 | 20 |
| Dimond, | 19 | 6 | 23 | *10 | 27 | 16 | 3 | 21 |
| Dole, | 20 | 7 | 24 | 11 | *28 | 17 | 4 | 22 |
| Emerson, | 21 | 8 | 25 | 12 | M. 1 | *18 | 5 | 23 |
| Forbes, | 22 | 9 | 26 | 13 | 2 | 19 | *6 | 24 |
| Green, | *23 | 10 | 27 | 14 | 3 | 20 | 7 | *25 |
| Gulick, | 24 | *11 | 28 | 15 | 4 | 21 | 8 | 26 |
| Hall, | 25 | 12 | *29 | 16 | 5 | 23 | 9 | 27 |
| Hitchcock, | 26 | 13 | 30 | *17 | 6 | 24 | 10 | 28 |
| Hunt, | 27 | 14 | D. 1 | 18 | *7 | 22 | 11 | 29 |
| Ives, | 28 | 15 | 2 | 19 | 8 | *25 | 12 | 30 |
| Johnson, | 29 | 16 | 3 | 20 | 9 | 26 | *13 | 31 |
| Johnstone, | *30 | 17 | 4 | 21 | 10 | 27 | 14 | A *1 |
| Judd, | 31 | *18 | 5 | 22 | 11 | 28 | 15 | 2 |
| Lyman, | S.1 | 19 | *6 | 23 | 12 | 29 | 16 | 3 |
| Lyons, | 2 | 20 | 7 | *24 | 13 | 30 | 17 | 4 |
| Ogden, Miss | 3 | 21 | 8 | 25 | *14 | M. 1 | 18 | 5 |
| Paris, | 4 | 22 | 9 | 26 | 15 | *2 | 19 | 6 |
| Parker, | 5 | 23 | 10 | 27 | 16 | 3 | *20 | 7 |
| Pogue, | *6 | 24 | 11 | 28 | 17 | 4 | 21 | *8 |
| Rice, | 7 | *25 | 12 | 29 | 18 | 5 | 22 | 9 |
| Richards, | 8 | 26 | *13 | 30 | 19 | 6 | 23 | 10 |
| Rogers, | 9 | 27 | 14 | *31 | 20 | 7 | 24 | 11 |
| Rowell, | 10 | 28 | 15 | F. 1 | *21 | 8 | 25 | 12 |
| Smith, J W. | 11 | 29 | 16 | 2 | 22 | *9 | 26 | 13 |
| Smith, L | 12 | 30 | 17 | 3 | 23 | 10 | *27 | 14 |
| Smith, Miss | *13 | 31 | 18 | 4 | 24 | 11 | 28 | *15 |
| Thurston | 14 | N *1 | 19 | 5 | 25 | 12 | 29 | 16 |
| Whitney, Mrs. | 15 | 2 | *20 | 6 | 26 | 13 | 30 | 17 |
| Whittlesey, | 16 | 3 | 21 | *7 | 27 | 14 | J. 1 | 18 |
| Wilcox, | 17 | 4 | 22 | 8 | *28 | 15 | 2 | 19 |

## CONCERT OF PRAYER, FOR 1847-8.

| | Oct. | Nov. | Jan. 1848. | Feb. | April. | June. | July. | Aug. |
|---|---|---|---|---|---|---|---|---|
| Alexander, | 20 | 7 | 24 | 11 | 28 | *16 | 3 | 21 |
| Andrews, L. | 21 | 8 | 25 | 12 | 29 | 17 | *4 | 22 |
| Andrews, S. L. | *22 | 9 | 26 | 13 | M 1 | 18 | 5 | *23 |
| Andrews, C. B. | 23 | *10 | 27 | 14 | 2 | 19 | 6 | 24 |
| Armstrong, | 24 | 11 | *28 | 15 | 3 | 20 | 7 | 25 |
| Bailey, | 25 | 12 | 29 | *16 | 4 | 21 | 8 | 26 |
| Baldwin, | 26 | 13 | 30 | 17 | *5 | 22 | 9 | 27 |
| Bishop, | 27 | 14 | D. 1 | 18 | 6 | *23 | 10 | 28 |
| Bond, | 28 | 15 | 2 | 19 | 7 | 24 | *11 | 29 |
| Brown, Miss | *29 | 16 | 3 | 20 | 8 | 25 | 12 | *30 |
| Castle, | 30 | *17 | 4 | 21 | 9 | 26 | 13 | 31 |
| Chamberlain, | 31 | 18 | *5 | 22 | 10 | 27 | 14 | A. 1 |
| Clark, | S. 1 | 19 | 6 | *23 | 11 | 28 | 15 | 2 |
| Coan, | 2 | 20 | 7 | 24 | *12 | 29 | 16 | 3 |
| Conde, | 3 | 21 | 8 | 25 | 13 | *30 | 17 | 4 |
| Cooke, | 4 | 22 | 9 | 26 | 14 | M 1 | *18 | 5 |
| Damon, | *5 | 23 | 10 | 27 | 15 | 2 | 19 | *6 |
| Dibble, Mrs. | 6 | *24 | 11 | 28 | 16 | 3 | 20 | 7 |
| Dimond, | 7 | 25 | *12 | 29 | 17 | 4 | 21 | 8 |
| Dole, | 8 | 26 | 13 | *30 | 18 | 5 | 22 | 9 |
| Emerson, | 9 | 27 | 14 | 31 | *19 | 6 | 23 | 10 |
| Forbes, | 10 | 28 | 15 | F. 1 | 20 | *7 | 24 | 11 |
| Green, | 11 | 29 | 16 | 2 | 21 | 8 | *25 | 12 |
| Gulick, | *12 | 30 | 17 | 3 | 22 | 9 | 26 | *13 |
| Hall, | 13 | *31 | 18 | 4 | 23 | 10 | 27 | 14 |
| Hitchcock, | 14 | N. 1 | *19 | 5 | 24 | 11 | 28 | 15 |
| Hunt, | 15 | 2 | 20 | *6 | 25 | 12 | 29 | 16 |
| Ives, | 16 | 3 | 21 | 7 | *26 | 13 | 30 | 17 |
| Johnson, | 17 | 4 | 22 | 8 | 27 | *14 | J. 1 | 18 |
| Johnstone, | 18 | 5 | 23 | 9 | 28 | 15 | *2 | 19 |
| Judd, | *19 | 6 | 24 | 10 | 29 | 16 | 3 | *20 |
| Lyman, | 20 | *7 | 25 | 11 | 30 | 17 | 4 | 21 |
| Lyons, | 21 | 8 | *26 | 12 | 31 | 18 | 5 | 22 |
| Ogden, Miss | 22 | 9 | 27 | *13 | A. 1 | 19 | 6 | 23 |
| Paris, | 23 | 10 | 28 | 14 | *2 | 20 | 7 | 24 |
| Parker, | 24 | 11 | 29 | 15 | 3 | *21 | 8 | 25 |
| Pogue, | 25 | 12 | 30 | 16 | 4 | 22 | *9 | 26 |
| Rice, | *26 | 13 | 31 | 17 | 5 | 23 | 10 | *27 |
| Richards, | 27 | *14 | J. 1 | 18 | 6 | 24 | 11 | 28 |
| Rogers, | 28 | 15 | *2 | 19 | 7 | 25 | 12 | 29 |
| Rowell, | 29 | 16 | 3 | *20 | 8 | 26 | 13 | 30 |
| Smith, J W. | 30 | 17 | 4 | 21 | *9 | 27 | 14 | 31 |
| Smith, L | O. 1 | 18 | 5 | 22 | 10 | *28 | 15 | S.1 |
| Smith, Miss | 2 | 19 | 6 | 23 | 11 | 29 | *16 | 2 |
| Thurston | *3 | 20 | 7 | 24 | 12 | 30 | 17 | *3 |
| Whitney, Mrs. | 4 | *21 | 8 | 25 | 13 | 31 | 18 | 4 |
| Whittlesey, | 5 | 22 | *9 | 26 | 14 | J 1 | 19 | 5 |
| Wilcox, | 6 | 23 | 10 | *27 | 15 | 2 | 20 | 6 |

# EXTRACTS

FROM

# THE MINUTES

OF THE

# GENERAL MEETING

OF THE

# SANDWICH ISLANDS MISSION,

HELD AT HONOLULU

MAY AND JUNE, 1846.

Oahu:
AMERICAM MISSION PRESS.
1846.

# MINUTES.

The members of the Sandwich Islands Mission assembled in General Meeting in the stone meeting house at Honolulu, on Wednesday, May 13, 1846, at 9 o'clock, A. M. and continued their sessions till June 5. Present,

| | | |
|---|---|---|
| Rev. Titus Coan, | Hilo, | *Hawaii.* |
| Rev. D. B. Lyman, | Hilo, | |
| Rev. Cochran Forbes, | Kealakekua, | |
| Rev. Mark Ives, | Kealakekua, | |
| Rev. Asa Thurston, | Kailua, | |
| Rev. J. D. Paris, | Kau, | |
| Rev. T. D. Hunt, | Kau, | |
| Rev. D. T. Conde, | Hana, | *Maui.* |
| Rev. E. Whittlesey, | Hana, | |
| Rev. E. W. Clark, | Wailuku, | |
| Rev. D. Baldwin, | Lahaina, | |
| Rev. W. P. Alexander, | Lahainaluna, | |
| Rev. J. S. Emerson, | Lahainaluna, | |
| Rev. H. R. Hitchcock, | Kaluaaha, | *Molokai.* |
| Rev. P. J. Gulick, | Kaluaaha, | |
| Rev. C. B. Andrews, | Kaluaaha, | |
| Rev. Richard Armstrong, | Honolulu, | *Oahu.* |
| Rev. Lowell Smith, | | |
| Mr. S. N. Castle, | | |
| Mr. E. O. Hall, | | |
| Mr. E. H. Rogers, | | |
| Mr. A. S. Cooke, | | |
| Mr. H. Dimond, | | |
| Rev. D. Dole, | Punahou, | |
| Mr. W. H. Rice, | Punahou, | |
| Rev. A. Bishop, | Ewa, | |
| Mr. A. Wilcox, | Waialua, | |
| Rev. B. W. Parker, | Kaneohe, | |
| Rev. J. F. Pogue, | Koloa, | *Kauai.* |
| Dr. J. W. Smith, | Koloa, | |
| Rev. G. B. Rowell, | Waioli, | |
| Mr. E. Johnson, | Waioli, | |

*Organization of the Meeting.*

Rev. H. R. Hitchcock, was chosen Moderator.
Mr. A. S. Cooke, Scribe, and
Dr. J. W. Smith, Assistant Scribe.

*List of Overtures.*

1 Reports of Stations, Seminaries, and Board. Schools. 2 Reports of Standing Committees. 3 Correspondence. 4 Location. 5 Native Ministry. 6 Mission Seminary. 7 Female Seminary. 8 Boarding School at Waialua, 9 Punahou School. 10 Appropriation of Funds. 11 Lands and herds held by the Mission. 12 Support of Pastors by their people, or from resources at the Islands. 13 Supply of preaching to seamen at Lahaina and other ports. 14 Mount Ball house, and other unoccupied houses belonging to the Mission. 15 Resolution of 1844, respecting balance of Salaries of deceased missionaries. 16 Oath of Allegiance. 17 Mission Library. 18 Time of next General Meeting. 19 Common Schools. 20 Printing and binding department. 21 Assignments. 22 Medical Department. 23 Salaries. 24 Reinforcement.

1. REPORTS OF STATIONS, &c.

Hilo. The general state of the people and church has been prosperous. In some parts of the field much interest in religion has been manifested. Twenty five congregations are organized.

*Benevolence.* The people have contributed liberally in labor, provisions and cash, amounting nearly to the sum of $800. Of this sum, fifty dollars in cash were contributed to the Hawaiian Bible Society, and the remainder has been expended in aiding the Female Boarding School, and other public objects in the field.

*Common Schools.* All the children in the field, of a suitable age, are enrolled and nearly all attend school. The schools are as prosperous as could be expected. Perhaps their condition was never more encouraging.

*Mr. Lyman's Boarding School.* The number of scholars belonging to this school is fifty six, of whom thirty five are church members. The studies pursued have been the

same as formerly, with the addition of Algebra. Two graduates of the Mission Seminary have been able assistant teachers. Mrs. Lyman continues to instruct in music. A number of the pupils play on instruments. At church they assist the singing with a bass vial and flutes.

*Mrs. Coan's Boarding School* has been in operation during the past two years, with an average of twenty scholars. It has been supported principally by donations.

KAU. In the cause of religion there has been a steady progress, and religious privileges are more highly prized among the common people.

*Benevolent efforts.* The people have aided liberally in erecting their new stone church; the timber, stone and lime for its completion having been contributed by them, besides about $250 in trade. They have also built two thatched meeting houses, and rethatched the one at Punaluu.

*Common Schools.* The condition of the common schools is as good as heretofore. Some of them prosper; others are inefficient. Mrs. Paris has taught a class of girls, when her health would permit.

KEALAKEKUA. Meetings at the station have not been so well attended as in former years. The former congregation is now divided into seven. But little interest is now manifested in the subject of religion.

*Benevolent efforts.* Last year the people raised $91,50 to support their pastor, besides other contributions.

*Common Schools.* In the Protestant schools there are 762 children, being about ten elevenths of the whole number. The teachers are diligent, and their scholars steadily progress.

KAILUA. Much interest in the subject of religion has been manifested the past year. Meetings have been well attended, and solemn. The severe famine has been sanctified to the people.

*Benevolent efforts.* This church has contributed $114,68 towards the support of their pastor the past year, besides finishing their new meeting house at Kainaliu, the walls of which are of stone.

WAIMEA. Some parts of the field have enjoyed a revival during the year, especially Hamakua, where the church is actively engaged.

*Benevolent efforts.* The people in Hamakua have contributed for the support of their pastor about $160. They are also actively engaged in building meeting houses for themselves.

*Common Schools* are prosperous in Hamakua, but in other parts of the field they are very inefficient.

KOHALA. No report.

HANA. About the commencement of the present year, an unusual interest in the subject of religion was manifested in various parts of the field. Meetings were full and solemn, and many professed to have turned from their sins. The interest continued up to the time of General Meeting.

*Benevolent efforts.* The people have contributed $153, besides devoting much time in laboring on their new meeting house, which is not yet finished.

*Common Schools.* The schools have been continued without any material change, although the supply of school books has been very inadequate.

WAILUKU. The cause of religion progresses. Meetings are well attended Much attention is given to the systematic study of the Bible. In January of the present year, a revival commenced, and more than two hundred profess to have turned to the Lord.

*Benevolent efforts.* Since April, 1844, they have paid $725 towards the support of their pastor. One native preacher is supported by the church, at an out station. In addition to the above, their monthly concert contributions have amounted to $54. They have also built one out station meeting house, and rethatched two others

*Common Schools* have been under the care of government agents. The attendance has been irregular and no very rapid advance has been perceived. A part of the support of the teachers has been furnished by government, and a part by the parents.

*Female Seminary.* This Seminary has been in a pros-

perous condition during the past two years. In the summer of 1844, there was much seriousness among the scholars, and some hopeful conversions. Six of these have been admitted to the church, and others give evidence of having experienced a change of heart. In general the morals, the improvement in study and the health of the pupils have been gratifying. Whole number of pupils at the beginning of 1844 was forty one. During the two years, thirty two have been admitted to the school. Owing to deaths and dismissions for various reasons, the present number is forty nine.

LAHAINA. Meetings have been well attended, at all times. For a time in 1845 more than usual religious interest was manifested; but during the shipping season the interest declined, and many returned to their former practices.

*Benevolent efforts.* A readiness to contribute to objects of benevolence has been manifested. The sum of $321 has been contributed during the past two years for the support of their pastor. A subscription of $2,400 has been raised, and mostly paid, for repairing their church. They have also paid $180 towards the support of school teachers.

*Common Schools* have continued much as usual throughout the field. The temptations are so strong at Lahaina from the shipping, that the boys are greatly inclined to leave the school too soon.

*Lahainaluna Seminary.* Since the death of Mr. Dibble, the branches of his department have been taught by the remaining teachers, assisted during the last six months by Mr. Hunt. A new class of thirty nine were admitted in September. At the time of the last General Meeting there were eighty six in the Seminary. Of these, one has died, four have been dismissed in poor health, thirty six have graduated, and fifteen have been expelled on account of immorality.

The first class have been studying the English language, Algebra, Geometry, Trigonometry, Surveying, Navigation, Astronomy, Natural Philosophy, Anatomy, Evidences of Christianity and Didactic Theology.

The second class, Algebra, Geometry, Sacred Geogra-

phy, Church History, Natural Theology, Natural Philosophy and Astronomy.

The third class, Algebra, Sacred Geography, History and Penmanship.

All the classes have been instructed in music, composition and declamation. From a general catalogue recently published, we learn that two hundred and ninety six pupils have left the Seminary. Of this number, forty two have died. Of the remaining two hundred and fifty four, one hundred and eight are teachers of schools, forty three are in the service of the government, thirty one are otherwise usefully employed, and about forty are of a decidedly immoral character. One hundred and fifteen are in good standing in the churches.

KAANAPALI. During the past year, about $56 have been contributed for the support of the cause.

*Common Schools.* The schools have been but indifferently conducted, and the attendance of the children has been irregular. No advance appears among the scholars.

MOLOKAI. The usual means of grace have been uninterruptedly and successfully employed. Attendance upon the Sabbath and week day meetings has been large, while general order and prosperity have gladdened the hearts of the teachers.

*Benevolent efforts.* The church have supported Mr. Andrews, besides contributing not a little to objects of benevolence. The amount of their contributions is about $678.

*Common Schools.* Teachers on this Island have been better paid than elsewhere, and parents have taken a commendable interest in the education of their children; consequently, the schools have been unusually prosperous. The proportion of children on this Island is large. Nearly one thousand were together at the examination in January, 1846. All took the temperance pledge.

Sabbath schools are well attended At the station, the adult school numbers three hundred, and the children's school four hundred. During a part of the time, Mr. Andrews has taught a Normal School of all the teachers.

Miss Brown has taught a school of twenty girls. In the moring she teaches a class of ten large girls to spin

and knit, and in the afternoon she instructs the same class, together with ten little girls in the English language.

KANEOHE. There has been no special religious interest during the last two years. The state of feeling and attendance upon the means of grace, have been much the same as formerly.

*Benevolent efforts.* For the support of the gospel, $92,50 have been contributed. For 1846 the male church members have agreed to pay one dollar, and the females fifty cents each; half in money and half in produce.

*Common Schools.* Parents manifest but little interest in the education of their children. The native superintendance has been entirely inadequate, while the teachers appear inefficient and uninterested in their employment. Consequently, but a small part of the children have regularly attended school.

HONOLULU, *first Church.* Daily and systematic Bible reading has increased the demand for the holy book beyond previous years. In March, 1846, a meeting of four days continuance was held. The results were of the most encouraging character, seen in the solemnity of the people, the fervor of their prayers, and the fullness of attendance on religious meetings. Many professed a desire to be on the Lord's side. Meetings have also been held at out stations with good results.

*Benevolent efforts.* Important improvements have been made in the church edifice, for which $2,100 have been collected and paid, and the sum of $540 is yet due, which is nearly covered by subscriptions. A large proportion of this has come from the poor of the congregation. From October, 1844 to October, 1845, $570 were raised for the support of the pastor.

*Common Schools.* The number of scholars has greatly diminished. Here, as elsewhere, the pay of the teachers is altogether inadequate, There is great need of a missionary teacher in Honolulu and vicinity.

*Second Church.* Several protracted meetings were held in various places, in the fall and winter of 1844 and 1845. These meetings were blessed, and ninety five individuals have been received to the church. Sin and death have

however made large inroads. This and the first church are, from their situation in the metropolis, exposed to more and stronger temptations than those at remote stations. The lust of the eye, and the pride of life, prove the injury, if not the ruin of multitudes, who might escape the low haunts of intemperance, of gambling, and of licentiousness.

*Benevolent efforts.* For the support of the pastor $200 have been raised. For other objects, about $164.

*Common Schools.* Twenty teachers in this district, for want of adequate remuneration, have abandoned their schools. The sum of five dollars per month was the stipulated wages of the teachers; but for a long time they received only twenty five or fifty cents each, per month.

*Chiefs' Children's School.* The number of pupils in this school has been increased to sixteen, by the reception of W. P. Kinau, and Emma, adopted daughter of Doctor Rooke. On the 30th of January last, there was an examination of the school, attended by his Majesty, Chiefs, foreign officers, missionaries at the station, and a few foreign residents. The scholars were examined in Reading, Spelling, Penmanship, Composition, Drawing, Elementary Geometry, Grammar, Mental and Written Arithmetic, Ancient Greek History, Geography, Astronomy, Performing on the Piano and Singing. Additional studies pursued since are Algebra, Moral Science and Ancient Roman History. In regard to the intellectual attainments of the pupils, there is much encouragement. They have made steady progress in their studies, have manifested much interest in reading English books, and an increasing taste for English literature. They take some interest in political affairs.

*Punahou School.* Since the last General Meeting, this school has been in operation seventy weeks. The average attendance has been thirty three. The studies have been as numerous as the scholars could do justice to. Some attention has been given to the Latin, Greek and French Languages, in which several of the scholars have made commendable progress. In Arithmetic, History, Geography, Reading, Spelling, Penmanship and Drawing, there has been decided improvement. Under the superintendance of Mr. Rice the boys, who board at the estab-

lishment, have been acquiring habits of industry, as well as strength of muscle and limb. They have been engaged in labor about three hours daily. This, without doubt, accounts for the almost uninterrupted health which they have enjoyed. The time has arrived for the mission to decide what the school shall be. If we are to remain here, if these Islands are to be the home of our children, we cannot do too much for the school. The sooner we give it the appearance of permanency, the better. We have now accommodations for only sixteen or eighteen boarders.

Ewa. About the first of July, 1845, the pastor was visited by several individuals from the western part of the district. who appeared anxious about their salvation. He was soon after invited to spend a day there, and to hold religious meetings with the people. This example was followed by several other settlements, and was the beginning of a revival, which extended through the whole field. Nearly one hundred have been received to the church, as fruits of this work of grace. Many backsliders have also been reclaimed.

*Benevolent efforts.* For the pastor's support, $114. For the Waialua meeting house, $23. For repairs on their own meeting house, $33.

*Common Schools.* An increase of two hundred and sixty three scholars is reported.

Waialua. During the former part of the time under review, the people enjoyed the interrupted services of a pastor in poor health. The last year, they have been without stated pastoral labor. The missionary teacher at the station has done what he could in sustaining meetings and watching over the people.

*Benevolent efforts.* These have been almost entirely confined to labor on the meeting house, which has been completed; and its completion has removed a great burden, and given great encouragement.

*Common Schools.* The scholars are reduced to less than one half their former numbers.

*Kauai.* Waimea. The people of this station were called to deep mourning by the death of their pastor in December last. Up to the time of his illness the religious interests of the station were well sustained. Since that

time, they have necessarily suffered, though they have been remarkably preserved by the labors of an efficient native preacher. The people generally, are in a lukewarm state.

*Common Schools.* There appears a small increase in the number of scholars, notwithstanding the diminishing population of the district.

KOLOA. Meetings during the week are not well attended, owing to the number of those in the employ of foreigners. While a few appear to be fighting the good fight of faith, the greater part of the church are worldly minded, lukewarm and asleep.

*Benevolent efforts.* The people have raised $25 for the support of their pastor, and rethatched their meeting house.

*Common schools* are as prosperous as could be expected, considering the qualifications of the teachers.

WAIOLI. There have been *tides* in the state of feeling, though nothing that might be called a revival. There have been some instances of painful defection. The pastor's chief encouragement is, that there are hundreds in the church and out of it, who have the seeds of spiritual life planted in them.

*Benevolent efforts.* Monthly concert contributions $21. They have also rethatched their meeting house.

*Common schools.* There are only three eights as many children in the whole field, as adults. The inadequate pay of the teachers has operated unfavorably. Sabbath schools are well attended.

*Mr. Johnson's select school* has now been in operation four years, during which time it has furnished eight pupils for the Lahainaluna Seminary, and introduced twenty teachers into the schools of Kauai; fifteen of them this year. The scholars in 1845, numbered fifty. The studies were Geography, Arithmetic, Elements of Geometry, Astronomy, Reading, Writing, Moral Philosophy, and a select class in English. Church History and Algebra have been added since January. A graduate of Lahainaluna Seminary has essentially assisted in teaching the past year.

## 2. *Standing Committees*

### *Printing Department at Honolulu.*

Account of printing from April 1st, 1844, to Jan. 1, 1846;

| | mo. | pp. | copies. |
|---|---|---|---|
| Ai o ka La, (Daily Food for 1845–46,) | 24 | 100 | 25000 |
| Lira Hawaii, (Hawaiian Lyre,) | 8 | 64 | 4000 |
| Kauoha Hou, (New Testament,) | 12 | 232 | 10000 |
| Ka Elele Hawaii, (Haw. Messenger,) | 8 | 305 | 3000 |
| Hoikehonua, (Geography,) | 12 | 198 | 10000 |
| Bible Lessons, | 12 | 24 | 1000 |
| Palapalahonua, (Maps with Questions,) | 4 | 19 | 10000 |
| Hulikanaka, (Moral Philosophy,) | 12 | 36 | 5000 |
| Ao Sepela, (Spelling Book,) | 12 | 48 | 10000 |
| Helunaau, (Colburn's Arithmetic,) | 24 | 90 | 10000 |
| Helukakau, (Colburn's Sequel,) | 12 | 116 | 10000 |
| Kumumua, (First Book for Children,) | 16 | 16 | 12000 |
| Kauoha Kahiko, (Bible, rep.) | 8 | 8 | 2000 |
| Kanawai, (Laws, printed for Gov't.,) | 8 | 96 | 2000 |
| *English Printing.* | | | |
| Friend, | 4 | 322 | 2000 |
| Cascade, (12 Nos.) | 4 | 52 | 1000 |
| Sabbath Whaling, a tract, | 12 | 24 | 2000 |
| Spelling Book, | 12 | 48 | 2000 |
| Minutes of General Meeting, | 12 | 28 | 60 |
| General Letters, | 12 | 12 | 60 |

*Expenses.*

| | |
|---|---|
| Paid workmen, and a few incidentals, | $2416 75 |
| Paper, 1542 reams, at $3 00, | 4626 00 |
| Ink, 100 lbs. at 78 cents, | 78 00 |
| | $7120 75 |

Received for job work, $1582 54.

Paper on hand, about 2000 reams.

*Bindery at Honolulu.*

| | Bound. | Dist'd | rem. |
|---|---|---|---|
| Octavo Bible, | 700 | 600 | 9000 |
| Vol. 1 Old Testament, | | 450 | 1000 |
| Vol. 2 Old Testament, | | 360 | 2000 |
| 12 mo. Testament, | 5000 | 4000 | 5000 |
| 8 vo. Testament, | 100 | 100 | 1900 |
| Ai o ka La, for 1845, | 12000 | 12000 | |
| " " 1846, | 13000 | 13000 | |
| Pilgrim's Progress, | | | 6000 |
| Hymns with notes, | 400 | 300 | 1500 |
| Himeni Kamalii, | 300 | | 200 |
| Lira Hawaii, | 4000 | 3000 | 1000 |
| Kumumua, | 12000 | 14800 | 1500 |
| Kumulua, | | 3000 | 1000 |
| Helunaau, part 1st, | 3000 | 2500 | 1000 |
| " part 2nd, | 8000 | 7500 | 2600 |
| Hope o ka Helunaau, | 4000 | 5000 | 5000 |
| Geography, | 4000 | 2500 | 7500 |
| Common School Atlas, | 4000 | 3400 | 6600 |
| Globe Maps, | 150 | 110 | 40 |
| Ao Sepela, | 6000 | 5400 | 4600 |
| Jobs Miscellaneous, | 550 | | |
| English and Hawaiian Dictionary, | 600 | | 300 |
| Estate of French and Greenway, | 160 | | |

Expenses, $1,103.

### 3. CORRESPONDENCE.

The committee on correspondence recommend,

1. That Mr. Armstrong reply to the communications from Rev. Mr. Baff of Tahiti, and Mr. J. W. Sullivan of Boston.

2. That Mr. Dole reply to the letter of Rev. Mr. Meigs, and to the circular of the Siamese mission.

3. That Mr. Baliey reply to the letter of the Nestorian mission, written by Mr. Stocking.

### 4. LOCATION.

The action of the meeting on this subject, was as follows :

1. That Mr. Emerson be removed from Lahainaluna,

and be located at Waialua, Oahu, to take the pastoral care of that parish.

2. That Mr. Hunt be removed from Kau and located at Lahainaluna, to give instruction in general literature, and take charge of the parish at Kaanapali.

3. That Mr. Forbes be removed from Kealakeakua and located at Lahaina, to labor for the seamen of that port, and to assist Mr. Baldwin in the various labors of the station, as may be arranged by themselves;—it being understood that the American Seamen's Friend Society will furnish his support in whole or in part.

4. That Mr. Rowell be removed from Waioli and located at Waimea, Kauai, to occupy the post recently vacated by the death of Mr. Whitney.

5. That Mr. Wilcox be removed from Waialua and located at Waioli, to take charge of the select school at that station.

6. That Mr. Gulick be removed from Molokai and located at Waialua, to aid in the care of the schools, and other missionary labors at the station, as the brethren shall agree.

### 5. NATIVE MINISTRY.

The committee on this subject recommended the following resolutions, which were passed :

1. That as sickness, death and removals are weakening our strength and thinning our ranks, we will look up to the Lord of the harvest, and pray him to thrust forth more laborers into the harvest.

2. That we will take special pains to show to our churches the importance and necessity of raising up a gospel ministry from their midst, and that we will instruct them in the nature and evidence of a call to this holy office.

3. That we will use vigilance and zeal in seeking out candidates for this work, and placing them in a course of training for it.

4. That the energies of our mission seminary ought to be mainly directed to the raising up of a native ministry.

5. That it is important that suitable candidates for the ministry,—a few of whom we believe are to be found in our churches—be regularly licensed, and encouraged to

devote themselves wholly to the work of preaching the gospel.

6. That the consent of the Prudential Committee be requested, to employ for the support of native preachers, a sum not exceeeing what is contributed at the islands for the support of missionary pastors.

### 6. MISSION SEMINARY.

The following resolutions were passed, relating to the Mission Seminary.

1. That it is more and more manifest, that the work of instructing select Hawaiian youth in literature and religion is indispensable, if we would give permanence to the institutions of the gospel in this country ; and therefore, that we are urgently called upon to sustain the Mission Seminary.

2. That two of our number ought to be devoted to the work of giving instruction in that institution.

3. That we give notice to the Hawaiian government, that the time is drawing nigh when the A. B. C. F. M. will probably cease to contribute funds for the support of institutions of general literature, and that we urge them to take measures to assume erelong, this responsibility.

4. That the Hawaiian churches be encouraged to endow scholarships in this institution, and that a scholarship be reckoned at $40 per annum.

5. That the teachers of the Seminary be authorized to confer with the American Board, and with the Hawaiian government, in regard to a change in the location of the Seminary.

6. That efficient measures be taken to keep off the cattle from the hill above the Seminary, and to remedy the great evil now existing from the dust.

### 7. FEMALE SEMINARY.

On this subject the meeting passed the following resolutions:

1. That the mission approve of the plan of sending out graduates from the Female Seminary, to the care of the pastors in the fields whence they came.

2. That Mr Bailey be authorized to erect the additional buildings, described in his report.

### 8. BOARDING SCHOOL AT WAIALUA.

No action was taken on this overture.

### 9. PUNAHOU SCHOOL.

In relation to the Punahou School, the following resolutions were passed:

1. That the tuition of scholars, not connected with the mission be ten dollars per term; this being proportionally less than the real cost.

2. That the Trustees write to the Prudential Committee, requesting $10,000 of Mr. Waldo's legacy, to be appropriated to the erection of a school house and other buildings at Punahou.

### 10. APPROPRIATION OF FUNDS.

The Committee on the appropriation of funds presented the following report, which was adopted:

| | | |
|---|---|---|
| Bailey, for repairs, | | 40 |
| Baldwin, for expenses on canoe house, | 115 | |
| " roofing and repairing house, | 600 | |
| Coan, for repairs, | | 150 |
| Dibble, Mrs. for Mt. Ball House, | | 500 |
| Emerson, repairs of house, | | 100 |
| Hall, " " | | 75 |
| Hitchcock, " " | | 40 |
| Johnson, " " | 60 | |
| " for his school, | 50 | |
| Parker, to roof and repair his house, | | 400 |
| Rice, to build house, | | 1500 |
| Rogers, roof and alterations, | | 600 |
| Rowell, for repairs, | | 150 |
| Smith, J. W. " | | 200 |
| Thurston, " | | 100 |
| Wilcox, " | | 250 |
| Paris, " | 15 | |
| " extra expenses for freight, in times past, | 32 | |
| Forbes, expenses in consequence of sickness, | | 223 |
| Gulick, expenses in consequence of removal and sickness, | | 64 |
| Contingent Funds, | | 1186 |
| General meeting, | | 500 |

Carried over,

| | |
|---|---|
| Brought over, | 6950 |
| Medical Department, | 1000 |
| Printing Department, | 600 |
| Punahou School, | 500 |
| Mission Seminary, | 1800 |
| Female Seminary, | 800 |
| Family support, | 22750 |
| | $34,400 |

## 11. LANDS.

The Committee on the subject of land claims, to be presented to the Board of Commissioners of the Hawaiian government for quieting land titles, recommend that each missionary forward to the secular agents of the mission a particular description of the lands claimed at his station; stating the boundaries and land-marks as minutely as convenient: also stating the tenure by which he holds said lands, with the evidences which may be in his possession, or at hand. Also whether there be any other claimants to said lands; and if so, the ground and nature of their claims as far as known; and these to be laid before the said Board of Commissioners for quieting land titles, by the said agents, that the titles may be established to the mission in the manner which the laws of the land require.

## 12. SUPPORT OF PASTORS BY THEIR FLOCK.

The Committee to which this subject was referred, presented the following report; which was adopted :

1. That the efforts of pastors in past years to induce their people to contribute to the support of the gospel, have been as successful as could have been expected, considering the poverty of the people : we therefore recommend, that pastors of Hawaiian churches continue to use all judicious and consistent means to prepare their people to support—as soon as may be—the institutions of the gospel.

2. That we, as pastors of the churches, do not consider ourselves called upon at present, to turn aside from our great work of preaching the gospel, in order to secure a support by our own personal efforts, from lands, herds, &c.

3. That we appreciate the liberality of the government

in opening the way for parsonages to be appropriated to the support of the gospel; and that we approve of churches' applying to the proper officers of government for such lands, to be used as church property, to aid in the support of pastors, when it can be done without interfering materially with the other duties of the pastor.

13. SUPPLY OF PREACHING TO SEAMEN AT LAHAINA.

On this overture no action was taken, except to locate Mr. Forbes at Lahaina. See overture No. 4.

14. MT. BALL HOUSE.

On this overture, after a preamble in which it is stated,

1. That Mr. Dibble expended $840 from his own private funds upon the house at Mt. Ball;

2. That he expended his own funds upon the house, rather than apply to the mission for a grant to build it, from an apprehension that the mission might not be willing to make such a grant; preferring, if there was any risk of loss, that the loss should fall on him rather than on the mission.

3. That neither the rules of the Board nor the principles of the mission give individuals, who have expended private funds on their buildings, a right to remuneration from the funds of the mission; nor did Mr. Dibble claim such remuneration: nevertheless,

4. The consideration that Mr. Dibble built that house under the full conviction that such a course was the only means of prolonging his life, and that it did answer this purpose, seems to place the case among those exigencies which allow of special outlays at the expense of the Board.

5. That if there be any doubt on the principle stated above, the situation of the widow and the fatherless should lead us to seek for justice on the side of mercy.

6. That the house is valuable to the mission, as it will probably become an important health retreat for missionaries of Lahaina, Lahainaluna and perhaps of other stations,

It was resolved,

That the private funds, expended by Mr. Dibble on the house at Mt. Ball, be refunded, to the amount of the present value of the house.

It was likewise further resolved,

That members of the stations, where there are unoccupied houses, be recommended, in connection with the secular agents, to dispose of them, or rent them, if circumstances render expedient.

### 15. RESOLUTION OF 1844, RESPECTING BALANCE OF SALARIES.

The resolution of 1844 on this subject, was rescinded.

### 16. OATH OF ALLEGIANCE.

It was voted to lay this overture on the table.

### 17. MISSION LIBRARY.

It was voted that the secular agents be a committee to dispose of the mission library at auction, and all the books of the library at the depository were thus disposed of.

### 18. NEXT GENERAL MEETING.

The request of the Board, that the time of our general meeting be changed from May to September. was taken into consideration, and the reasons for and against considered. Those against preponderating, it was resolved,

1. That the next general meeting of the mission be held at Honolulu, to commence on the second Wednesday of May, 1848.

2. That agreeably to the suggestion of the Prudential Committee, we, with our people at our several stations, will observe the Thursday after the second Wednesday of September, so far as circumstances will allow, as a day of religious exercises in reference to the annual meeting of the Board.

### 19. COMMON SCHOOLS.

On this subject, the following resolutions were passed:

1. That we regard the prosperity of the common schools as intimately connected with the success of our missionary work, and with the permanency of the native Hawaiian government.

2. That we fully appreciate the interest manifested by the government in the cause of Education, and we believe that the new school laws are calculated to remedy many of the defects in the school system.

3. We are gratified to learn, that the Minister of Instruction desires our aid in what relates to common schools; and we believe that their welfare and success will in a great measure, depend upon our co-operation with him and with the local school agents in our respective fields.

4. We deem it important, that boarding, select or island schools be sustained when it is practicable, for the purpose of educating teachers for our common schools, and preparing candidates for the mission seminary.

### 20. PRINTING AND BINDING DEPARTMENT.

The action of the mission on this overture authorized the removal of the press at Lahainaluna to Honolulu, and the sale of one of the presses belonging to the mission.

### 21. ASSIGNMENTS.

The mission voted the following assignments:

1. Preparation of Scripture Manual with references; to Mr. Hitchcock.
2. Concordance of the Hawaiian Bible; to Mr. Rowell.
3. Correction of the Hawaiian Dictionary; to Mr. Bishop.
4. Bible Dictionary; to Mr. L. Smith.
5. Compendium of Theology; to Mr. Alexander.
6. Rules, to be added to Colburn's Sequel; Mr. Bishop.
7. Memoir of Bartimeus in Hawaiian, to be printed at the expense of the American Tract Society; to Mr. Clark.

### 22. MEDICAL DEPARTMENT.

Resolved, 1. That the medicines at this station be continued in the care of Mr. Rogers.

2. That a full supply of medicines be imported every year, in order to avoid the necessity of purchasing here at 500 or 1000 per cent.

3. That Drs. Baldwin and Smith, with Mr. Rogers, be a committee to make out orders for medicines.

### 23. SALARIES.

On the subject of salaries, no action was taken.

24. REINFORCEMENT,

Voted to request a reinforcement of four clergymen.

25. STANDING COMMITTEES.

For press at Honolulu . Messrs. Armstrong, Bishop, Chamberlain, Hall and L. Smith.

Trustees of Punahou School: Messrs. Armstrong, Parker, Chamberlain, Castle, Hall, Dole and Rice.

Trustees of Mission and Female Seminaries : Messrs. Alexander, Hunt, Baldwin, Clark, Hitchcock, Forbes, Andrews and Bailey.

Trustees of Hilo Boarding School : Messrs. Lyman, Coan, Paris, Lyons, Bond, Thurston, S. L. Andrews and Ives.

Committee for the distribution of funds for the year 1847: Messrs. Chamberlain, Castle and Hall.

26. RELIGIOUS MEETINGS-

Committee of Arrangements: Messrs. Armstrong, Coan and L. Smith.

Meetings for children, conducted by the brethren in rotation, were held between the hours of 8 and 9.

Thursday, May 21st, was devoted to religious exercises. Sermon in the forenoon, and administration of the Lord's Supper in the afternoon.

## HAWAIIAN ASSOCIATION, MAY, 1846.

The Hawaiian Association was called together by the Moderator of the last meeting.

Rev. C. Forbes was chosen Moderator, and Rev. B. W. Parker, Scribe.

### LIST OF OVERTURES.

1. The licensing of native preachers.
2. Transfer of church members,
3. Church members under censure.
4. Appointment of Pastors.

On the first overture, passed the following resolution:

*Resolved*, that the brethren, clerical and lay, of each island, or a number of clergymen not less than three, be appointed a committee of this body, to examine and license such native church members as they shall judge suitable candidates for the ministry.

On the second overture, passed the following resolutions:

*Resolved 1st*, That no church member, who has received from his pastor a letter of dismission, shall be considered as disconnected with the church from which he is dismissed, until the pastor of said church is informed of his reception by the church to which he is recommended.

*Resolved 2d*, That every pastor promptly report all received from other churches, to the pastors of said churches.

*Resolved 3d*. That it is considered the duty of each pastor to look after all members of other churches within his limits, and whenever it shall be known that any such members have fallen into sin, that faithful efforts be made to recover them.

On the third overture, passed the following resolution:

*Resolved*, That church members under censure, going to

other places, be regarded as connected with the church where they go, and be reported as members of other churches under censure.

The committee on the fourth overture presented the following report, which was adopted:

1. That Mr. Armstrong be the pastor of the first church at Honolulu.

2. That Mr. Emerson be the pastor of the church at Waialua, Oahu.

3. That Mr. Hunt be pastor of the church at Kaanapali.

4. That Mr. Alexander be pastor of the church at Lahainaluna.

5. That the church members at Kaupo and Kipahulu be organized into a separate church; and when thus organized, that Mr. Whittlesey be the pastor.

6. That Mr. Ives be pastor of the church at Kealakeakua.

7. That Mr. Pogue be pastor of the church at Koloa.

8. That Mr. Rowell be pastor of the church at Waimea, Kauai.

*Voted*, to appoint a committee to write a pastoral letter to the Hawaiian churches; and also, a series of letters, to be printed in the Elele Hawaii.

Messrs. Thurston, Baldwin and Coan, were appointed this committee.

*Mr. Johnson's Case.*

*Rssolved*, that this Association being fully satisfied with the piety of Mr. E. Johnson, and that he is in the communion of the church; also, that he possesses suitable qualifications as a probationer for the christian ministry, do hereby license him to preach the gospel of Christ.

*Resolved*. that Mr. Johnson be a stated supply for the church at Waioli.

Adjourned, *sine die*. June 9, 1846.

10 Honolulu July 11. 1846.

# Catholic Mission in the Sandwich Islands.

| Missionaries | Arrival | District | Island | Title |
|---|---|---|---|---|
| × A. Bachelot | 9 July 1827 | Honolulu | Oahu | Pref. Apostolic. |
| × P. Short | Do | Do | Do | Vice Pref. Apostolic |
| × A. Armand | Do | Do | Do | Mission Apost. |
| R. Walsh | 30 Sep. 1836 | Koloa | Kauai | Mission Apost. |
| × E. Rouchouze | 13 May 1840 | Honolulu | Oahu | Vicar Apost. |
| L. D. Maigret | Do | Do | Do | Prov. Vicar Apost. & Prefect Apost. |
| J. D. Desonet | Do | Chuismann | Do | Vice Pref. Apost. |
| L. E. Hurlet | Do | Keilua | Hawaii | Mission Apost. |
| M. Lau | 9 Nov. 1840 | Heeia | Oahu | Mission Apost. |
| J. Mandet | Do | Moloaa | Kauai | Do. |
| B. Cattan | Do | Lahaina | Maui | Do. |
| J. Lebret | 9 Oct. 1841 | Waimea | Hawaii | Do |
| J. Marechal | do | Kau | Do | Do |
| C. Holbein | 26 Mar. 1846 | Waialua | Oahu | Do |
| J. E. Pongat | Do | Kihonua | Hawaii | Do |
| P. M. Favens | Do | Hana | Maui | Do |
| M. Conlon | Do | Ewa | Oahu | Do |
| J. B. Herbert | do | Kamakua | Hawaii | Do |
| **Unordained** | | | | |
| J. M. Gabrian | do | Lahaina | Maui | |
| P. L. J. Eballee | do | Honolulu | Oahu | |
| **Lay Brethren** | | | | |
| × M. Bondu | 9 July 1827 | Honolulu | Oahu | |
| L. Portal | do | do | do | |
| × T. Boissier | do | do | do | |
| J. Hanbant | 9 Nov. 1840 | Waimea | Hawaii | |
| C. Leconte | do | Chuismann | Oahu | |
| E. Provost | 26 Mar. 1846 | do | do | |
| A. Carbonier | do | Honolulu | do | |
| B. Andre | do | do | do | |

Those with a mark are either dead or have left the Mission.

Lett. of Revd. Cattelin Missionary at Sandwich Islands, July. 11. 1846.

Rec'd. Feb. 5. 1847.

Acknl. to Mr. Armstrong March 3/47

Lahainaluna March 18th 1845

Rev D. Greene D.D.

Dear Sir,

Two months have elapsed since I received your favor of May 9th '44, that came by the Inez, I have been unusually pressed with urgent duties, or I should have written to you sooner.

Before this reaches you, you will have heard of the death of our dear brother Dibble. His death was wonderfully calm & peaceful. The Saviour on whom he had leaned did not desert him in the hour of trial. It is good to witness such triumphs, as they afford a tangible proof of the faithfulness of God's promises. You will find a good many particulars respecting his last illness & death in the Friend a paper published at Oahu, which I will not now take time to rehearse again.

His bereaved family remain here for the present, & whether they will return to the U.S. in the course of a year or two remains to be decided. The last illness of Mr Dibble afforded an instructive lesson on the bad economy of having broken down missionaries continue in the field.

The attention & care, which it was necessary to bestow on him, required most of my time & strength, during the last 6 months of his life. Here therefore a double loss was incurred. But I should not altogether call it loss; the living need the school of afflictions to cultivate & deepen the sensibilities & affections of the soul: in that view I shall always regard this as a most interesting period in my missionary life.

The whole duties of the Seminary now devolve on Br Emerson & myself. We find it impracticable however to carry forward all the parts of instruction, which formed our plan during Br Dibble's life. By a vote of the Trustees at their meeting last Jany, Br Emerson, in addition to instruction in the English language, has undertaken to teach Sacred Geography & History, & I have had the theological class added to my other duties. We have a class of 15 studying theology. I have begun with the Evidences of Christianity, & as we are without textbooks, I bestow a good deal of labor in preparing a course of lectures on the subject, & I purpose to pursue a similar course on Didactic Theology

Perhaps, in the course of time, I may get something ready for a text book. I am not without fears that the confinement at teaching 3 or 4 hours a day & as many more at preparing instruction will be more than my health will bear. At present we are obliged to omit altogether, for the want of strength instruction on a good many subjects. We need more help most urgently. Without more help we cannot make the Seminary what it should be to bless the nation. Unless it can be well sustained & carried on efficiently, it had better be abandoned, & the present incumbents employed in preaching the gospel - We shall make a most urgent appeal to the mission to weaken some other post & give us a helper this year & not wait for the man for whom we wrote to you almost a year ago.

But to abandon the Seminary seems to me like throwing our work to the winds. Whence shall arise the future teachers & pastors of this people? Will the American churches continue forever to supply them? If not, ought not then this Seminary to be esteemed the great centre of our operations?

I have just finished a long letter to my good brother Lafon, who I perceive has been breaking a lance with you. He is a brother whom I ardently love & in whose godly integrity I have the greatest confidence & it is therefore I so deeply regret his wild career. He undoubtedly is a sincere friend of the oppressed slave, & he in common with his partisans has become so engrossed with this subject that every thing else has dwindled into insignificance in comparison; hence whatever seems to be in the way of their purposes must needs be lebelled to the ground. I do sincerely regret to see so good a man so deeply imbued with fanaticism. But more especially do I regret to see him turning his weapons against the cause of missions. Infidels & universalists may array their battering rams in vain, our cause is impregnible to their artillery. But when any of the Saviour's friends, seduced by the great adversary through the magic influence of abolition, enlist against us, we have reason to apprehend evil. There is enough of avarice in the hearts of good men to second an argument which would persuade them that it was better to keep their money than give it to the A. B. C. F. M. It has always been easier to pull down than to build up.

In looking over the Union Missionary of May 1844, I perceive, he lays great stress on the fact that not only he but also Messrs Andrews & Green have withdrawn from the A.B.C.F.M, among other reasons, because it does not reject the contributions of Slave holders. Now I insist that this is a sheer rhetorical stroke employed for effect & I am astonished to see him argue thus. As I have written to him freely on this point, I will just transcribe here what I have said in my letter to him.

"It is stated that you & brethren Andrews & Green have withdrawn from the A.B.C.F.M among other reasons, in consequence of its connection with slavery. Now it may seem strange that some 20 or 30 other missionaries in the same field, as good friends of the poor oppressed negroe as these, have been able with a good conscience to continue in connection with said Board. How is it? Why, the fact is the connection of the A.B.C.F.M. with contributions from slaveholders ought not to be named among the reasons why Messrs Lafon, Andrews & Green withdrew from said Board. I was intimately acquainted with them all & understand well the case of each

I will mention a few particulars to confirm this statement. After you had received your dismission from the A.B.C.F.M. you cheerfully consented to receive a salary of $400 a year, paid by the mission out of the same treasury, & you continued to labor, in fact, as you had done before. Now if the above had been the real reason why you withdrew, you could not have consented to have received this salary.

Again, br. Andrews, after having received his dismission from the A.B.C.F.M has consented very cheerfully to continue his labors in connection with the Mission Seminary for a compensation paid by the mission out of the funds of the Board. He surely has never felt that the want of Abolitionism in the Board was a reason why he should withdraw.

Moreover as to br. Green, ardent on any subject that he espouses, withal an ardent abolitionist, I feel certain that I am right, when I say he did not withdraw from the A.B.C.F.M, because of its connection with slavery.

I visited him at Makawao, a few months after he had received his dismission & he complained that the

secular agent of the Mission had notified him that he could not draw any longer on the funds of the mission for his support & he added "I was still performing all the pastoral duties of the Wailuku Station & I thought it nothing but right I should have my bread & cheese." You see the bread & cheese drawn from the funds of the Board had not grown sour in his esteem."

You at the Rooms know what were the reasons which induced these brethren & Mr Tinker to withdraw. These were which arose from certain laws enacted by the A.B.C.F.M. a fever in the mission in 1837 infor[illegible] as we believed, our rights. I felt its heat in common with others, but it had nothing to do with the question whether the A.B.C.F.M. had a leaning to Abolitionism or not. It was not a zeal to secure liberty for the slave which then animated us - Look at our letters & you will see - It was a zeal in behalf of our own liberty, which we thought was invaded. Accordingly after those laws were repealed, the ferment ceased, & the brethren, who meanwhile had swung off, would no doubt have been glad to have returned had not consistency forbidden.

Very truly yours in the Gospel
W. P. Alexander

Rev. W. P. Alexander

Lahaina 18 March. 1845

Rec'd Sept. 4th

Ord. in S. L.
Oct. 29

Lebon, Andrews, Green,
Baker, &c

Work in Maui March 6/47

Miss Sarah Green N.E.
Mississippi Female
Seminary Clinton
Miss.

10

12½ Lahainaluna Dec 18th 1845

Rev D. Greene D.D.

Dear brother

It is now past noon & this evening an opportunity offers of sending a letter to Honolulu that may be in season to go on the Chenamus. I therefore must write in the utmost haste, while I communicate the heavy tidings that our dear brother Whitney has finished his work & gone triumphantly to his rest. He with his family consisting of his wife & daughter had come hither about a fortnight ago, on account of his ill health, hoping to be benefited by our climate, & I had the privilege of entertaining him as a guest the last time he sustained that relation on earth.

On last monday morning, at a quarter past one o'clock, he was released from his suffering & entered on the rest after which his soul was panting. His disease was bilious diarrhea arising from diseased liver. On post mortem examination his liver was found thoroughly disordered in its structure, a disorder not suspected till within a few months, but which has doubtless existed & been increasing

for many years. Mrs Whitney & Maria are still with me, & they will probably remain with me till our next Genl Meeting. On tuesday I preached the funeral sermon from which I will make an extract giving some account of our dear departed brother during his last illness, since I have not time to draw up a formal obituary.

"Jesus Christ is a rock" was a favorite expression of our departed friend & brother, whose remains we are about to commit to the tomb. His life of active benevolence & his joyful triumph in death, all prove that this Rock on which he reposed his hopes was solid.

He is the first of the pioneers in this mission that has fallen in the field of labor, & here he has been allowed for more than a quarter of a century to point the dark headed Polynesian to the Lamb of God who taketh away the sins of the world.

Of these labors I do not intend now to speak. You who hear me are witnesses of his zeal & devotion in the work of his Lord & Master. It may be profitable, however, for a few moments

to contemplate his contest with the last great enemy & his joyous triumph, illustrating the truth that his rock, the ~~his~~ rock is not like that of others.

He was taken ill on the island of Kauai, more than two months ago, sought medical aid at Honolulu, but receiving no material benefit, came hither to try the effects of our climate. His stay with us here was short. A fortnight after his arrival, we are assembled to perform his funeral rites.

But I trust he came not hither in vain, but rather that his mantle might fall on us who remain in the field of labor.

A few days previous to his death when the fatal tendency of his disease began to be apparent, he was asked "if it be the will of God now to take you hence, do you feel resigned to his will?" He replied "Yes, his time is best, I am ready to go, tho not so ready as I could have wished. I have not so narrowly examined my hopes & my fears & the great & precious promises as I could wish; still I feel that the Saviour

is with me & "though I walk through the valley & shadow of death I will fear no evil, for thou art with me." Twenty six years ago when, when I gave myself up to the work of missions to the heathen, I felt courage in view of the Saviour's promise "Lo I am with you always even to the end of the world." This promise he has kept good. He has been with me in all my journeys and all my labors & joys & sorrows & temptations & trials, & how can I doubt that he will be with me now? No, he will never desert me. He has ever been a precious Saviour to me, & now that all other props begin to fail he is increasingly precious."

At another time he said "my work here is probably done, & oh that it had been better done; yet I know that my great aim has been to serve my Lord & Master. I have a strong belief that I shall be saved. I think I may say with Paul "I have fought the good fight, I have finished my course, I have kept the faith, & henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge will give me in that day." Christ

is the Rock on which I rest, How can I doubt? I have often thought with pleasure of Bunyan's tall pilgrim, who as he was crossing Jordan, looked round & cheered his comrade saying "courage brother I feel the rock."

On Saturday night, about 24 hours before his death, when the *storm was raging without, he was filled with inward peace & strong aspirations after the heavenly rest. After midnight, he was told the sabbath had arrived "Blessed sabbath, he replied, type of the rest above. Here it is dark & stormy, how sweet the contrast there, peace & joy is there & no pain; & there I will soon be, yesterday I had some clouds, but now all clouds are brushed away - All is light & peace."

He was gradually failing under the influence of his disorder & he at length thought he was dying & calling me to him requested that he might be raised up. He then threw his arms around me & said with great emphasis, "And is the victory won! Glory, glory, glory! Hail glorious immortality!

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* It blew a gale that night & the air was filled with suffocating clouds of dust

Can it be that this is death? that I, a poor wretch, who all my life have been afraid of death, have come to this? Here all is peace & light & joy. The Saviour has me by the hand, leading me along. I soon shall be in heaven!" I remarked "there is a blessed assembly of friends there" "Yes, he replied, & more than all that, Jesus is there! he is with me now" He then laid down much exhausted, but soon engaged in audible prayer & praise, the great subject of which was thanks to the Saviour for his wonderful love. Alluding to what he had said about Bunyan's tall pilgrim, I said "Brother, you are now crossing the Jordan, tell me, do you feel the rock?" "Yes, he replied, I am on it, Jesus Christ is the Rock."

Then looking one of his attendants in the face, with a countenance beaming with affection & triumph, he said "Jesus Christ is the brightest star in heaven; look at that star, follow it, it will guide you safely amid the *storms without & the storms within amid the storms of life & the storms of death & conduct you to a haven

* The storm was then raging furiously

of everlasting rest; neglect it & you are lost. Jesus Christ is my hope, my life, my all."

During the sabbath he suffered increasing pain & was sometimes delirious, yet however incoherent his thoughts on other subjects, when reference was made to Jesus Christ, he rallied, as one who wakes from a dream, & all was clear. At one time he said "I had hoped to go to Jesus before the sabbath was over, but I fear I shall be detained here; however his time is best. He may keep me here yet longer to try me" I remarked "I think he will take you to himself before this sabbath is ended," to which he replied with much earnestness "All hail! Glory, glory, glory to God in the highest! I want to enter the threshold & see Jesus."

When asked what word he had to leave with his children who are in the U.S. he said "Tell them to repent & obey the Lord Jesus Christ. He is the Sun & centre of the universe. I would not swap my hope in him for all the wealth in the U. States. All the wealth of the U.S. is not

to be compared to him. Tell my children not to seek after the world, its wealth & its vanities. The world can do them no good. It is a vain, deceitful world. Tell them to serve Christ & all will be well."

He left various farewell commands to his friends & fellow laborers. All were full of Christ. The sentiment of all was "Christ is the Rock, build your hopes on him"

When his physician (Dr. Winslow) who had attended him with tender solicitude, went to bid him farewell, he grasped his hand & said "Dr. Jesus Christ is the star of the universe! he is my hope, my life my all. Thirty six years ago, I set my affections on him & nothing has ever made me sinerve, nothing can ever separate me from him. The Devel has tried to baffle me, but Jesus Christ is near to help me. Jesus Christ is here. Dr. do you love Jesus Christ?" The Dr. replied "I hope I do" He then said "That's right, well Dr. I hope to meet you in heaven, God bless you Dr., good bye."

A few hours before his death, one repeated the hymn "Rock of ages cleft for me" & when he repeated the line "Simply to thy cross I cling" He clasped his hands saying yes there is all my hope"

He soon after repeated these words "In my father's house are many mansions, if it were not so I would have told you" & why" said he "because he loved them. Now he has never come back to say the room is all occupied. No, no such message has ever reached our fallen world. There are many mansions there, there is room there for me."

The earthly sabbath had rolled around & a quarter past one on Monday morning, he sweetly breathed his last, without a struggle, & entered into the enjoyment of his Lord which he had so earnestly desired.

Well may we say "God is our Rock & strength, a very present help in time of trouble.

We cannot mourn the departure of our brother & friend, it is rather a theme of gratitude & praise, yet for you dear sister we mourn. You are bereft of him, who had been your companion, counsellor & support for twenty-six long years. He, however, has only gone a little while before you, to your Father's house. Cling to the rock on which he builded. The widow's God is thy God, he is thy counsellor & he will be thy stay & everlasting portion. For you, too, dear Sister,

we mourn, you have lost an affectionate precious father. Remember, he told you, he would soon see you again. He has lodged for you a treasure of prayers in the bank of heaven. His Saviour & yours still lives. Cast all your burdens on him & he will sustain you. Follow on in the bright path, which your father trod, & ere long, you too will win the victory.

Christian friends, let us take coverage from the triumphs of our brother, & cling to the Rock of our salvation. On the night previous to his death he called me to him & said "Tell the brethren of the mission to preach Christ, Christ Jesus & him crucified. This is all that will do us or our people any good. Tell all the brethren & sisters of the mission to cling to Christ. Tell the children at Buniahon & Mr Chamberlain's children & all the children of the Mission, that you saw me die & I expected to go to heaven. I want them to love & obey Christ, that they may come there too.

Christian friends cling to Christ & he is

God for the unspeakable Gift. Let your confidence in the rock on which your hopes rest be increased by the triumps of our departed brother. Let your diligence in serving our blessed Master be quickened. Walk worthy of your high vocation. Exemplify in all your conduct the power & excellence of the religion you profess. Let your light so shine before others that they seeing your good works may glorify your Father in heaven. Let yours be the path of the just that shineth more & more until the perfect day —

As the vessel will soon sail, I have no time to make any comment on the life & character of our dear departed brother — Indeed comment is unnecessary — His work is known & read of all men.

Sister Whitney is very feeble, worn out with watching & care, & unable to improve this opportunity in writing to her children. Her daughter Maria too is still more feeble, suffering greatly from Spinal disorder, besides which, she has today suffered from severe spasms of the stomach; they therefore request

me to beg of you the favor, that you will communicate this mournful intelligence to Rev L. Jocs Hoadly
New Haven
as soon as you can. The Lord sanctify this dispensation to those dear children.

Brother Whitney is buried by the side of Br Dibble. Our hill is becoming a consecrated spot.

We have just heard that Bro Chamberlain has sailed on the Longone for China, & that Dr Smith of Kauai has gone on a whaling voyage for a few months. We, as a mission are melting away as the dew of the morning. Pray for us that we may be found faithful unto death, that we may at last receive a crown of life.

Very truly yours
W. P. Alexander

Rev. W. P. Alexander
Lahainaluna H.I. 18 Oct 1848
Rec'd Nov 23.
Hoadly
Nov 25 - 48
Lord's Day
Oct 22
Oct 15

13 Honolulu June 2d 1845

Rev R. Anderson D.D.

Dear brother

It is announced that a mail via Magellan will be closed in Honolulu tomorrow noon, & I expect in a few hours to sail for Lahainaluna; hence I have time only to enclose a copy of our Seminary's Report.

After a long tug, we have settled location as follows

1st Br Emerson be removed from Lahainaluna & located at Waialua

2d Br Hunt from Kaua & located at Seminary Lahainaluna

3d Br Rowell located at Waimea Kauai, as successor to our dear Br Whiting

4. Br. Wilcox located at Waioli, so that Br Johnson may be set apart as pastor of Waioli Church

Peradventure Br Gulick may be removed to Waialua.

Our Seminary will move very feebly with only two men. I trust you will soon be able to send another to help us.

The mission have voted to allow me to return this afternoon, owing to the feebleness of my wife. I anticipate that domestic cares will consume a large portion of my strength.

The teachers of the Seminary are directed by the mission to correspond with the Prud. Com., & with the Hawaiian Govt. relative to a change in the location of the Seminary. This we will attend to as soon as we have time. The present location very unfortunate & cannot be permanent.

I have not time now to write & must close — Affectionately yours

W. P. Alexander

Rev. W. P. Alexander.

Honolulu, June 2, 1846

Rec'd. Sep. 22.

~~Ans. Nov. 6.~~

new locations - business, &c

ack'd. Nov. 6

Write him March 8/49

Mary.

Mr Carter

Missionary House

33 Pemberton Square

Boston

Mr. R. Anderson D.D.

Mission House

Boston

14

Wailuku Nov 12th 1846

Rev R. Anderson D.D.

Dear brother

I find it necessary occasionally to relax the bow in order to retain its elasticity. I arrived here yesterday with my family, intending to vesticate here for a week, riding over the wide plain & up the sides of Haleakala & rambling up the valley, hoping to be able to return to the seminary & prosecute my work with more vigor.

I wrote you a short note last May, accompanying my report to the mission, which was sent across the continent & might have been lost in consequence of the war with Mexico.

For four months previous to our late genl. meeting, the immense clouds of dust which the wind brought

brought down upon us at Lahaina-
luna made us feel that a resi-
dence there was intolerable & that
the Seminary must be removed
to some other place. Mr. Hunt
& I were appointed by the mission
a committee to correspond with the
Hawaiian Govt. relative to a grant of
land for a new location of the Semy.
& with the Pres. Com. on the sub-
ject of a special grant to erect
the necessary buildings where
the school might be located. We have
not however written either to the Govt.
or the Pres. Com. on the subject, as
we wished first to make a thorough
effort to allay or remove the evil
~~that~~ seemed to require the removal
of the school. For this purpose we
have erected a wall more than a mile
long to exclude the cattle from
the region whence the dust blows
upon us, & with funds contributed
by the Govt. we have been constructing
an aquaduct by which we hope to
convey water to the dusty hill & set
it cultivated with grass, if we should

be successful we shall avoid the necessity of a removal, which would involve the loss of about $30,000. or capital invested in buildings now at Lahainaluna

We have been much encouraged in our work since the last Genl. meeting. Many of our pupils have manifested deep concern for their souls' salvation & several give pleasing evidence that they have found the pearl of great price, and among these several of the most talented young men in the nation; thus showing how easily a gospel ministry could be raised up for this people with the blessing of heaven. Our Theol. class now contains 8, three of whom I hope will be licensed to preach next spring. I think the future generations of Hawaiians must be supplied with gospel ordinances from ministers of their own nation, & I hope the machinery we now have in operation will yield results that will encourage the churches to prosecute the work. It will probably be necessary to send out several more reinforcements to our mission, before the churches will be able to walk alone.

Death is cutting us down, & if I mistake not many of us who have large families will be compelled, ere long, to return to the U.S. to provide for & settle our children which will greatly reduce our mission. This feeling is gaining strength every year as the time for decisive action approaches. We have hitherto been looking forward hoping light would break upon our path & show us what we ought to do respecting our children, & I have been unwilling to indulge the idea of a return to the U.S. But when I look on my children fast advancing to manhood & look around for their future prospects, I cannot consent to settle them in this country. I think therefore that, in a few years, I shall feel it to be an imperative duty to return with my family to the U.S. & leave the work here to be carried on by more vigorous & enterprising hands; & I should hope that having labored faithfully for 15 or 20 years in a foreign field, if I then felt it to be my duty to return the land of my fathers, that no obstacles would be thrown in my way.

Mr. Richards the President of the Board of Land commissioners, recently applied for the Surveying Apparatus belonging to the Seminary of Lahainaluna, for the use of Govt. & requested me to order a new set of apparatus for the Seminary, for which he offers to pay whatever it may cost.

Will you therefore please send us a first rate Surveyors Compass with its tripod or Jacob's staff, & a four pole chain.

Affectionately yours

W. P. Alexander

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P.S. If it be not disorderly in writing to you I would like to ask the favor that you send me the 4th vol of D. Aubigne's History of the Reformation.

Rev. W. P. Alexander

Wailuku, Nov. 12, 1846

Rec'd May 8.

Ans. June 4.

Regularly.

Mr Chamberlain

Mr A. Johnson S.S.

On the 4th A.B.C.F.M.

Jefferson Street

Boston

On returning home.

Lahainaluna Nov 23, 1846

Rev R. Anderson D.D.

Dear Bro.

I wrote you a hasty note when at Wailuku last week. Your letter to the mission by the Gov.t Harrison of Sept 10th /46 has just come to hand & as we shall be unable to reply to it as a mission, I have concluded to reply as though it were addressed to myself, hoping the other members of the mission will do so too & thus you will get our views as really as though we had a gen.l meeting.

It is not wonderful that the white gov.t here are anxious to secure the countenance & support of our mission. Who so well as our mission could combat the strong prejudices the native population feel towards them? & what better calculated to give them respectability abroad than for our mission to swear allegiance to Kamehameha?

We spent a good deal of time (about two whole days) in discussing the subject at our last gen.l meeting. The great body of us were decidedly opposed to taking the oath of allegiance. A few, however were

so favorably inclined to the measure, that but for the opposition of the majority they would probably have taken the step. Of this number I would recur Messrs Cooke Rogers, Bishop, Gulick, Armstrong & Clark. Some were exceedingly hostile to the measure such as Messrs Lowell Smith & Baldwin. We however come to a pretty unanimous decision that we were not yet prepared to take such a step. I feel exceedingly glad of the timely arrival of your letter on this subject. It may help some to decide aright who were wavering. For the mission to become subjects of this Govt would have a tendency to unite church & state, to secularize the mission & to alienate its members one from another so far as their interests might clash & the cause of missions would thus become a reproach throughout the world. Indeed that blessed cause has sorely suffered already by means of those who have left us & assumed the reins of the Govt.

If however a missionary were expecting to settle his family in this country, it would be manifestly for his interest to to become a subject, in order that he might begin to feather his nest & acquire the means of settling his children around him.

I do not think that any who are now connected with the mission are expecting to settle their children in this country. The future prospects of our children is a subject of painful interest to us. I cannot endure the idea of settling mine in this country, nor can I consent to throw them broad cast on the American coast. The thought of leaving this field of labor is painful. Had I no children I certainly would choose to spend my life here. But God has imposed parental duties upon me & I apprehend that in a few years I shall feel imperatively called upon to remove my family to the U. S. In that case I should not expect ever to return, but abide there as a broken down officer of the army entitled to at least half pay, & take care of my family. I think it would render missionaries more cheerful & remove some of the evils attending their return to the U. S. if the Board would resolve

"That when missionaries have been fifteen years in the service, & desire to return to their native land, they be authorised to do so at their discretion."

They would not return then as a matter of course. Unless they have pretty-

substantial reasons for returning, they would prefer to remain on missionary ground. Many however will feel that they must return at about that period to provide for their children or to seek vigor for a broken down constitution amid their kindred in their native bracing air.

If I mistake not, it will often be a relief to the missions to have such persons return & have their places supplied by the vigorous & strong. They will be constantly abandoning the out posts & flocking to the centre, where there are physicians & where there are schools, & thus ere long our central posts will become great hospitals of impotent missionaries.

In regard to a native ministry, I think we all feel alike as to its importance: we differ however in regard to the qualifications absolutely requisite. Some, I think, set the standard too high, so high, that there is no hope of obtaining a ministry during the present generation. It is not to be expected of a people so lately savages, that they will possess the delicacy of moral sensibility, the stability of character & the

sternness of integrity, which we esteem so desirable in the gospel ministry. They know intellectually that many things are wrong, for which they feel no disgust: hence the moral code is viewed by them in the light of positive laws. How liable must one be to fall into sin who does not shrink from it as an abominable thing, but shuns it merely because he knows it is dangerous. We must not be surprised if many who may yet be introduced into the ministry should fall away into the condemnation of the devil. Another difficulty, & one which magnifies all the rest, in the way of speedily raising up a native ministry, arises from the <u>love of power</u> in the present missionary pastors. Each is now an oracle in his field & feels great reluctance to commit to a Hawaiian any of the authority which he now possesses. I could illustrate this by specifying cases wherein such pastors overwhelmed with multifarious duties, the half of which they cannot perform, yield with the utmost reluctance to have another take off part of their burdens.

Yet if we license young men & send them out to preach & entrust them with no ministerial responsibilities, they will never become men

In all our churches there are officers appointed who aid the pastor in the discipline government & instruction of the church - In some they are called Elders, in others Deacons in others superintendents. Such an officer has the oversight of a particular geographical portion of the church; the missionary consults with him on all important measures in said district & derives great help from him. Some of these ought to be licensed to preach & we may find it proper ere long to ordain some of them. As to the various pastors teaching little classes of theology, as old Dr. Clealand used to do in Ky, it is out of the question. We have resolved & reresolved to try it, & some have attempted it, yet no one has found leisure enough to do any thing to purpose.

We have now a class of eight in the Seniy studying theology. We expect to send out five of them this spring, three of whom have been studying theology four more than three years, & who promise to make good preachers of the gospel. The others we shall keep here a year or two longer until they are more fully instructed & more mature

We are about forming a new theological class out of the present second class, which contains about 12 promising candidates several of whom, we hope, have been recently converted. We labor under many disadvantages, in teaching theology for the want of helps, having very little else than the Bible. I have bestowed a good deal of labor during the past two years in preparing a Manual for this purpose which I hope soon to have ready for the press. A work of grace in our school for a few months past has greatly encouraged us to believe that the Lord of the harvest intends here to raise up some laborers.

Our Seminary must continue to be a school of general literature, if we would have it accomplish any substantial good. The student of theology must be trained to think & reason, must have his darkened understanding illumined before he is capable of grasping the great truths of revelation & understanding their relations, so as to become a master builder in erecting the Polynesian Zion. If the literary department of the Seminary is abandoned where will the student of theology get this culture

The Hawaiian Govt are not prepared yet to sustain such an institution. We therefore cannot dispense with the literary training of our seminary, unless we abandon the hope of raising up an intelligent ministry.

The missionary pastors do not in fact sustain the relation to their people in this field that is implied by the term in the U.S. There is no call, nor contract between the parties - Not one now in the field has been installed - When a pastor is removed from one post to another, neither of the churches are consulted. I do not think, as you seem to maintain, that we are the successors of the apostles, however much I feel inclined to magnify my office. The office of a primitive Evangelist however, I think corresponds very accurately with that of a modern missionary. What you say about our performing all the pastoral functions & thus really excluding natives from office in the ch is, I think worthy of very serious consideration.

When the churches were first gathered here, such was the state of ignorance & darkness that it was necessary that the missionary should fill all offices himself. Now that they have made some advance in knowledge, we ought to exercise them

3) in working alone. Some of the large churches might be divided into 10 or 15 distinct parishes, each having its pastor under the superintendence of the Missionary Evangelist. But how can those in power be persuaded to relinquish the gubernatorial reins? Ten years ago, I was warned by an elder brother, when I lived alone at Waioli, to beware how I sought an associate, for forsooth I should thereby diminish my authority & influence; & the feeling which dictated this advice is as strong as ever.

There is little or no disposition in the mission, however much there may be in the Govt., to have the Eng language supplant the Hawaiian. It is true that Dr Emerson while connected with this Seminary plead hard in favor of making the Eng language an important branch in our course of instruction, & he was allowed to try the experiment sufficiently to prove that Hawaiians cannot learn the Eng language so as to be able to consult Eng books with advantage, unless their whole education is conducted in the English language.

I have opposed, from the beginning, the introduction of the Eng language as a branch of study here, not because it would not be an invaluable acquisition

to a Hawaiian preacher, but because I apprehended it would be a failure, & 2dly so far as successful it would almost certainly secure the defeat of our great object; for suppose a young man has so mastered the Eng that he can read Dwight & Edwards with profit, will he not be the very man who can command a high salary as an officer of Govt. or as clerk for a merchant? And can we dissuade him from it & induce him to embrace poverty & severe hardships as a minister of Christ, when he has such examples before him as brethren Richards, Judd & Andrews? If therefore we are seriously desirous of raising up ministers of the gospel for the Hawaiian people, it is unwise to teach them the Eng language.

If the Government wish such officers, they ought to educate them themselves. But they seem to have found a shorter way. They need not be at the pains of teaching the stammering Hawaiian to speak the King's English, they find a plenty of Anglosaxons already taught to their hand ready to hold offices under his majesty from his Excellency down to the constable & Pilot. I indeed have no expectations that Hawaiians will ever

manage the affairs of this govt. They have passed the Rubicon. Still there will be many thousands of Hawaiians for whose salvation we must labor & devise for generations to come, & for this purpose we need not expend our labors in teaching the Eng language.

Sometime last May I sent you a copy of my Report to the mission, which will give you a pretty full view of our operations here at the Seng, & which I need not here repeat.

I have lately seen a paper containing a report of a convention of hyper abolitionists at Syracuse, which contained statements from Dr. Lafon, & Mr. Phelps & others which surprised & grieved me. How strangely the minds of good men may be perverted!

High chiefs have been disciplined as abundantly as any class of church members in our churches, & they are vastly more docile under discipline than crooked Elders, Deacons & gentlemen of high standing are in the U.S. The assertions that we <u>dare not</u> discipline them are utterly false. Nearly all the High Chiefs, who have been admitted to church fellowship, have been at some period under discipline. Kaikioewa a brother of Old Kamehameha was twice

suspended from the church by Dr Whitney. Paki has been frequently disciplined, so also has Kekuanaoa & the late premier Kekauluohi & Kekauonohi. Kapiolani was at one time suspended from Church fellowship. Kuakini, the Gov of Hawaii died under suspension. Henrietta Nahienaena the Princess died excommunicated. Kaahumanu & Hoapili & his wife are the only high chiefs that I can think of who were not subjects of discipline & I do not know certainly that they were not. But knowing these facts as Dr Lafon must have known them I cannot account for his giving countenance to such statements as the ultra abolitionists are bandying about.

But I fear I have wearied you by my long letter. I have said nothing about a Reinforcement. You can see however if I am correct in the opinion that many of us will soon be bound homeward that a large reinforcement will be needed.

I have written this hurriedly & poorly not for the public, but for your own eye.

I am as ever yours in the Gospel

W. P. Alexander

Rev. Rufus Anderson
Boston
Mass

This letter having been sent to me unsealed I have taken the liberty to have it published in the Polynesian.

R. Armstrong.

Honolulu
Dec. 22. 45

16

Lahaina Nov. 27 1844

Rev. D. Green
Missionary House
Boston

Dear Sir

Some three or four months ago I received two sermons from yourself preached at the funeral of Mr. Crosby. Allow me to say I thank you for them. Ministerial Fidelity needs to be encouraged in all countries. I have little or nothing to send in return. I once thought I might write something for my fellow men to read but some how it is so difficult to get what I write before ~~them~~ them or they consider it such a task to read it that I have nearly given up the idea. And yet some little thing now & then comes out in my name. About a year ago I preached after about two hours' preparation a sermon on Sabbath Whaling. Afterwards I was urged

to write it out & then it got into Mr. Damon's Paper & then it was metamorphosed into a Tract making No. 1 of the Hawaiian Tract Society's publications

I need say nothing of the mission as the brethren will keep you apprised of all important news. Upwards of one hundred & eighty ships have recruited at Lahaina this fall. I have officiated as Seaman's Chaplain as well as I could, but I am rather broad to engage in that new business. I quietly proposed to preach to the natives and offered to build up a native church in Lahaina without any funds from the American Boards or from any other foreign boards. But the Brethren thought it would be a bad precedent & so the poor half the people in Lahaina do not enjoy the preaching of the gospel. If I were in the mission I would say the people are now suffering more from a plethora of money than from poverty. Nearly one hundred thousand dollars have been left in Lahaina alone the past year from Whale ships.

Br. Dibble of the Seminary is very low — believing he has the consumption seated on his lungs — has bled a great deal during several weeks past — Br Knapp is also failing — I feel sorry for the Seminary. It does not go on as it should

We are all waiting for Mr. Richards to see how things may move hereafter. I could state several facts respecting the Government the church & the nation which you would not believe. I send an "Extra Friend" which will show you a little how some things are or have the prospect of being — But all these things you will learn in long from other quarters

In much haste

yours truly

Lorrin Andrews

Rev. David Green
Missionary House
Boston
Mass

~~Mr. Chapman~~

Rev. J. Chamberlain
Lahaina, 27 Nov. 1844
Recd Jan 2 1845
Ans. — S. L.
Ans. 14

17

Lahaina (Mau) Feb. 24 1845

Rev. D. Green
Mission House
Boston Mass.

Dear Sir

Within a few months I have received two ~~two~~ letters from you & I believe two sermons on the death of some minister in Charlestown (name this moment not recollected) These sermons I like very well & I thank you for both sermons & letters. If I am not mistaken I answered your first some three months ago I have now before me yours of 9th May 1844.

It is not for me to say how much or little I have lost of the missionary spirit by leaving the service of the Board: I can only say that through the kindness of the Savior I have been able to sustain my family (now 7 children) build a house so far as to be habitable at an expense of about eleven hundred dollars — am not in debt — I have not turned aside to any business that I did not more or less attend to while under the Board.

The only difference is that I now preach in English whereas before I preached in Hawaiian. I ought to say too that I have received ~~much~~ goods from the U.S. to the amount of $120.

I am now at my own risk a Seaman's Preacher for the port of Lahaina. There had 197 ships last season here for security. I have no appointment from the Amer. S.F. Society & hope I shall have none. I give all my time but except a little school 2 hours each day for my children. I did ~~hope to~~ expect to preach to Hawaiians & offered to build up a new church in Lahaina where one is greatly needed & obligate myself not to come under any Board whatever ~~but~~ but get my support from the people but the brethren thought it would be a bad precedent. I would yet go back to some of the back stations & preach but for my large family & feeble wife. I am very sorry for the people in Lahaina. They are growing rich & luxurious & covetous they ought to support Mr. Baldwin & another pastor besides. Now when ships are in ~~there~~ the streets are full of lewd women & abominations of every kinds are committed

As to the engraving of which you are pleased to speak so favorably, you are aware I suppose that the mission have taken the business up themselves.

Some ~~two~~ or three years ago they appointed Mr. Dimond Missionary Engraver. Since which they sent for & have received graver, a copper plate press &c. &c. and later still a Lithographic Press has been sent to the Seminary. The consequence is that I am not requested to do any engraving for the mission & as all the schools are in a measure still under the care of the mission I can sell no maps. At the request of the mission I had engraved a map of the Globe of the size of Janney. After they were done the mission offered to take a hundred copies provided I would furnish them mounted, varnished &c at $3.00. Rather than do that I made a donation of the plates to the Mission.

I will send you a specimen of a school Atlas taken from the Bertan school Atlas. I have only printed off fifty as I suppose I never shall sell any. But enough on this subject. I only do little jobs in engraving which are of no pecuniary profit to me.

You will get the news from the brethren. Things in the government look squally I dare not conjecture how things will turn. Dr. Judd deserves great credit for what he is trying to do. He has literally sustained the government since Mr. Richards left; but it is not to be wondered at that he should misjudge. The eyes of the world are on this little kingdom & this mission. God has sustained both so far & I trust he will.

I am sorry for the seminary — I still teach music

thus keep up my acquaintance. It was an unfortunate move when Br. Emerson came there. Br. Dibble rests in his grave.

Rev. Lorrin Andrews
Cincinnati Oct 10th 1845

Rev. David Greene
Mission House
Boston
Mass.

Kind regards to Mrs. Greene
Yours truly
Lorrin Andrews

ABC 19.1 v.12
Andrews, Seth L.
18. A.L. to R. Anderson; 18 Dec 1846
19. Continuation of the above
Armstrong, R.
20. A.L. to D. Greene; 10 March 1845
21. A.L. to R. Anderson; 12 March 1845
22. Same; 3 Sept. 1845
23. A.L. to D. Greene; 11 Nov 1845
THE HOUGHTON LIBRARY
24. A.L. to R. Anderson; 16 Dec 1845

ABC 19.1 v.12
(21-24)

Lahaina Dec. 18th 1846

Dear Sir

It is long since I have addressed a letter to you, but I trust the feeble state of my health will be deemed a sufficient apology. Since April 1845 I have written no letters to America except a few to my father's family. Having been laid aside from all active business I had little to communicate in relation to my own labors, & from the languor of disease I had little disposition to use my pen.

You have been informed of my afflictions from other sources at least in some measure, but a glance at the past two years, nearly may not be amiss.

When the influenza visited us in the spring of 1845 my family suffered with others. In our two families at Kailua Mrs. Thurston & Mrs. Andrus were the only ones who escaped. I was confined to my bed & at the same time our little daughter Lucy was so severely ill that we thought her life in extreme danger. The Lord brought us out of our difficulties & ~~restoring~~ health had been partially restored when Lucy was attacked with dysentery which in a few days laid her in the grave.

A few days subsequent to her death I was attacked with the same disease which confined me to my bed for ~~two~~ two weeks. I then recovered rapidly but suffered a relapse from which I have not yet recovered.

Much of the time I have been confined to the house & sometimes have ~~not~~ been obliged to keep my couch most of the time. For some months however my health has slowly improved. At present I have almost no diarrhoea but am feeble. I came here a few days since hoping ~~from~~ for benefit from the excursion. I think I already feel the good effects of the change.

In June last (July 24th my own birth day) another son was added to my family. We call him Charles Thurston.

After confinement Mrs. A recovered favorably with the exception of a deranged state of the bowels, attended with constipation. This however was not so great that we thought it necessary to use much medical treatment. She was much confined by the babe & my feeble health & felt the need of relaxation we therefore projected an excursion, but before it could be accomplished she was attacked with

P. S. I have thrown in those few words in relation to government matters because I know that a few of our number feel very strongly upon the subject, & I think are unduly prejudiced against the government officers. They I doubt not are free in writing their feelings & I wished to add my mite on the more moderate scale.

S. L. Andrews

Doct. Seth L. Andrews

Sahama, Dec. 18, 1846

Rec'd May 8

the disease which removed her from my sight as you will last learned ere this reaches you from other sources.

Our babe was nearly ill after his mother's death but has been mercifully spared. I left him in comfortable health.

Mr. & Mrs. Thurston have been as parents to me in my affliction. I have been kindly received into their family, where my children now are. Mrs. A. in her last hours committed her children to Mrs. T.

Mrs. A.'s illness was brief & she had little opportunity to express her feelings. She began to exhibit symptoms of delirium during the night before her death & early in the morning became quite so. But her wanderings showed that her thoughts were upon the great subject. She expressed a strong desire to have a sister from another station called in, giving as a reason that she wished to hear "some of her sweet conversation upon the things that then most concerned her." To previous evidence must we therefore look for consolation. Such is now the best, & in her case we can look to it with cheerful confidence.

I trust it is good for me that I have been afflicted, certainly I needed ~~it~~ something to chasten & who so wise to choose the best method as my heavenly Father. Oh that I may not forget his chastening hand & provoke him to cast me off forever. Pray for me that

that my faith fail not.

I had intended to have added a few words in relation to your letter vs. Charles, but I have filled my sheet & have not strength to go farther to day & my letter must go this way or not at all. I will say however that it appears to me that you have taken too strong ground against the white officers of Government.

Dr. Seth L. Andrews
Lebanon
Dec. 18, 1846.

Rec. Jan 8, 1847.
Ans. Jan 24

Death of wife & daughter
Sick.

Rev. Rufus Anderson D.D.
Missionary House
Pemberton Square
Boston
Mass. U.S.A.

And that you do not ~~fee~~ understand fully the necessity that exists for their aid. I think the views of many of our number coincide with my own. We all think that there have been errors & that such officers are needlessly, or unwisely multiplied.

Respectfully your Brother in Christ
Seth L. Andrews

Honolulu, Sand. Island
20 March 10. 1845.

To Rev. D. Greene,
Boston

My dear Sir;

I have to acknowledge the receipt of your favor of the 8th of May '44, which came by the Frey, & afforded me much satisfaction. By the same vessel I expect to send this. A small package accompanies it directed to a friend & relative in Ireland; this goes in the care of Mrs. Goodale who returns in the Frey, & may call upon you; she is a pious & worthy lady, & any attention you can find time to bestow upon her should she call, will be gratefully acknowledged. I will esteem it a favor also if you will see that the package (containing a hist. of the Island & some newspapers) be forwarded in one of the Dublin packet.

You speak of Mr. Brown. We are still on the most friendly terms with him; but I am sorry to say, the breach between him & some of our govt. men (Hawaiian) means grows wider & more alarming. To see this you have only to look at the Polynesian of last week March 8th. The state of feeling is truly deplorable, and unless God interposes, great evils will grow out of it. It is to be regretted too that Americans are the most deeply involved in these troubles: it will now be nothing short of a trial of strength, which will get the upper hand. The affair refered to in last week's paper grew entirely out of the irritated state of mind on both sides.

Mr. Armstrong's health is tolerably good, write more.

Had there been a friendly state of feeling, it would not probably have occurred. Where there are piles of tinder or powder, a little spark will do great mischief. How this young & weak government is to be kept afloat upon these agitated waters, is more than I can foresee. God reigns & rules & this is our consolation; Zion is his and he will be a bulwark around her.

The existence of these troubles show impressively the need of a good man for N. S. Commissioner, a subject on which I wrote you by the Delaware. The only gentlemen here acquainted with that movement are Mr Chamberlain, Cattle, R. C. Wyllie & myself. Mr Cattle is intimate with Mr Wyllie, has great confidence in his business talents & practical judgement, as indeed we all have & mentioned this delicate subject to him a few days since. Afterwards he & I had a few words together & he sent me the next day, the note which I enclose herewith. You will make such use of it as you judge best. One idea is strongly impressed upon my mind & that is if this nation is saved it will be by the efforts of God's people & not by skill in diplomacy. For the sake of the jewel God may see fit to preserve the casket that contains it, especially if his people cry unto him day & night to do so.

The American frigate Brandywine left us last week; she lay at anchor here several weeks. With Com. Parker & his officers we had much

pleasant intercourse; they appeared as a whole to be an uncommonly fine set of men; but it was painful to see none of that friendly interchange of civilities between them & the govt officers, which we have had the pleasure of seeing on former occasions. But in the circumstances it is what might be expected. The influence of the visit of this frigate on the temperance cause, has been most salutary; the Commodore & some of the officers as far as themselves are concerned are teetollers & 300 men on board have taken the pledge. The Chaplain, Rev. Geo. Jones, laboured with great success, in the cause while here.

He is an Episcopal clergyman & this leads me to remark, that there is a strong desire on the part of Mr. Lawrence & a few others here to have an Episcopal church in this place. Mr. Lorias, I have been informed most decidedly disapproved of the measure, as every minister of the Gospel of a liberal mind & sober reflection would. The fact is among the residents there are not now enough of church-going people to fill the seamans chapel, & were there an Episcopal clergyman here to-day, I should be surprised to learn that he had 30 hearers, unless he should go to work among the natives. His field of usefulness would undoubtedly be very small & should he be of the high church party, he would not add any thing to the harmony of our society.

I have nothing of interest to write in regard to the state of religion among my people; it is about mediocrity. Some of my flock, I trust are fighting successfully the good fight of faith, laying hold on eternal life. They are diligent in the use of the means of grace; regular in attending religious meetings; seem to love the word of life as they do their daily bread & their walk is such as becometh godliness. These are my joy & crown; they are the reward of my toil & care & of all the American church have done here. I trust they will be seen hereafter shining as the sun in the kingdom of their father. Others & I am sorry to say they are not a few, seem only to have a name to live; with this they are contented & it would seem that the seven thunders of the Apocalyptic angel could not awaken them. These are the grief of every pastor.

Since the first of October my people have contributed $250, towards my support; the plan is to contribute quarterly as each one feels able and willing; the above sum was raised at two collections. It is small, but so far as I can judge was given cheerfully & mostly by the poor. With the exception of the Governor of this island, there is no chief of any considerable rank in my church; in the days of their drinking, they fall under censure & their evidence of their repentence has been so doubtful that they have not been restored. In fact they have lived mostly at Lahaina

for several years past I have seen but little of them. But I perceive that some of the chiefs at least have taken up the idea that before they contribute to the support of their minister he should take the oath of allegiance! Considering how much has been said on this subject in the community I am not greatly surprised that such a notion has been entertained; but I do not think it best to say much on the subject just now, until the affairs of the government become a little more settled. When parliament meets this subject will no doubt receive attention. The chiefs are orderly in their lives at present, perhaps were never more so, but piety is low among them, & this being the case, they can find other uses for their money besides supporting the Gospel with it & some of them may be glad of a fair pretext for not giving for this object.

A gentleman has recently arrived from Belgium, said to be a lager by profession; appears to be an intelligent & polite gentleman & comes highly recommended by Mr. Brinsmade. It was thought & reported at first, that he was the agent of said Belgian Company, but it now appears that he is seeking employment under government & I presume he will be employed temporarily at least. He is a catholic of course, tho. said to be a very liberal one; his wife is an English

lady & a Protestant. So he says. Whatever he may prove to be, I should rather see the offices of this post filled by some sober minded civilians from the land of the Puritans. What is the matter with all your pious lawyers, that they cant come out here even at some sacrifice & help a weak government, that is like an infant among giants.? Can you not blow a blast that will start one or two first rate fellows? They must come soon or they will too late. We want men of the right stamp or none; of the other sort we have enough already.

Last evening Mr. Brown had an interview with the King, on his own (Mr. B.'s) demand; his object was to lodge a complaint against Dr. Judd, for uttering threats against the house of Brewer & Co. What the result will be I do not know. One thing is certain, each party will do all it can to get the advantage of the other. This however is only for your private ear; so also what I have said of the Belgian gentleman. I feel that you who have done so much for this people, ought to know something of public affairs more than you get in the papers; but at the same time, you will see the propriety of caution in publishing any thing on such subjects.

The present British Pro-consul, Mr. Wyllie,

is on the best of terms with the officers of government; he is a man of kind feeling, liberal spirit & not at all inclined to make difficulty. Genl. Miller is not on such good terms with the govt. officers; indeed he is as much disaffected as Mr. Brown, but he has been absent at Tahiti for several months & may not return for some months to come.

Mr. Dudoistoo, the French consul is on good terms with the government; particularly good just now.

The Romanists are quietly pursuing their labours among us; so quietly that I know almost nothing of their operations or their success.

The cause of temperance advances nobly among foreigners, as you will see by the Friend. Among natives there is almost no intoxication in this region; we hear occasionally of a little awa drinking, & in some places, the drinking of fermented potatoes & melons is practiced. But on the whole we have great cause to rejoice that there is no more of this kind of evil in the land.

You are doubtless aware of the state of Mr. Knapps health as it has been for several years past; he is now evidently about to depart for the better land. Indeed we are hourly expecting to be called around his

dying couch to witness the closing scene. His mind is in a most happy frame; no ecstacies, but a calm & steady reliance on the Redeemer. He has been a very exemplary & useful man & we shall feel his loss in the School.

Dibble has gone! how can his place be supplied? He had some rare qualifications for the post he occupied & I know of no one who can be spared to take up the work which he left. You will see a worthy notice of him in the Friend.

I intended to say a word about Dr. Lafon, but time is scarce. I never thought him capable of dishonesty or disingenuousness, but I have long regarded him as guided by a sickly & perverted conscience in some respects. As to his address, it would have been much easier to have shown that unclean meat is the great obstacle to the conversion of the heathen than that oppression is. Where there is no sin of course no oppression as at the Marquesas &c, the difficulty in evangelizing the natives is no greater than in Africa, where there is so much slavery. The whole argument is forced & unnatural, to my mind. But some men will have hobbies & will ride them.

With kind regards to all your associates, heartiedearly Dr. Anderson,

I remain your Bro. in the Lord

R. Armstrong.

and have into heard through Rev. Mr. Dickey & Mr. Anderson that Mr. & Mrs. Bingham are coming out next January. I shall rejoice when they come & yet sympathize with those whom they leave here to fill in the breach for him.

Honolulu, March 12. 1845.

To Rev. R. Anderson;

My very dear Sir;

Allow me to introduce to your notice, Miss Adaline Goodale, the bearer of this, who has resided some time in this place & now returns to her friends in the State of Maine. Miss G. is a pious & excellent lady, & the sister of Mr. Ladd, of the firm of Ladd & Co. She can give you many particulars in regard to our mission & the state of affairs here.

It seems very natural to write to you, while my pen is going I will say a word in regard to the use of the press in missionary operations, as the subject is presented in your circular. The time has been when I doubted whether we (as a mission) were not devoting too much time & labour to the press, but even in those days, we preached more than ministers in N. England usually do who have nothing to do with the press. However this may have been, I have no hesitation in giving the opinion that we are now rather on the other extreme, so far as writing for the press is concerned. Aside from the teachers in

our Seminary, Mr. Bishop & myself, I know of no one of our number who is writing any thing for publication. Most of the brethren, altho. some works are assigned them, so far as I know, have laid their pens entirely aside, & do not write enough to keep their "hands in" I have to stir them up shortly to get even a bit occasionally for the Ant. Every one has a leisure hour occasionally & should devote it to putting some of his choicest thought on paper for the good of his fellow men, but this does not seem to be the fashion among us now a days.

As to reprint we usually put a work to press when it is out of print & loudly called for. In some cases we may have not taken the most economical course. I think experience has taught us some lessons in regard to books, so that in future, there will be less sacrifice than there has been. As to the avail of book they do not amount to much, from the simple fact that they are generally sold to children & youth who have nothing to give in return for them unless it be a few vegetables. So that on the whole so far as our mission is concerned, I do not think that too much time or money is expended on the press at present.

I have some hopes that the government will take such a course in regard to education as to relieve you of some care & expense. I have suggested to the King & some of his ministers the propriety of the govt taking up the Seminary & supporting it entirely as a national institution. The suggestion strikes them favorably.

You will see by the papers that Mr Brown & the govt have each other by the ears. In my humble opinion the govt has been extremely indiscreet in some things, & its general course ~~is too~~ lacks humility and that caution & forbearance which its weakness would dictate; & on the other hand Mr Brown is a pretty hard customer to manage when once his feelings are aroused. (Inter nos) he is too violent & coarse, lacks dignity, & self respect, like Polynesian of last week; that was not quite in place for Mr B. to appear as a mere petty lawyer or pettifogger in such a court. There is very strong feeling in the place on the part of the Americans; never was excitement greater perhaps. What the result will be, God only knows. I have some fears. Com. Parker & his officers left here a few days ago, with very indignant feelings towards the government & his report will no doubt be very unfavorable.

Mr Greene will inform you of Mr Castles manas. Don't understand me as recommending the measure

but as giving my opinion as to Bro. C's qualifications for the office I have no doubt he would make a good Commissioner. Mr Wyllie, British Pro-consul & a first rate man of the world, is very anxious that Mr C. should succeed. See his note in

Rev. Richard Armstrong.
Honolulu, March 12, 1845
Rec'd Apr. 15, 1845

Ans'd. Ap. 29

Mr Smith.

Rev. Rufus Anderson D.D.
Missionary House.
Congregationalists
Boston.

One of Mr Dole's Pocket

my letter to Mr Greene.
A line from you at any time will be very acceptable to
I esteem you. I feel reluctant to give you up as a corres
pondent. Affly & tly yours Richd Armstrong.

Honolulu, September 3. 1845.

To Rev. R. Anderson,
Cor. Sec. of A. B. C. F. M.

My dear Sir;

It seems from a statement in Mr Greenes last general letter, that you were about to resume the foreign correspondence. This arrangement is very agreeable to myself & I presume will be satisfactory to my associates, than our correspondence with Mr Greene has been in every to our mind, so far as I know. & am happy therefore in re-commencing an interchange of communications with you; may our correspondence be long, agreeable & to our mutual edification as well as useful to the cause of our Redeemer.

I expect to send this by the Portsmouth Capt. Montgomery, who is to sail for Mexico, to-day or to-morrow, & will carry the mail for Magellan. Capt. M. seems to be an excellent man & is exerting a good influence in this troubled community. The Levant, Capt. Page, is also here, & about to sail for the Spanish coast somewhere. Capt. P. feels strongly opposed to the foreign officers of the King, & has none on none of them, though both ships saluted the Hawaiian flag. The Warren & Savannah are expected here very shortly, when it is expected that something will be done in reference to the difficulties existing between this government & that of the U. S. What it will amount to I am not able to foretell. Mr Brown it seems is sustained by his gover

Private & confidential.

deed he told me himself, that if his instructions had been written by himself they could not be more satisfactory. It is thought that he will demand that Mr Judd, Mr Ricord & perhaps Mr Wyllie be removed from office; no doubt he will effect this if he can. In fact, he openly avows his determination to do it if possible. You will have been informed, that the govt here, requested his recall & some weeks since declined all further intercourse with him. His feelings are therefore wrought up to the highest point & as he is backed up by the American party very generally & also has the countenance of the English party. Consul General Miller feels no less strongly opposed to the three officers above mentioned. Mr Brown does Mr Brown therefore will do nothing to aid the government in the case. Indeed the British government is quite exasperated at the course pursued here in the important land case of Mr Charlton & has sent peremptory orders that the land be given up without further discussion; which has been done. The English have taken offence also at the foolish code of etiquette got up here last year, & Gen. Miller is fully sustained in his course at the island here. Mr Dudais, the French consul, seems friendly to the government & both he & the priests will doubtless try to make capital out of the present difficulties with England & America.

New difficulties are frequently occurring here between these hostile parties, as you will see by the Polynesian, & the Friend & by a pamphlet of papers containing the correspondence between Mr Judd & Mr Wyllie, on the case of John Riley, the

profligate fellow, who was the ground of the trouble before.
In my view no difficulty would have occured in this case, had there been a good state of feeling previously between the parties. The contrary being the case, there was no disposition to conciliate & hence the extreme severity & personal hackering which runs through the correspondence. This is most unfortunate; indeed it is among the mysteries of a wonder working Providence, that the destinies of this feeble nation, should be committed to men, of so much impetuosity of temper & so little self controul. All parties profess friendship for the King & native rulers & people, but the hostility to the King & foreign officers in the foreign community is at its highest pitch. It is deep, settled & determined. Mr. Richards at present holds no office & therefore escapes in a good degree the violence of the storm. But his situation is a very trying one.

The general suspicion among the best friends of the nation is that the tone of this little govt has been quite too high; they have presumed too much upon their independence & attempted to put on the airs & assume of the forms & customs of European government in quite too high a degree. Being weak & the entire management resting upon two or three foreigners, who are looked upon as usurpers, especially Messrs Judd & Ricord, who are the butt of the hostility, a more modest and unassuming policy would have saved them from much opposition & abuse. At least so it is thought. The King & court now reside here. He is sober & orderly in his manner of life, but none of the chiefs that remain are remarkable for piety.

You may be aware that since Dr. Judd left us, the care of the medicines fell to myself, assisted by Mr. Rogers. We are now in great need of a fresh supply & it is one object of my writing you now, to request that our orders for medicine may be attended to with the least possible delay.

Confidential

Private

Rev. R. Armstrong

Nashville, Feb. 3. 1845.

Rec. Dec. 9. 1845

ans. Jan. 22/46.

ans. Jan 23.

Medicines

Mr. Alex. Mitchell & Co.

Lancaster Square

Philadelphia

Our textile greatly need more medicine than we order, & shall we what we can manage to throw what we have, & shall for a larger supply of continuing even happing duties on what we have been away from our doors many who go have not to give? Many could pay for their, but if required to do so, they not in most cases from & suffer the consequences. Most are unable to pay for their entirely so. Have neglected to apply for aid to hitherto in most cases not been able to dispense, to distribute by agency a supply of medicines, & get. Writing a form again by the post. Perior, to call in a few days will close for the present. We give me your view in regard to supplying the medicine. Yours sincerely & affly

R. Armstrong.

PENSACOLA NOV 29 Me

Honolulu, Sand. Islands
Nov. 11. 1845.

To Rev. D. Greene,
Cor. Sec. of A.B.C.F.M.

The season for sending letters to our native land is far spent & my annual letter is only now ~~about to be~~ being commenced. Recent domestic cares added to the incessant calls upon my time from without, & the charge of the Hele or native newspaper, have prevented me from writing even to my own daughter, as much as I wished to do. But I must now try to fill a sheet or two for you.

In looking over the events of the past twelve months, I can think of nothing in my field of striking importance, that has not been communicated in the newspapers, which I take it for granted, you receive regularly, or in former letters. On the review we can sing of mercy & judgement — of mercy because of the innumbered benefits conferred upon us by our Heavenly Father; we have been free from war & famine & earthquakes; the earth has in most places, produced her increase; life has been sustained & crowned with blessings; the means of grace too have been continued & not without many happy results. Knowledge has increased & a few we trust have been translated from the power of Satan unto God. — Of judgement

in view of the great scarcity of food that has occasioned great distress in some places; in view of an influenza that swept over the whole islands last spring, prostrating almost the entire population at once & carrying off many to the grave & the judgement. Some of my best people were removed during that distressing period, but our sorrow for them is not that of those who have no hope. In their death we have hope and precious consolation.

You have long ere this heard of the death of the lamented Kaaiphia; his conduct abroad seems to have done honour to his country as the accounts we have had through Mr. Richards of the state of his mind during his last sickness, are soothing & comforting to his friends & former teachers.

Kekauonohi, the late Premier, too has fallen. She was a member of my church, and although her christian character had not been entirely without blemish; in fact, for a period several years ago, she indulged in sin of the deepest dye, during the last six months of her life she professed deep repentance, and died professing her faith in the Redeemer. How strange & afflicting have been the dealings of God with the Hawaiian chiefs for the last twelve years! Not one of the old stock now remains. One by one they have been laid in the grave, until they are all gone.

I take great pleasure in mentioning

one of the last transactions of the late Premier while on her death bed, money to nearly the amount of $20.000 fell into her hands, from the estate of the late Gov. Adams. One tenth of this she at once consecrated to the service of the Lord her God; the amount was something over $1900. One thousand of this is now being expended in erecting galleries & making other improvements in our meeting house, which is entirely disproportioned, very difficult to speak in, & greatly needs some alterations. No one will rejoice more than myself when the work is completed, for preaching so long in such a house has worn seriously upon my health.

With regard to the state of religion in my parish, I have nothing of special interest to communicate. It may be said to be about mediocrity. My congregation is much as it has been for years past; the house being well filled in the morning, & in the afternoon the congregation is divided for the sake of exerting a wider influence, into three parts, which assemble in the three most populous parts of my field. This diminishes the congregation here in the village, but on the whole, brings many more souls under the sound of the Gospel, than to have but one assembly. I am assisted in the afternoon by some of my best native helpers & by Mr Richards who has taken charge of the meeting at Waiohiki

some three or four miles distant, which I hope he will sustain with benefit both to himself & the people. Both seem to be pleased with the arrangement.

The King & his court constitute a part of my congregation. His Majesty is not so constant in his attendance in the house of God as we could wish & yet when he is there, he is one of the most attentive and circumspect hearers I ever knew among the natives, & always seems to be interested. Truth thus far however, of which he has heard a great deal, seems to have made no saving impression on his heart; but he is so far as I know temperate in his habits, & externally moral.

His Queen Kalama has been lately elevated to more consequence, than formerly; she is now a member of my church in regular standing & is in some respect an interesting woman. She has had but little education & does not possess that commanding air that some of the female chiefs have done, yet her disposition is amiable & obliging & she is improving in a knowledge of men & things. But high places are seldom favorable for the growth of christian character, & scarcely more so here than elsewhere

Not many mighty, not many noble are called; The pomp & glitter & parade of royalty here as in other countries, are too apt to bewitch the hearts of those who mingle in them, especially weak minded persons, who have not yet learned that they are all vanity & vexation of spirit. Yet we have seen here persons of the highest rank, as eminent for their piety as for the elevation of their station. By the grace of God we may see such again. The chiefs as a class never were more respectable in their general behaviour, but they are low in point of piety. In fact, the example of many foreigners of the highest respectability about them, is calculated to teach them, that to be moral & respectable among men, conforming to the rules of intelligent society, is sufficient without piety. This is a lesson too easily learned every where.

Your letter of April 24th by the Congorce has been received & I thank you most sincerely for your kind sympathy in our domestic afflictions. Mrs Armstrong continues to have occasional attacks of her complaint & at times suffers beyond expression from the deafness in her head. We often talk of making a move in some direction, but when she becomes comfortable, we hope again & take courage to hold on until she is seized & brought low again.

So we go on, hoping, fearing & suffering & rejoicing, & standing at our post, where we shall stand until God makes it plain that it is his will that we leave it. It is a serious matter to move with so many children & bound as we are by so many ties. But it is pleasant to learn from your letter that should a visit to the N. State become advisable, the measure would probably meet with the approbation of the Committee. But to make even a visit to the N. State would occasion a great loss of time, & influence, a considerable expenditure of money, & a serious interruption of ones plans. We shall therefore put it off as long as we can.

Your views in regard to our churches supporting their ministers, accord exactly with my own. In fact, it almost excites my surprise that you comprehend the subject so well. This is a work which calls for immediate & constant attention among our people & must be carried on with the greatest wisdom & patience in order to be successful. Our native professors as a general thing see spiritual things as yet through a glass darkly; many of them are fickle, light minded & not well rooted & grounded in the faith of the Gospel, although we hope they have the root of the matter in them. Nine tenths of them are extremely poor, so much so as

not to be able to live comfortably, as to food, raiment, houses &c. Their resources are not only very small, but their taxes are heavy considering their means, & what is worse than all they lack economy to the highest degree in the use of the little money or property they acquire. There is too much a vast disparity between their style of living & that of their pastor, as to render it difficult to make them see his need of any support. To call upon the congregation of Park Street church to support their pastor in the style of an English lord, would hardly appear more unreasonable, than for me who lives in a two story, comfortable cottage, however plainly furnished, to call upon my people for a support, while most of them live in mere grass huts, with no furniture at all save a few mats, calabashes, & here & there a sprinkle of tables, chairs & dishes.

But with all obstacles & dangers in view I keep the subject of supporting the gospel constantly before the minds of my people; because, I regard this as one means of elevating their temporal condition, to say nothing of the spiritual benefits to be derived from it. The effort to provide & give something systematically for the support of their minister will create a feeling of deeper interest & attachment to him - will induce them to appreci

ate his labours more - will promote industry economy, thrift, self respect & independence among ~~themselves~~.

The subject is profitable in another point of view. There is a strong tendency among my people to indulge in extravagance in dress, & to purchase things which minister more to their love of display or pleasure than to their health, morals, or real prosperity. In many cases this feeling rises to a complete passion. They will neglect their children, leave them without suitable food or clothing, refuse to purchase for them books, ~~slate~~ or stationary, & live in the meanest hovels of houses, while their little income is expended in purchasing riding horses, costly apparel to adorn their persons, or some artificial ornament.

Neither is this counter current confined to those ~~that~~ are without. It prevails too much in the church & in order to counteract it I find it profitable often to instruct them in regard to the proper use of money, & to plead the Lords claim to a portion of what he bestows. This wakes up the conscience on the subject & operates as a powerful check on the extravagance of those who profess to be the Lords.

Much has been said in favor of increa

ing the artificial wants of this people, by way of promoting industry among them, but it should be borne in mind that such a people are very apt to attend to their artificial wants first. The American Indian will expend on tobacco, rum, & beads, every thing he has, & a Hawaiian will first think of a fine broadcloth coat, a silk dress, shawl, or dashy bonnet, while he or she have not a decent bed to lie upon, are often destitute of food, & live in the most wretched hovels. Hence the laws of nature are violated, ill health is engendered & the progress of civilization, only proves to be the progress of depopulation. I have carefully observed the operation of the innumbered temptations thrown in the way of this people to neglect their real & attend first to their artificial wants & barbarous & semibarbarous nations are always inclined this way & I have thought that this is one of the reasons why they decrease & why other nations similarly situated have vanished away. Were it not for the obstacles arising from existing treaties, I think, it would be well to impose an immense tax on all luxuries, silks, gewgaws & artificial dress of every kind, that are imported here.

But I would not have you understand

that our people are making no advances in substantial improvements. This would be far from the truth. Good houses, with some suitable furniture, are becoming more numerous every year; better care is taken of property by many; children are being provided for in the way of education; teachers are paid & their moral children are guarded with more care in many cases than in former years.

From October 1, 1844 to October 1, 1845 my people raised in cash for my support $570, besides some perquisites. The plan of raising contributions is very simple, & is as follows; at each quarterly communion, as the church members come forward to partake of the ordinance, they each bring the amount they intend to devote to the support of their pastor folded in in a piece of paper, on which is written the name & district of the individual donor, and the amount of his contribution, and deposit it on the table where the elements are placed. By the way this is the same table that was sent out by one of the churches in New Haven; it is a very plain & yet elegant mahogany oval table & venerable for the associations connected with it. It is said the venerable Dwight often stood by it while distributing the sacred emblems of the Lord's supper.

By opening the bit of paper on the table

I can transcribe the name together with the amount of each contributor into a book & they keep an exact account of all that is given & by whom. This record is occasionally read & it has a good effect. This plan too leaves every one at liberty to contribute as he is able & feels disposed & is freed from all improper constraints, or invidious espionage. So that none can complain of being pressed, or intimidated, for all are free to do as they choose.

You inquire how urging the churches to support us will affect them in regard to Romanism. The Romanists have long since endeavored to turn our practice of selling books & seeking a support from the people, to their advantage, but I have never yet known a native that went over to the Romanists, because he was called upon by us to contribute towards any religious object whatever. The little that is given towards my support seems to be given voluntarily & cheerfully; it is much smaller than it should be, but it is better than nothing. Most of it is given by the pious poor, many of whom cannot afford a good suit of clothes, or a decent house to live in. Many have the means of giving but lack the disposition.

I propose to suspend all contributions for my support for a few months, until the inside work of our meeting house is completed. The house is without galleries, & larger than is necessary. The voice

reverberates most unpleasantly which renders it very difficult to speak in. In order to remedy this we are about to cut off 25 feet by a partition & put in, side galleries, which will cost at least $2.000. This summer are now endeavoring to raise by subscription & it will be as much as can be reasonably expected of the congregation at present. Over & above the $570. contributed for my support, $460 were raised during the summer for painting the house outside, & re-painting it. So that you see, our people are doing some thing though it is small & grant, in the way of giving for the cause of Christ. I hope however that their liberality will increase more & more.

One thing however in regard to this subject I must not omit, & that is the feeling of some if not all of the chiefs in regard to contributing towards our support. They seem to think that before they do much for my support, I ought to take the oath of allegiance. Some of them have pressed me strongly on this point, but I have replied that the oath of allegiance & my office or my support have no necessary connection

with each other & that the one cannot in justice be made a condition of the other; that it would be a wrong principle to adopt any where. But still, if they will offer to give me a full support entirely independent of the Board, I will then consider seriously, whether it is not my duty to take the oath of allegiance to this government, although I do not see any necessity for such a step. On their part it is doubtless a political and not a religious feeling that prompts them to such a policy.

While on this subject I may say, that the time does not appear to have come for us to take the oath of allegiance. One reason is that it could not be done unanimously & were it done by a part, while another part refused, invidious distinctions & jealousies might arise & destroy our harmony. The policy of the government would no doubt lead it to cherish those who became subjects; & on the other hand some of our number feel very strongly opposed to the whole policy of foreigners taking the oath of allegiance because they think it will only hasten the extinction of the Hawaiian race. Another reason is that the necessity of such a step in order to pursue our work of teaching Christianity, is not apparent. It can be shown that the cause of Christ will be likely to be advanced by our becoming sub-

ject of H. H. Majesty, then we shall not hesitate. This is the only consideration that would induce me to take such an important step; mere political or worldly motives are not sufficient.

If you read the Polynesian, you see that this is a subject of great importance to the government. The policy seems to be to raise up the natives by encouraging the introduction of foreigners who will become subjects; intermarry with the natives, become part and parcel of the nation. Foreigners will come in here & settle, & the present prospect is that they will eventually get the ascendency; for they are on the increase both as to numbers & power, while the natives are on the decrease in both these respects. The government is now virtually in the hands of a few foreigners who have become naturalized & in the present position of the nation, I cannot see that their services can be dispensed with, or that they will be less needed for years to come than they are now. The necessity of employing men of another race & another tongue to hold the highest offices in the gift of the King is greatly to be regretted, but the fact is the government had been so abused & trodden down by foreigners, that it was compelled to seek a premature independence. It was in the situation of a monarch who is compelled to ascend the throne during his minority.

while he is in fact but a boy & wholey unfit for the arduous duties that must devolve upon him. He must do this or do worse, & perhaps loose his birthright altogether.

Something like this has been the condition of Kamehameha III. But now that the independence of the nation is acknowledged, a civilized form of government must be adopted, & in order to carry this out, the aid of persons better instructed than the best Hawaiians is essential. And this necessity is a painful one. It would be much more cheering to the friends of the nation, to see all the important offices held by Hawaiians, but in the present state of things, this cannot be. The foreign affairs, & financial affairs of the nation as well as other branches, need to be well looked to, or the nation must very soon be involved in inextricable difficulties & become bankrupt.

It may be the Lords will that the white man gain & hold the ascendency here & confess that, to me things look that way now; but however this may be, our work is the same. There will always be a population here that will need the Gospel & God will be glorified in the advancement of his cause here, whatever may be the complexion of the people. So that I do not allow the political changes around me to affect my feelings or to modify my labours

materially. God has been good to the Hawaiians in years past & may we not hope that he has good in store for them still.

I feel all that you say about the importance of revivals. We shall come to desolation without them. O that I had more of the revival spirit myself, and that our friends in America felt more the importance of prayer for their missionaries. What are we, or what can we do without God?

You will see by the papers that the government is still in difficulty with the representatives of England & the U. States. The parties are extremely hostile yet & I see not yet where the affair will end. I saw much of Commodore Stout while here & was much pleased with his spirit & his conduct. His course was marked with the utmost caution, candor, and kind feeling; he evinced the greatest solicitude to effect an amicable adjustment of exitting difficulties & prevent any sort of violence whatever. With what success you will see by the Polynesian.

A word with you now inter nos. Mr. Brown & the Commodore did not exactly pull together. Mr. B. is exceedingly enraged against the King's foreign officers & cannot call them by any softer names than "rascal", "miserable abortion", "jackass" "fool", & the like, with an occasional burst of profanity too, that it is difficult to listen to with composure. With this vehement bullying the venerable Commodore had no sympathy & could not conceal his displeasure at it. So he took a calm & independent view of things, looking more at the permanent interests of Americans on the islands than at any personal bickering of the parties. But most of the matters in dispute having been referred to Washington, the government preferred to wait the result of this reference, to making any concessions to the Commodore. Since his visit the turbid waters have been more quiet, since the expectations of some that there would be great overturnings on his arrival, have been disappointed. But the state of feeling among residents is still most lamentable.

Consul Genl. Miller feels as strongly against the King's foreign officers as

Mr. Brown, & you will see by the news papers, that Admiral Seymour, fell at once into the views of the consul General. The war still continues & unless God interpose, great evil must result from it.

We are still on good terms with all parties; in fact, for one, I ought to be often called to interpret, which I do with great reluctance, and though at the request of the parties I act as mediator between Aloal & the Mr. Mytle the Secy of State, yet I maintain a neutral position. Mr. Brown is not altogether pleased with us, that we do not cast off, or come out against Dr. Judd, since he can see nothing that is good in him; but we claim to be our own judges in such matters. Mr. B. is not the man for a commissioner to any country & how such a man came to be selected for this post I cannot imagine. I suppose they thought at Washington that any thing would do for the Sandwich Islands. The man has some very good qualities; he is kind hearted, frank, open & generous, but when thwarted he is violent, impetuous, coarse, rude, & at times profane. General Miller is dignified, gentlemanly

and a much more dangerous foe to contend with than Mr. Brown

What will be the end of these quarrels? I cannot but have fears & yet God is over all; He rules the hearts of men & his own work he will make glorious.

After all, these difficulties have arisen from things of no great moment, & might have been easily avoided. The tongue is an unruly member, and the pen comes next. Either will set the world on fire.

So much sub rosa. Now let me turn to other matters.

Mr. A. B. Smith has sailed for the states by way of China. I shall feel interested to know, what course he will take on his arrival at home. I fear he will not aid the cause of missions any. He was not as he acknowledged himself, at all adapted to the missionary work, & this being the case, every thing went wrong. He disliked the natives exceedingly & hence his intercourse with them always seemed to be painful & as little as he could conveniently make it. Neither could he sympathise with most of us in our views of native character, especially christian character & hence he appeared to be disaffected towards the mission & the work. Still he is

a good scholar & a good preacher & I hope he will be useful at home. How important that those who go abroad should be adapted to the work! How unfortunate when men get abroad, who are like a bird that has wandered from her place.

You are aware of the dreadful state of morals & religion at Tahiti. It seems strange that God should thus give up his heritage to reproach, but there are developements yet to be made in regard to the English mission there, that may indicate a reason why God has thus dealt with that people. If half of what is said of their worldliness, intemperance, & even uncleanness of some members of that mission & their families be true, how could the Lord prosper them? Even incest has been practiced in one of the families & some of the children are vagabonds, harlots & infidels. Things have been told me by respectable persons, (one of them married a daughter of Mr. Henry the missionary & appears to be a good man, & now lives on Kauai) that made my blood chill & I fear there is truth in the reports we have been hearing in regard to some members of that mission. It seems to me, this affords a clue to

the failure of that mission. A mission without organization, without a proper degree of accountability to each other & to the society; a mission which will tolerate looseness of morals in its members, cannot prosper. Still there have been some excellent men, connected with that mission & I have had great pleasure in corresponding with them. I mention all this to you in confidence of course for I think it ought to be known to you & teach us all a solemn lesson.

What you say of Mr Bingham's book is very natural. How characteristic of the man! I have about given up any expectation of his ever returning to the islands! Should he however have pleasure in being assured that the Committee will give him such instructions as to prevent any difficulty in adjusting our labours at this station. I greatly need help, for I have a large family, a feeble wife, a church of 1500 members to take care, a paper to edit, and withal have to contend against the thousand bad influences that continually operate upon the metropolis; but still, I wish help in a way that would be satisfactory to myself, my associates & the people.

The Elele (Messenger) is enlarged to 8 pages issued semimonthly & is better sustained

than was any previous native paper.
The terms, for chiefs & foreigners, $1. a year
for chiefs of the second class - 25 cts
for common natives - 12½ cts

3000 impressions are struck off, and about all called for. The natives write a great deal for it, & this is one of its important uses, viz to exercise native talents, & call forth their thoughts on a great variety of subjects. So far as I can judge the paper exerts a very important influence, & cannot well be dispensed with; yet, the editorship with my other labours, is too much for my strength. The government this year, gives me $100, by way of encouragement to publish a great deal of government documents.

Where do folks get the impression that Mr. Greene's church gives him an entire support, when it is well known that the abolitionists aid him? His church however does a great deal for him.

But I must close or you will serve my letter as you did Bro. Bingham's book & I do not wish the trouble of receiving & curtailing it. So I will trespass no longer on your time.

With affectionate regards to your officers I remain your aff. Bro. in the Lord
Richard Armstrong.

Rev. Richard Armstrong

Honolulu, 11th Nov. 1845

Rec'd April 16. 1846

Ans. April 17.

Marked

Mr. A. B. Smith.
Lowell Mason
Mr. Bingham
Dr. Anderson
Mr. A.

Copy sent in marked with three lines

Honolulu, Decr 16. 1845.

To Reo. R. Anderson;

My dear Sir;

My writing you to-day is rather unexpected, as I should be otherwise engaged not for a severe cold, which obliges me to keep within doors & apply some remedies. I have commenced a series of two-day meetings in the different sections of my field, in which there seems to be much good accomplished, especially in arousing & quickening church members, and bringing back wanderers from the fold. But it is our rainy season & windy too, & we are much interrupted by the inclemency of the weather, & the prevalence of colds among us. On the whole there is a more general & solemn attention to divine things in my congregation than there has been for some time; inquirers are quite numerous & some of them are very promising, though generally they lack depth of feeling & a clear understanding of their ill desert before God. A want of a sense of sin is the great discouraging feature in the case of most Hawaiians.

But while there is some good going on among us, there is also much evil. The sin of uncleanness is awfully prevalent in Honolulu, more especially between dissolute foreigners and native females. Hawaiian virtue at best, is not

very robust, & where there is neither religious principle nor the restraint of early education, money presents sufficient temptation to sacrifice every other consideration. This people have learned very thoroughly the truth of one passage of scripture, & that is, that "money answereth all things", & it has often been remarked by natives themselves, that the great god of Hawaii, is money.

The cause of temperance I think, has been rather retrograde of late; many of our teetotlers among residents have violated their pledges, & gone back to the grog shop, & the gutter; while among natives awa drinking has become very prevalent. It is brought into market in great quantities, & it is said to bring cash more readily than any other native production. What renders it doubly difficult to get rid of this deadly root, is the fact that it is the most potent & important of all native medicine. But I am in hope the legislature will enact a law in regard to awa, that will crush it at once, if it can be carried out. "There's the rub".

We have had a great deal of confusion on the Sabbath during the fall shipping season, but our Governor has at length taken a noble stand, and restored our accustomed quiet. His Excellency is now in poor health; as a ruler he is second to none in the nation; we should greatly miss him were he removed from us.

An act has already passed the legislature by which missionaries are freed from taxation.

and our goods from duties. But this has not yet become a law. I take it for granted you get the Polynesian; if so, you understand the general policy of the government & the involved condition of its foreign relations. There is less excitement than formerly, but no better state of feeling between the parties.

I am apprehensive that the question of allegiance will give us some trouble. The policy of the govt. evidently will be to cherish its own subjects & in the present hostile state of feeling, it is induced to do every thing it can to protect itself against aliens; this is likely to beget a national, or clannish feeling, that may extend to those who are the friends of all parties & have nothing to do with their quarrels. Our mission as a body has great influence over the popular mind in the islands; this the govt. is aware of & hence there has appeared already some sensitiveness when one or two of the brethren have been suspected of having something to do with certain petitions that were sent up to the legislature. It would no doubt be agreeable to the govt, if a part or the whole of the mission were to become naturalized & yet there are some difficulties in the way that are serious. 1. Some of the brethren are decidedly opposed to the measure, since they regard it as not for the good of the nation, but on the contrary, would tend to the extinction of the natives. 2. The great advantage to be derived from naturalization, would be the right to hold lands in fee simple. But of what use are lands to those who cannot cultivate them? To take care of our great churches is of itself more than we can sustain & shd. we assume the care of lands they

would avail us nothing unless we gave them a large portion of our time & strength, which must be done at the expense of neglecting our pastoral & clerical duties. 3. There is some risque in committing one's earthly all to the care of a government so feeble & so involved in difficulty with other powerful governments. 4. We could not agreeably to your rules receive & hold property as reward for our services, as personal estate, while we retain our connection with the Board & yet the govt would not wish to give lands to the mission or the Board, being in a foreign country, but to individuals as private property; unless glebes were given to churches of wild land to be cultivated by those churches under the care of the pastor, wh. would be attended with great perplexity & labour & might not avail much. A true business men of intelligence have taken plantations on the island & have given their whole time to them for years, with the advantage of some capital, but have generally failed or at best made only a saving business of it. In some cases however, as that of Mr. Bishop, grazing land is an advantage. Nothing in my view is to be more dreaded than missionaries becoming secularized, or their hearts divided between their peculiar & proper work, which is of itself more than we can endure, & some secular calling for the sake of eking out a support. This in my opinion has crippled more than anything else the English

missions in the South Seas. They are far in advance of us in the way of acquiring property, but far behind us, in schools, book making, preaching, building up churches & the general business attending missionary operations.

What we should aim at, is to bring our churches to such a state that they can support their pastors in such a way as to leave them free to devote their whole attention to promoting the spiritual good of their flocks. But the time when they will be able to do this is not yet; indeed it seems far distant, & sometimes think it will never come. What is most discouraging in regard to it, is the rapid decrease of the native population; this is painfully evident to those of us, who have the care of large churches. On the other hand foreigners are increasing both in numbers & power & the prospect now is, unless the Providence of God arrests the present current of events, that the Hawaiian race will in time be superseded, or have only a name to live. I say this is the present prospect to my view, but I do not think it should induce us to slack one hand in labours to save those who are within our reach; there are still more people than we can do justice to with all our forces & our present number should at least be kept good for a long time to come.

Byte I have wandered; I was speaking of the oath of allegiance. Most of the high chiefs & the King's ministers (foreigners) are among my hearers or members of my church. I have endeavoured to persuade them not to connect the support of their pastor at all with the oath of allegiance, as the two things in their nature are entirely distinct. But in this I have not entirely succeeded; one of the highest chiefs a few days since urged me strongly to become naturalized & he wd then do something handsome for my support. I could not convince him that the oath of allegiance has nothing to do with my support. But I am happy to say this feeling has not yet pervaded the common people of my charge & I hope it will not. They seem to give cheerfully for my support as the Lord hath prospered them. If they had the means with their present "willing mind," there would be no difficulty in raising a full support for their pastor.

I am sorry to inform you that a serious misunderstanding has arisen between our new consul Mr. Abel & the government. This adds another to our list of causes for lamentation. You will see an account of the affair in the Polynesian. Mr. Brown is preparing his books & we must all look out for fire & brimstone. This is a land of volcanoes you know.

Dec. 27.

In the deepest affliction I must inform you that our dear Bro. Whitney is no longer an inhabitant of earth. He fell asleep in Jesus last monday morning at Lahainaluna, at the house of Mr. Alexander, after a season of intense suffering arising from a diseased liver. Bro. Whitney was one of the pillars of our mission, & I may add one of its ornaments too. For more than 25 years, he laboured for the good of this people, with a singleness and elevation of purpose, a zeal & an energy, that will entitle his name to a place among the most honoured of Christ's servants in the missionary corps. His end was such as might be expected from a life of unreserved devotedness to efforts for the glory of God & the best interests of men; he went up in a chariot of glory. Bunyans pilgrim had to pass over Jordan before the chariots came in sight, but in this case, they seem to have met the departing spirit on the hither side. But for the particulars I must refer you to Mr. Alexanders letter to Mr. Greene; which being sent to me unsealed, I have taken the liberty to have it published in the Polynesian. It will do good to the cause of missions I do believe.

You will perceive now that our ranks are growing thin; three have fallen during the present year & a fourth Mr. Chamberlain, left us on the 13th inst. on a voyage to China. This his physician advised as the only hopeful means of prolonging his life. But he was so feeble that I have but little hope that the voy-

-age will be of any essential service to him.
My heart sinks within me, when I see those
old fathers, our wise counsellors, our experi
enced veterans falling in the field & leaving
their places vacant. But you & we have
learned not to ~~mutt~~ in man; we must
look up to the hills whence cometh our
help. The Lord reigneth & he can fill
all vacancies with men of excellence equal
with those who have gone, or he can
carry on the work without men.

It seems to me that at least two men
should be sent to us as soon as possible.
But this is only my own opinion; we have
had no consultation on the subject.
We hope to meet in May next, & con-
-sult on all our affairs. God bless you
& your associates & your family.

Affy & truly
Your
R. Armstrong

Rev. R. Armstrong
Honolulu Dec. 16, 1845.
Rec'd Jan. 20, 1846
Rec'd

ABC 19.1 v.12
Armstrong, R.
25. A.L. to R. Anderson; 29 April 1846
26. Same; 28 Sept 1846
27. Same; 2 Nov 1846
28. Same; 22 Dec 1846
Bailey, Edward
29. A.L. to D. Greene; 18 Feb 1845

THE HOUGHTON LIBRARY

ABC 19.1 v12 (25-29)

Honolulu, April 27. 1846.

To Rev. R. Anderson;

My dear Sir;

I have just been informed that a whaling ship is bound from this port direct to Paita on the coast of South America, by which letters can be transmitted to go across the isthmus of Panama. There being no prospect of another opportunity very soon, I venture to give you a brief sketch of our affairs here. Should you receive the Polynesian & the Friend by this mail, they will give you the more public news & I may therefore speak of what you will not find in those papers.

To-day we have received letters from Mr Chamberlain in China; he was still feeble but the physicians considered his lungs as yet free from tubercles & expressed considerable hope that he might yet enjoy comfortable health. He was expecting to return to the islands in the Columbus, Com. Biddle, who had kindly offered him a passage, but that vessel may not arrive here before August or September.

Your general letter of Oct. 29. '45 by the Charles is now in circulation; its contents are very interesting & some of the topics therein suggested are very important. Your remarks in reference to our liability to temptation from the fashionable world around us are just in point; on the very day I think it was, of my receiving your letter, I together with my wife had an invita to a splendid national ball, in honour of the Kings birth day!

In regard to native preachers I cannot draw out

my views of the subject now. Suffice it to say that we are vastly more desirous of bringing forward such a class of men than our patrons can be; even our selfish feelings prompt us to it, but with all our efforts we have had but little success in bringing forward men suitable for the office of the ministry. This subject however will no doubt occupy some attention at our approaching Genl. Meeting, & you will hear from us as a body in regard to it.

So in regard to our Seminaries, the Meeting will no doubt take your remarks into serious consideration.

The report on Slavery at your Meeting in Brooklin is in my view correct, & the discussion one of the most interesting I ever read on that exciting subject. The course pursued by the Board seems to me to be on the whole judicious & it will have the approbation of all sober minded christians.

You refer again to the case of Mr. Bingham. I did hope he would either come in the Charleston or would candidly relinquish all claim to his church here, & thus relieve me from a relation that has been very unsatisfactory. From the manner of his writing to us, we get the impression that he will expect the pastorship of his church on his return be it sooner or later. And as his return may be by the next vessel that comes, I am kept in a state of suspense all the while I have been for years; "coming by the next vessel probably" has been the talk. So that neither I nor my people can do the things that we would; the effect is bad on us both. No consideration would induce me to put myself into such a situation again. We have the impression too from what we know of Mr. B. that should he return & not find things arranged to suit him, he would be very uncomfortable & make others so about him. I greatly need help at this station; it is you know a central post & one of great labour and

difficulty. With the cares of a large family, a feeble wife who is often prostrate, the care of my church would be more than enough to occupy my time, but we need & in fact must have a newspaper in the native language, & there is no one at the station on whom this extra job can be thrown but myself. The Secular brethren do not get such hold of the language as to enable them to conduct such a paper. But would it not be more for the advantage of the cause to send out a young & fresh labourer than Mr. Bingham? Considering his age & the infirmity of Mrs B. & that they have been absent nearly 6 years, it does seem to me questionable whether they had better return. I write you this in confidence & I do not think you will make any indiscreet use of what I say; nor will you consider me selfish in this writing. I know Bro. & Sis Bingham well & I love them & I do hope they will be provided for comfort[illegible] should they remain in the States. It would grieve me [illegible]ly to hear [illegible]t were otherwise, but what I think of is the work that is [illegible] The work is hard & calls for men of vigor, zeal & active habits. The enemy is increasing; thirteen catholic priests & laymen have recently arrived from France & are now scattered over the islands. Honolulu is the centre of their operations & need to be well manned. Were I in Mr. B's situation, all things considered, unless I had no support in the U. S, I should not return. Still should they return, we will all do our best to make them comfortable.

Among the people of my charge there is quite an encouraging state of things at present. The better part of the church is awake & active, & there are some hundreds of inquirers, many of whom seem to be evidently under deeply solemn impressions. One symptom is very encouraging, & that is a Bible reading spirit. The entire congregation, except those who are too stupid to do anything, are reading the Bible in course & I am delighted

to see the solemn interest they take in the exercise. The plan is to read a chapter a day in course & meet twice a week to review & make application of what has been read. At Eua there is also an interesting state of things. Mr. Bishop is much encouraged; meetings are frequent, full, & solemn; the church is awake & active.

You will see the news that reaches you through the Boston papers made between this port & England in the Oregonian. It is much desired to be gained, except in regard to the importation of articles of merchandise & duty free. Spirit, & duty free tobacco & smuggled.

Anything

Rev. R.

April 24/46

Honolulu

Rev. R. Oct. 27, 1846

Honolulu Nov. 6.

Yours in the Lord

Gov. Anderson & Lady

Gov. & Mrs. C. F. M.

Lahaina

Mr. Hunter & Mr. Spencer

Mr.

PENSACOLA PUBLIC LIBRARY

We are about assembling for Genl. Meeting, a thing we very much need. May the Lord meet with us & guide our deliberations. Mr. Brinsmade has sued Mr. Jarves for slander & laid his damages at $50.000! Things no better in the foreign community; all are anxiously waiting the arrival of the Congress. O that God may throw his arms around this people & especially his own cause here. With kind regard to Mr. Greene & all your associates

I remain truly, yours aff. Bro. in the Lord

R. Armstrong

Honolulu, September 28. 1846.

To Rev. R. Anderson D. D.

My very dear Sir;

Though have no private letter to acknowledge from you, since resuming correspondence with us, it seems natural & pleasant to sit down to address you. May you be spared long to communicate with us & the Lord give us grace to make our correspondence mutually agreeable & profitable.

I find so many things on my mind on which to address you that I hardly know on what to fix to speak first. As to health & family matters, we are much as we have been for years past; all growing older & of course gradually wearing out; that is the parents, while the children are rapidly coming up around us & call for all our skill & energy in guiding them along the slippery paths of youth. In looking back over the past 7 years, I find that during more than half that time affliction in some form or other has rested on my family. But though afflicted we have not been cast down. I have seldom been obliged to omit a service on the Sabbath, or an appointment during the week, though I have often laboured in tribulation, being in a strait betwixt two, hardly knowing whether my duty was at home or abroad.

Mrs Armstrong has enjoyed but indifferent health for years & is still liable to suffer greatly from the nervous affections in her head. A cool climate might be the means of prolonging her life if not of restoring her health, the thought of returning to our native land is not entirely abandoned but I hold on hoping the path of duty will become more plain. I confess that not the least obstacle in the way is the prospect of difficulty in supporting so large a family in the U. States. Returned missiona

-ries are generally unpopular preachers & poor agents.

The Editorship of the Elele, which is yet the only newspaper in the native language still devolves upon myself, though I have done my best to get it off my hands, having an overwhelming charge besides. 3000 copies of the paper are regularly struck off, and more eagerly bought for than any other of our publi-cations. It is very generally read & much more eagerly than formerly, seeing it contains a variety of matter relating to the temporal as well as the spiritual interests of the people. The government gave $100 last year towards its support & will do the same this year. As it may be of use I shall send herewith a bound copy of the last vol. together with the Nonanona, its predecessor. So far as I can estimate the paper now about supports itself.

State of religion. On the eastern wing of my parish; along a dreary & barren coast, hot & dry, from Diamond hill to Cocoa head, a distance of 6 or 7 miles, the people are chiefly fishermen & for two years past gross darkness seemed to cover them. Though quite a number of church members live there meetings ran down, ~~and~~ professors were excessively stupid & the people generally were as hard & immovable as the lava on which they tread. But during last winter the day began to dawn over this hitherto night spot & light & life & joy have been increasing up to the present time. The population does not exceed 600, but it is very generally pervaded by a spirit of inquiry on the subject of religion. The church members are awake, meetings for prayer & the reading of the Scriptures are held daily, morning and evening; about all the population profess to have turned to the Lord & some I hope really have.

An intelligent, active & pious member of my church has been in the habit of labouring

a good deal at this place, & recently I proposed to them to raise his support & have him live among them as a licensed preacher. This they readily agreed to do, & a day is now set for his his examination & licensure together with another worthy man in Mr. Bishop's field. The name of the former is Keikenui, & that of the latter Kawaimalo.

How such a measure will work remains to be seen, but circumstances compel us to employ all the native help we can in sustaining the Lord's cause here. The work is great, the climate hot and debilitating; some of us are feeble, & more than all the enemy is on our front, flank, & rear. At our late general Meeting this subject was fully discussed & the general conclusion was that more use must be made of native preachers, notwithstanding all their defects. Those who have not an intimate acquaintance with native character can hardly appreciate our feelings of doubt, & hesitation on this subject; but withal the dangers in view, we are disposed to advance a little.

In the beautiful valley of Manoa, there is also an encouraging state of things. Meetings are full & interesting & some 18 papists have returned to the "old paths." In Honolulu, there are no special tokens for good; much stupidity prevails; fashion, show, pleasure, fine dress, & gaiety carry the day, while eternal things are lost sight of.

This place as you know is exposed to very deleterious influences; the refuse population of all the islands congregate here; they mix in with low sailors who are tenfold more heathenish they themselves. The one seeks to gratify lust & the other want to get money without working for it & so they accommodate each other & help each other in the work of self destruction. A church in such a place is like the bush that blazes & burns in the midst of the fire, though unlike that bush, some branches of the church are consumed.

The King & court still constitute a part of my congregation, & generally attend once on the Sabbath. The King keeps his temperance pledge so far as I know & appears unusually well. On some business occasions of late he is said to have done himself great credit. As a body the chiefs appear well; & I am happy to add that several of them who were long under church censure, have given such evidence of a desire to walk with the people of God, as be restored to church fellowship.

Romanism. You express the belief "that the Jesuits are playing a deep game & perhaps some of the European powers along with them". That belief is well founded. In April last I think it was, a reinforcement of 13 lay & clerical persons arrived here from France to join the Roman Catholic mission. I have been told by one who ought to know that part of them at least are Jesuits. That you may know the entire force of the papal mission at the islands as it now is, I enclose a copy of part of an official letter from Abbe Maigret, now Provicar Apostolic & Prefect Apostolic, addressed to Mr. Pyllie H. B. M. Sec^y of foreign affairs. It may be relied upon as correct, & shows that 22 effective men are busily at work to pull down the Kingdom of God & build on its ruins that of Antichrist. This is no time for us now to slack our hand ~~or with~~ reduce our forces, but rather the call is loud for more & younger men I mean. Let me here turn your attention to a paragraph in the last Polynesian Sept^r 26. '46. relating a magnificent mercantile scheme the Jesuits of France are attempting in the Pacific. The plan embraces every these islands, & it is not a little amusing to hear our merchants who a few years ago sustained Capt. Laplace, railing against these Jesuits. The purse has a mighty influence with some men.

~~Schools~~ But withal their increased force, they do not seem to advance at all, on this island & with one or two exceptions, they do not elsewhere. The general impression among the natives is that they are losing ground on this island; but their movements are so secret that I do not pretend to know much about them.

Common Schools. Mr Richards is just about issuing commissions to School agents & getting his whole machinery in motion. He invites our cooperation in the fullest manner; so he does in fact that of the catholic priest in carrying on their schools. This Supposed is necessary as a matter of policy.

Since you receive the Polynesian regularly, I need not say much about political affairs. The govt has got well by its difficulty with ~~the la~~ the U. States & friendly relations are again restored; indeed as far as the governments were concerned they were not suspended. The case of Ladd & Co's claim on the government, now before arbitration is the only one of serious difficulty that exists at present. Mr Ten Eyk appears to be an amiable man, & well adapted to his present office. He has thus far given very general satisfaction. Judge Lorrell too seems to be a friend of peace, a man of experience & thus far is much liked by the government. God grant that these friendly relations may long continue, for it is hot enough naturally in Honolulu, without a boiling volcano in our midst.

Perhaps I ought to say something of our ex-commissioner, Brown. He sailed for the U. States via China in August & I am sorry to say, in a very bad humour towards many of us here. He will doubtless have a long & dreadful story to tell about us. Indeed it is expected that he will follow the usual practice & publish a book, in which his friends will be made to shine, but woe, woe, woe, will be pronounced upon his enemies. Surely their memories will rot, if half his threats he carries into execution. Poor man, most of his time here

heas spent in a storm of angry excitement & hurling thun-
derbolts at the King's foreign officer, but fortunately his
guns did nothing more than make a loud crack & raise
a horrible stench of brimstone, while not ~~the~~ a hair of
any one's head has been hurt. But I must go back.

The private & confidential letter you had the goodness
to send me, by the hand of Mr. Brown himself, gave me
a clew to his character; I do not wonder you was startled
when you heard of his appointment, if you knew his
history & character as I have since learned it. But like
you, I & others here hoped for the best, & we acted agree-
ably to your suggestion & met him with "frankness
& cordiality". His character we found as it had been deseri-
bed, abrupt, rude & sometimes extremely ~~com~~ coarse
& disagreeable; yet withal when in the right mood
he could be interesting & pleasant. He was said to be
very profane in other company, but among us he
seldom used such language; he did however say to
one of the brethren in a fit of passion, that the missionaries were
a "pack of G-d, d-n jackasses". The most unpardonable
remark I ever heard of his making was to our dear
afflicted brother Chamberlain, whereing he charched
him to his face with telling a falsehood. This occurred
at Omahou in the presence of Mr. Dole & others; ~~but~~
it was almost too much to bear, but seeing it was
Mr. B- we tried to overlook it, seeing that the man
withal his faults possessed some good qualities.

From regard to his office as well as to our own com-
fort we endeavoured to get along as well as we could
without giving Mr. B- offence; & for a long time we suc-
ceeded. When the quarrel broke out between him and
the goat, in which he was not solely to blame, I at once
called to mind a remark in your letter, that his
friends "feared most from his rashness & impetuosity".
Their fears were well grounded, for it must be ex-
tremely difficult to have much to do in the way
of business with such a man without having diffi-
cutty; he is so overbearing, impatient of restraint, com-

+ Extract of Mr. Brown's letter to Mr. Wyllie dated Honolulu, July 18, 1845.

"The Americans were never more united than now; not a single individual American, lay or clerical, male or female, on the Hawaiian Islands, approves of the conduct of those who have had the management of this government for months past. They are most closely united to resist oppression, + all are looking with anxious eyes, in the well founded expectation of seeing, that the government of their native land, which is so well, will not fail to protect them"

-thoul or contradiction. He is one of those men who is never mistaken, never wrong, & what is more wonderful always perfectly cool. But to those around him, he appears like the troubled sea, that cannot rest whose waters cast up mire & dirt".

Having fallen into a violent quarrel with the King foreign officers, Mr B. while protesting his unwillingness to mix us up in any political squabble, at the same time eagerly seized upon every expression he could get from any of us that he could use against his enemies, not only in conversation but in writing. Some of the latter he published which did not look much like keeping us aloof from the quarrel. I found ~~too~~ some time after conversing with him, that he said he had written down what I had said in the most private & ~~confi~~ unguarded conversation, & so with others; all this he laid up as capital ready for use in his war with the good, from which of course it was our aim & object to keep entirely aloof. In an official letter to Mr Wyllie, July 10. 1845 +

he made a most wild & sweeping declaration in regard to all americans, "lay & clericall" which was calculated to destroy the good understanding that existed between us and the government. This drew forth a general letter of inquiry from Mr Wyllie, H. M. Sec. of foreign affairs which placed us in a very embarrassing situation. As we are not in the habit of replying to general letters except in our united capacity, I took it upon me to reply to this letter in my own name in a way that was satisfactory.

Notwithstanding Mr Brown's declaration that he did not wish to leg us into any political snarl, he often in the most coarse & offensive manner berated me to my face, because I would not consent to go & tell the King that his foreign officers were leading him to ruin. I maintained that even if it were true, that was no part of my commission to the King; that it was time enough when my opinion or advice was asked on such matter to give it.

He was very lecturing me too because I would not speak out as he called it in my Elele & tell the truth. I knew what was right but was afraid to speak out.

To some of my brethren he was still more rough & ungentlemanly than to me. He will no doubt try to cast odium upon Bros. Hall & Cooke, with whom he declined all intercourse months ago, but a man who will call gentlemen jackasses & fools to their faces must expected to be treated as though he partook of a little of both himself.

So much for Mr. B's private intercourse. I need not speak of his public character as an officer of the U. States government; that is before the world already. Owing to the circumstance of the foreign community here, especially the Americans, Mr. B. had the sympathies of many of them, but it is my opinion that even they regard him as a very unsuitable man for the office he held & were glad when he was gone.

Mr. B. will no doubt have much to say in regard to our mission & some thing will be good & true no doubt; while others will be wild & foolish. But any unfavorable statement from such a man ought to have very little weight with the christian community. He is a professed Unitarian, hardly however as I would fondly hope, a fair specimen of that denomination; ~~to~~ language would fail me were I to attempt to depict the horror that has often come over me when hearing him talk. In these infidelity there is some consistency, but this is no part of Mr. B's creed.

How can such men appreciate the object, aim, and success of a missionary? What is their report worth? In fact, I have often heard Mr. B. say, that all our preaching was a "humbug" & he would not give a "sous makee" for all the conversions in the island.

Nothing particularly unpleasant of a personal nature occurred between Mr. B. & myself, until just before he left, although my extreme caution and studied reserve had become offensive to him, as well

I regard Mr Armstrongs Statement in the Eble respecting Mr Browns real as entirely just, and in no ways requiring such a construction as Mr Brown puts upon it but the reverse. This is also the opinion of some of the brethren with whom I have conversed

S. N. Castle

as my occasional rebukes for his violent abuse of good & worthy men. He called this jesuitism & dishonesty; I called it prudence in the presence of a very indiscreet man.

But in an editorial in my paper of July 4th about the time Mr. B went out & Mr. Ten Eyk came into office, I made a brief & plain statement which gave Mr. Brown great offence. That you may see the whole head & front of my offending, I will just give you a translation of the paragraph,

Government affairs.

"The readers of the Elele have heard that some difficulties have existed between the Hawaiian government & that of the U. States. There has been a great deal of contention between the agents of these governments on both sides; many hard, rash & improper words. Here however has been the source of the difficulty, viz the manner in which some difficulties between foreigners & natives has been adjudicated at Honolulu. The agents of the American government found great fault with certain trials & appealed to their own government for protection. But this government maintained its ground, & some time ago his Majesty arose & set aside the American Commissioner George Brown & interdicted all official intercourse with him. He also complained of him to the President (that is the great chief of the American kingdom) and requested that he would recall him & send a new commissioner in his stead. Mr. Brown also requested him (the President) to recall him to his own country.

The President heard & readily assented; soon chose Mr. Ten Eyk as new commissioner to fill Mr. Brown place. He soon sailed for the islands in the ship of war that has just left. &c."

I regarded this as a plain, impartial statement of facts, calculated, neither to offend, nor mislead. But Mr. B. finds in it infamous lies, because it leaves the impression that the Kings requests

had something to do with his recall, whereas he was recalled solely on his own request. I told him the facts were as there stated, but as his request was put in immediate juxtaposition with the President's action the natural influence would be on the reader's mind, that that was the great reason for his recall & so it was intended. But to say positively on my own responsibility that the King's letter had no influence ~~with~~ in his recall, I could not do. I inquired of Mr. Fenlyk how the matter stood in his mind. He informed me that in applying for the office in Washington he had made the King's request for Brown's recall, his charges against him a basis of argument why he should have the office; that he also used Mr. B's own ~~[illegible]~~ letter ~~or suggestion~~ (as it was not a full & positive request) in regard to his wish to return home as another argument. So also of other documents which he found at the foreign office. That letter of application for the office is in Washington & if Mr. B. makes any violent attack upon me, ~~Mr. Fenlyk suggested that~~ I wish it may be procured & it will be easily seen what arguments influenced the President. This Mr. Fenlyk has suggested to me. General Cass was probably the prominent agent in the business.

Another public officer* of the Am. government & one high in the estem of the President told me to-day that the President told him in conversation before ~~they~~ he left home that he had received a letter from the King of the Sandwich Islands, not sent through the hand of Mr. Brown, for that all intercourse between Mr. B. & this government had ceased; moreover that the President decidedly disapproved of Mr. B's conduct & was anxious to hasten the departure of a new com.r. This I did not know before, for I supposed that the news of Mr. B's interdiction had not reached the President before the Congress sailed.

*Judge Farrell, Brown's counsel. Mr. Brown's name was left in blank.

In the Globe of Washington it was stated, ~~not officially~~ ~~by authority~~, that Mr B- was recalled at his own request in order to satisfy Mr B- I inserted this statement in my next paper No 8. This does not conflict with my previous statement, inasmuch as I did not pretend to give the reasons why Mr B- was recalled, but only to state ~~some of~~ the main facts in the case for the benefit of the natives.

I have dwelt thus long upon Mr Browns conduct, not that I fear him, for where he is known he will do but little harm to any but himself, but that you may know how he has conducted among us; & should he publish any thing worth noticing you may have something at hand to meet him with. I have no objections to your using my name in any thing it may be necessary to publish in regard to him.

If you wish further confirmation of what I have stated, I wd refer you to Rev. Mr Newton* of the Columbus now here; Rev. Mr Cotton, of the Congress, Captain Spring or John Colcord near by you there.

Mr B- will undoubtedly endeavor to blacken the character of the King's foreign officers, but when he is done I fear he will be many shades blacker himself than the darkest of them. I have not approved of the conduct of the government towards Mr B- in all respects, but I do regard him as much the most to blame in producing so much bad blood in this community. I will call your attention to a document which I shall send to Mr Hill, wh. may serve to meet any evil report Mr B- may publish in regard to Mr Wyllie, who is a man worthy of the highest esteem. If necessary it or part of it may be published. This you can manage without appearing to have any thing to do with political & personal quarrels here.

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* Mr Newton knew Brown in Washington & I hear him say a few days ago that if he wished to select a man to go into a quiet & well ordered community to produce dissaction quarreling & every evil work, Geo. Brown wd be the man.

This ought to have stuck in brain

Sept. 28. While riding out this afternoon I met with Judge Turrell & inquired of him again if he knew how this matter stood at Washington. He informed me that President Polk disapproved of Mr Brown's conduct here & this morning showed me a letter of which the following is an extract;

It is dated Washington Sept. 18. 1845 & directed "To Hon. Joel Turrell", by R. H. Gillet.

"The President directed me to say, it is of great importance to the interest of the country that you both leave immediately that difficulties have sprung up there (at the islands) between the Commissioner and the government - that the authorities have refused all communication with the commissioner & that the govt. there has addressed itself directly to him & demanded Mr B's recall & that he must send the Congress with despatches &c".

In any use you may make of this, it will not be necessary to use Consul Turrell's name & rd. rather it would be omitted. But Mr Brown says in a letter to Mr Baldwin dated July 28 "46 ~~that the news of his interdiction had not~~ "that Ten Eyck had left the S.I. before the news of my interdiction had been received at Washington", & abuses me in the most vulgar manner for only saying that the King had complained of him & requested his recall, as he himself had also done, without even hinting that his interdiction had any thing to do with the matter.

I have written at some length to Brother Cheever requesting him to keep an eye on Brown, review his book & do any thing else he might think proper. I will merely suggest that you communicate with him in case it becomes necessary to publish any thing to correct Browns statements. Perhaps this letter will be of use in the matter.

With all I have said, do not imagine that I have a malicious feeling towards Mr Brown

I have no such feeling; I pity him, for he will become more & more miserable & make others miserable about him, unless he greatly changes. What I wish is to subserve the cause of truth & save the cause of missions especially from reproach.

We try hard here to keep aloof from local squabbles & difficulties, but it is not so easily done. If they can drive us in no other way, they call us to the stand before the Judge, or say things to h. if left unnoticed commit us, & if we correct them, we displease one party or another. The foreign community generally is yet far from being on good terms with the govt. & I see no prospect of a better state of feeling at present. It seems as though the Lord has still a controversy with us & will not send us peace.

The visit of Commodore Stockton was very gratifying & the influence of it has been widely & most happily felt all over the nation. His address to my congregation, to which you will find in the Polynesian, was published also in the native language, & fell upon the people like rain upon the mown grass. It did very much to break up & drive away the bad feelings that existed in regard to officers of our government & americans generally.

Will you do me the favor to send me the comprehensive Commentary? as good & cheap a copy as you can find.

The news of Mr. Brigham's leaving the Board took us all by surprise; not a hint of it was contained in the letter of either of them. But it is better that it be so, than continual suspense. I hope they will

be well provided for & be useful & happy, the remainder of their days.

I greatly need help in my field here but I fear it will not soon come to hand. California too will soon stretch forth her hands. Who will bring her the bread of life?

I have just rec'd a good, kind, christian letter from Admiral Thomas; he continues to feel a deep interest in our welfare & it is gratifying to us to hear that he is an honorary member of our Board.

With kind regards to all your associates not forgetting your own family

I remain as ever

Your Brother in the Lord

R. Armstrong.

P.S. I enclose herewith a letter from Mr. Stakhouse in regard to the Marquesas Islands, although I have no idea that you will think it best to re-commence operations there at present. The expense wd be great & the field is un-promising & difficult.

Should you publish any thing from me in regard to Mr. Brown, which I hope will not be necessary, I think the names except my own perhaps, had better be omitted, until circumstances demand them. I think I have

spoken nearly the language of a majority of the mission in regard to the mount Sinai wd speak much stronger.

Rev. R. Armstrong

Newtonbarry, Feb. 28, 1846

Rec'd. Feb. 5, 1847

Ans. March 3/47

Compl. Cont. & be brought forward

Mr. Brown.

(Private) 27

Honolulu, Nov. 2. 1846.

Rev. R. Anderson D. D.

My dear Brother;

A vessel is about to sail for Panama, & although the postage is high I must say a few things touching the several topics remarked upon in your letter to me of Jan 23. '46, marked (Private) & your long general letter by the Genl. Harrison. Both of these are before me, & they are exceedingly interesting & important letters; would that I had more time to consider & reply to their contents. But as the vessel is said to be ready for sea, what I do must be done quickly & I fear I shall not be able to express myself either to my own satisfaction or to yours. But I will briefly endeavor to state a few things as they lie in my own mind. Probably ere this you have seen our dear Bro. Chamberlain & have received from him many satisfactory statements & explanations in regard to matters at the islands.

I will begin with the government. You cannot see why it should employ so many foreign officers. It is very natural that you should feel troubled at this; I have been so to have many substantial friends of the government. But the reason for employing foreigners to do the work of the government is not difficult to perceive; it is simply the existance of an active, enterprising, restless and somewhat factious foreign population on the islands, and also the great number of ships & transient residents who visit

the islands. This & this alone has created the necessity for foreigners in the government. That the native rulers unaided were incapable of managing the government in relation to foreigners, I think, is proved from the history of the past. Look at one single fact; in 1840, the chiefs were overwhelmed with debt to foreign merchants; not being business men, they did not even know how deeply they were involved; their credit was good for nothing. Now, without efficient aid I have no idea that they could have extricated themselves. They have no economy, no calculation & were easily tempted by the merchandise of wily traders, but dull in considering how they were to pay. No one more so than the King himself. They were no accountants & could not tell whether their account were correct or not & the merchants knowing that their pay was sure, were very willing to keep them in debt. There was plenty of good land here if nothing else. But their debts are all now paid off & their credit is good & their lands in their own hands still. For this they must thank foreign aid, for they were plunging deeper & deeper in debt every year until they obtained help. This they saw & lamented & often spoke of.

Again, a serious dispute arose between an Englishman & an American in regard to their accounts; some thousands of dollars were involved; the thing was brought before our Governor for trial; he decided in favor of the American & justly too, but the Englishman was enraged & appealed to his government for redress & this was one of the grievances wh. led to the cession of the islands. The government was declared incompetent & unworthy of respect. & might

mention several other & similar cases; the consequence was the chief became perplexed & disheartened & called out for aid. They could find no native or set of natives who could cope with foreigners; the state of things became worse & worse & they were induced by their troubles to look beyond their own people for help.

I have always considered the independence of the islands as premature; the natives were by no means prepared for it. To think of raising a nation from the lowest depths of barbarism to be competent to adopt & administer a civilized government in a quarter of a century, I hold to be well nigh absurd; such a thing never happened & without miracle never will. But the government was in such constant & deep perplexity from foreigners as to compel it to do something or be trodden down. Every post captain that came along of whatever navy could put himself into the hands of nothing his countrymen as he found ashore, listened to their grievances & then bullyed the Kings & his whole concern, as though they were savages. Well, the independence seemed what then? Why, the arrival of representatives from the three great guaranteeing powers. And with whom were they to do business? They could not speak a word of native, & if they could what natives could hold diplomatic intercourse with such men? Geo. Brown had hardly got here before he insisted that Dr. Judd must be sec'y of foreign affairs, for until some one held that office he did not know to whom to write, yet no one

has had more to say or more blasphemy to utter in regard to the employment of foreign officers than the same Brown.

Another arrives with a claim to the most valuable piece of land in the Pacific Ocean (the Charlotte). Here was a job for a lawyer; there were however some dozens of similar claims & what could the King do! Whether the King employed the right men to help him is another question which we will turn to by & by. But I am now speaking of the pressure of his circumstances. Moreover, no sooner was the independence secured than foreigners pressed on to have their claims adjusted & acknowledged, and not only so but were importunate for grants of lands, house lots &c, all of which required more than natives were competent to manage. I wish to remark just here once for all, that after all foreigners say of their being no need here of the formalities & rules of a civilized country, in practice so far as I have observed they are ready to quarrel with every thing that is not according to due form. When a case of avarage or salvage involving some thousands of dollars, all belonging to foreigners occurs, it must be settled by the same rules as in England or America, or the parties hold the govt responsible would complain. But how much do our native chiefs know about such laws? No more than the mechanics in your shops, nor so much. Now as I understand things, these are the trouble

and the like of these, which has led to the appointment of foreign officers in the govt.

Another source of and left trouble has been the iniquitous treaties between this govt & England and France. The ~~articles~~ first & root of the whole was the Laplace treaty. This you well know was forced upon the Thing; then of course England would take no less than France & so the one kept the other in countenance. The article relating to juries led to the quarrel with Brown in the Wiley case & to numerous other vexatious cases; that in relation to duties to much dissatisfaction & alienation.

But why employ so many foreign officers in the govt? Perhaps there has been an error there, but the reason is the same. When once the machinery of a civilized government is set up, it must be manned. The care of the finances requires a whole man with one or two clerks; the foreign relations requires another; the department of instruction another; that of the judiciary another. And they all work hard, few men work harder in any country, & their pay is very moderate indeed.

The same reason is to be given for the appointment of a foreign judge, a marshall, sheriff, police officer &c; it is all of a piece owing to the fact that native cannot control foreigners. The step of the white man is firm, steady, bold, & onward; his mind is enlightened, & vigorous; his schemes & calculations reach far & wide; he holds what he gets & is even on the

match for more; while the native is of an easy temperament, indolent, all awake one day & fast asleep the next, easily persuaded or bribed or circumvented. Even when he has right on his side in the beginning of a scrape with a foreigner, he is sure to make some blunder before it is over so that the latter gets the advantage ~~before all is over~~. Then a case is made out, a complaint is entered, a treaty is broken, & so it goes.

Much is said by some of the residents about the employment of so many of these foreign officers. But it does not weigh a straw with me, because 1. They hate these men because they stand in the way of their doing as they used to; bring in their merchandize duty free; come in & out of the harbour without paying any thing; sell as much rum as they have a mind to; give as many mortgage as they please without having them recorded & so deceive their creditors; pay no taxes on their property; run to the judge with every case & yet pay no cost of suit; let sailors come ashore run up & see the thing when they please & as many as they please, in short to have a completely irresponsable liberty. The men who stand in the way of such liberty are hated of course, 2. These very men ~~have~~ at least some of the most important of them, have urged & advocated the appointment of foreign officers in the good George Brown advised me decidedly to accept of the of-

free of Minister of instruction if it were offered to me as was the talk & advised me to take the oath of allegiance into the bargain. He insisted at one time that it was Mr Chamberlains or Mr Cattle's duty to go into the government, alledging that Dr Judd was doing more good than the whole band of us! This was before the outbreak of course. Genl Miller has also spoken of Mr Cattle as a good man to go into the govt.

Yet I will not say but that the govt might get along with fewer foreigners; perhaps were I in their places I wd feel as they do. I think from repeated conversation with the Kings ministers that they regret the necessity of their present course; they are pledged & even sworn to the King to cherish & build up the native race to the utmost of their ability, but whether the natives will ever become capable of conducting a civilized government I have many doubts. Could they be rid of foreigners & let alone for 40 or 50 years, I think they would, with the Gospel & the means of instruction, But the tide of foreign population set strongly westward; these fine lands are much coveted & excite the cupidity of the white; many by hearsay they must be allowed to come in, & I confess I fear the native race will eventually either mix in & incorporate with a white population, or be superseded. But it will not be in our days I hope. There are now some 45 sail in our harbour; connected with these are some ~~7000~~ 1200 seamen

of whom, some will no doubt be left behind, one from sickness, another because he is a good mechanic & can get wages; another because he likes the climate & so on. So the foreign population is gradually increasing & I see no way to prevent it. This is the thing has worked for years past & it is which gives shape to the policy of the government.

A word on another point, why not seek men to aid the government not connected with the mission? This has been done as you can see by a glance at the civil list; but one thing has directed the thing to us for help and that is the impossibility of finding men out of the mission who were acquainted with the language, character & habits of the people & enjoyed their confidence. Mr Richards went into the King's service because, no one else could be found; when he was about to leave for Europe, no one could be found out of the mission who could manage the native language so as to do business with despatch & correctness ~~out of our mission~~ unless it might be some catholic priest; & to leave the government at that period without any foreigner would have been very hazardous. It would have been very bad for us, who lived near the chiefs; for when in trouble, they could look no where else for aid & I have injured my health more than once in transacting for them & helping them in other ways. Dr Judd was called away by them so much that he was not of any great value to us as physician & yet how could we refuse when called? Who was there to do many things for wh. the chiefs felt themselves incompetent?

The Hon. Charles Stewart Esq. Honolulu, Oahu, Sandwich Islands. 1846.

I greatly regretted the manner of the Doctor's leaving but I cant say I regret the fact. It relieved the rest of us of a great deal of unpleasant business. I regretted Mr Andrews going into the judgeship, but even here there are redeeming circumstances. 1. The need of some one to sit as judge in foreign cases: here was the source of most of the difficulties of the government, that is the court. 2 Mr Andrews was not doing much where he was. He was never a popular preacher & he had grown very tired of teaching; so he was doing but little & got very little support for a large family.

But I rather think no more of us will enter upon the civil list, unless Mr Richards should be removed. In that case I am of opinion that the King wd. look to the mission again & to the mission ought to fill the place. It is an office which is almost identical with our work; indeed its aim is to do just what we have been doing during a large portion of our mission life.

With the general doctrine of your Sermon I most cordially agree, but are there not anomalies both in nature & providence? & why not in the kingdom of grace? Was not the case of Moses of an anomalous kind? Was not that of Calvin, who was in fact, tho. not in name, a civil magistrate? Circumstances ordered by Providence made him such. May it not be so in missions to barbarous nations? The spiritual interests of the people are the great thing & while we continue to be missionaries should be the almost exclusive object of attention; yet who will say that God may not by his Providence indicate it to be the duty of

a missionary in given circumstances to depart from the ordinary track & turn to some secular or civil employment & yet have the same object in view? Would not this be in accordance with the analogy of his works? So you see I am disposed to take a wide & charitable view of the subject. But I grant that there is great need of caution here, yea even of jealousy.

In what I have said you will find an answer to your question as to "why they make so much of their foreign relations"? How can they help it, so long as those relations are so involved & they have such a foreign community to deal with?

The reason I suppose why foreigners of so many nations are employed is to avoid jealousy. The Belgian is not employed now, tho. he was for a time.

The contract with Ladd & Co. was a great mistake, & the consequences are serious, but it originated in the best of intentions. ~~The~~ It germinated in a desire to secure the independence of the nation, or rather an acknowledgement of it. The government was down, under the feet of foreigners & this was thought of, as a means of setting it on its feet, that is by bringing in capital from America, France & England & so make it their interest to sustain the govt. The plan was unwise & the instrument extremely faulty, but the aim was laudable. I knew nothing of it for months after it was executed, but I felt had the moment I became aware of what was going on. Ladd & Co are now prosecuting the govt for $378,000 damages. What the decision of the arbiters will be I do not know; both parties are very confident.

In what I have said I wd not be understood as approving of the course pursued by the govt in all respects; in many things it has appeared to me unwise, in some things exceedingly so as you refer to - the code of etiquette. Those most concerned in this regret it themselves I believe. But even here allowance is to be made. Some order about the thing & court was necessary to his safety & respectability; for he used to be exposed to the influence of the lowest characters on the island - rum drinkers, gamblers & all such folks. This was hazardous; but in doing a right thing, the means used were not the most discreet. In fact, this has been the case in several instances, the government has been right as to time & has moved, but erred in the manner of doing a good thing. In the case of Charlton's land claim, the govt. I believe had the right side of the question, but managed the case imprudently, offended the English and lost the land. But I confess, the more I contemplate the whole course of the govt. the less disposed I am to find fault. It has had great difficulties to contend with in its poverty & weakness; & its enemies were ever on the alert to take advantage of its halting, its indiscretions & its weakness. I think too that the view I have given is substantially that of all moderate, reasonable and kind hearted who become acquainted with the history of affairs here, and as to the opinion of self interested, violent & factious men, it is not worth a straw. The remarks on ~~our~~ our affairs here in the Journal of Com-

Mr Ellis's letter was written before the arbitration was decided & consequently with great confidence, but it appeared in the Journal of Commerce after the decision was known.

merce of N.Y. & also in the Sandwich Islands are substantially my own. Such men as Com. Stockton, Judge Greenhill, Capt. Montgomery, take the same view. They say the govt. has not been faultless, but even for its faults there are palliating circumstances.

In regard to the oath of allegiance it appears to me that your pendulum has oscillated too far both ways: in former letters there seemed to be something like a wish manifested to have us take it, or some of us; now it is just the opposite. Probably letters from the islands have had a large share of influence on your mind. We discussed this subject at full length at our Genl. meeting in May, & the general opinion was that it is inexpedient at present for any of us to become naturalized. My own opinion has ever been that it is a small matter in itself considered & need not affect a missionary's relations in any way. Why should it? John is a subject of K. III. does that disqualify him in any way for being a missr. if he were disposed to be one? The only thing in my view that gives importance to the subject is the feeling that exists in regard to it. With this feeling I could never sympathize, yet I see no sufficient motive yet to become naturalized & perhaps I never shall. But if I should it would be for Christ's sake & the Gospel, & for no other reason. For this I can through Christ strengthening me do any thing

Speaking of the course of the govt. in employing so many foreigners, you say we "justly deprecate it." If this applies to me it certainly is in a very partial & qualified sense, as what I have said will convince you. So I think of our mission generally. I do not think as a mission we do deprecate the employment of foreigners in the govt. You apply the word "ambitious" to some of the foreigners in office. Now, I will not say, there is no ambition in any of them; it wd be strange if there were not. But taking them as a class I think the epithet is inapplicable; one thing is certain, there is little in their circumstances to gratify ambition, taking them as a class. Neither wealth nor honors fall very thick around them as yet. To be candid, it looks to me as though some of these remarks in the general letter, were rather the reflection of some warm letters from the islands than a deliberate view of the history of our affairs, founded on the facts; but perhaps I am mistaken.

I intend this letter for your private use & therefore I will just whisper, that some old personal grudges or some such things exist between one or two of the brethren of the mission & one or two who hold offices in the government & it has appeared to me that these unhappy personal feelings give type to the views of public matters entertained by these brethren. But with these exceptions, our entire mission I believe maintains the most friendly relations to all the officers in the govt both native & foreign. Some of the brethren who had been feeling bad about many things, when

They came to Genl. Meeting & had full opportunity to make inquiries & get a peep as it were behind the curtain went home feeling very differently. We have been formally & repeatedly requested by the Kings ministers to point out any faults we have to find with the laws or the policy of the government or make any suggestions & they wd. be duly considered. Mr Wyllie is particularly anxious to have our advice & co operation, & advocates the most liberal policy in regard to us.

I love to have you push us up to the work & bring forward a native ministry; it rouses us & does us good. But you must be patient; the work is heavy & progresses slowly. However, last week, on friday, two good natives were duly examined & formally licensed by Bros Bishop, Smith & myself; they are the men I mentioned in a former letter, Keikeani & Waimalu. These are both stationed in separate districts & have the oversight of churches subject to the review of their pastors. They have been useful already & I trust will be increasingly so. Keikeani is under my direction; Waimalu under Mr Bishops. I have several other helpers who are allowed to exercise their gifts in preaching & watching over portions of the church, & I hope in time to see them qualified for a formal license. They fail in government most & their knowledge soon runs out & the people will not go to hear the old story over & over again. I think we are all disposed to employ native preachers just

as fast as there is a reasonable prospect of their being ma
as fellow labourers in the Gospel. I have ever held up to my
people the idea that my aim was to prepare natives to
take my place in the church & let me go elsewhere. This
I think too is general.

It seems some fault finding folks have said that chiefs
in our churches are either not subjected to discipline at
all, or to a very slight degree. Almost of them now reside
here and those of them who profess Christ are connected with
my church, no one can reply to this false statement better
with more propriety than myself. In looking over my
church record then, for the last six years, I find the
following chiefs have been disciplined for one offence
or another. Kalaina, the present Queen, suspended
from Lahaina church about a year afterwards, restored
to mine. offence drinking awa. Ke Kauwohi late Premier
suspended for drunkenness, afterwards restored to the church at Lahaina
& again suspended from my church for card playing.
Kekuanaoa, our present governor, suspended from my
church for keeping a native hula in his house. Pakei
& wife, high chiefs sus. from my church for drunkenness
now restored after being 6 years almost under censure.
Pakea & Keohokaalole, members of the house of nobles
sus. for drunkenness & still suspended. Kakekili & wife
for drunkenness; he died under censure; his wife was
restored after 3 years suspension. Kanaina husband
of the late Premier for drunkenness; was restored
after being under censure over 5 years. Kaliiahonui

and Kekauonohi, high chiefs, the latter the governess of Kauai, for intemperance - both still under censure. Kapena a member of the house of nobles, for intemperance & adultery. I might mention other, but this may suffice to refute the ill natured statement to wh. you refer.

Somebody sends me the "Union Missionary", but my opinion of it is, that it is a captious, faultfinding ultra & unreasonable concern. Like a bird of prey it aims to live on the carcase of your Board. But I never love our own Board more than when I read Lafons superficial, far fetched & distorted articles and others like them. I have it in my heart to reply to many of these statements, but how can a man do all that needs to be done?

I have read my remarks on government matters to Bro. Cattle & Hogg & he authorises me to say that they accord with his own views. His opinion on such subject is worth much more than mine. I shall urge Mr Richards to write you & speak for himself.

Kind regards to Mr Anderson & your family

Affy yours

Richard Armstrong.

P.S. I have written in haste & have no time to copy.

Can you not come & make us a visit? Do, think of it. It seems to me, it would result in great good & cost but little except your time & labour at home. Calculate to be here at and next Genl Meeting in May 1848.

Nov. 5th The vessel is at anchor yet, & so I may add a word more. I wish to direct your attention to a short article in the "San. Island News", of Nov. 4. It is a fact that the secrets of our mission do strangely leak out by some means or other. Some members of our body at this station, had not read the Genl. Letter, before a part of its contents got into the paper - a paper too that follows hard in the footsteps of the Sand. Island Gazette of former days. How this get out, I cannot say positively, tho. I have my suspicions, but I think it well that you should be aware of the fact, & keep it in view when you write Genl. Letters.

Perhaps I ought to have added in regard to Mr Ten Eyk, that although he has espoused the cause of Ladd & Co, against the govt. in which he appears to be honest, I believe he is sincerely desiring to have the matter privately and amicably adjusted. I fear however, he will not succeed, tho. I wish he might.

I should write you on several other topics, but the postage is so high, that I must refrain.

Your private & confidential letters do much good; these we can keep to ourselves & use to the best advantage. No danger of their contents getting into the News & yet the brethren can see them. So I beg you will keep your hand in.

Yours
R. Armstrong

Rev. R. Armstrong

Honolulu. Nov. 2~~2~~5, 1846

Rec'd April 12

Private. ans. June 4.

Honolulu, Dec. 22. 1846.

To Rev. R. Anderson;

Dear Brother;

I wrote you at some length a few weeks since & have now but little to add. You will probably receive copious replies to your last general Letter of Ap. 10. '46, and amongst them all, you will be able to form a correct judgement of our affairs here. One or two expressions in the general letter I regret, inasmuch as there is a leak somewhere among us & such things are apt to get out to our injury & mortification. There is a strong wakeful & active opposition to the government here & having a paper, they are gratified to get any thing to publish against any of the King's foreign officers, especially if it is from a respectable quarter. They are not very conscientious either in regard to their statements; they can make a great deal out of a little & would be glad to lug us in against the government.

Seeing a misstatement had got into the "News" I thought it best to show your private letter to me, to Mr Richards & Dr Judd, as it contains the gist of the general letter without any thing offensive to these brethren (the general letter ought not in my opinion to be exhibited). They both seemed gratified to know your feelings & promised to write you themselves. This I hope they have done, for it is important to a fair understanding of political matters that you have their own views. They see sides of things that we cannot & moreover I am anxious that a com-

munication be kept up between you & them. The effect on both will be good.

My views in relation to government are briefly these.

1. Respect the powers that be, whoever they are; pray for the rulers & obey their laws.
2. If the rulers or the laws are immoral, kindly yet faithfully & boldly point out the wrong, and endeavor in a mild & peaceful way to remedy the evil, avoiding all appearance of disrespect.
3. Never to take a part in government affairs unless requested to do so, and then give the best advice I can, if any at all.
4. Foreigners here have created the demand for foreign offices in the govt & as foreigners are increasing in number & power, this demand is likely to exist & may increase rapidly. The native chiefs can easily rule their own people, but foreigners they cannot govern.
5. The present foreign officers of the King are as good as any I expect ever to see in this land. I know of but one who is immoral, while generally they are virtuous, sober; friends of temperance, respect the Sabbath & the ordinances of religion, and several of them are christians, I hope, indeed & in truth. They are all so far as I know friendly to the mission & pursue the most liberal policy in regard to us. Our goods are freed from all duties & our persons and property from taxation; we can have the use of lands if we wish, and have as much to say as we choose in making laws relating to morality, education & religion. Mr. Rgllie has repeatedly requested

an expression of opinion on any subject relating to the government that we deem important.

Now since there must be foreigners in the gov't I am not anxious to have the present incumbent turned out, especially since I see no prospect of getting better men here.

6. The enemies of the government here, I think, are selfish & unprincipled in their course. It is the same opposition only in a modified form which has existed from the begining. Whatever is issued from that quarter ought to be received with great caution.

I have written for the N. Y. Observer some remarks in regard to the Syracuse convention. Since closing my letter I have received from a brother a paper containing a full statement of the doings of that body. Lafon's address surprises me beyond measure; if those are the weapons they wield against the Board they will not prosper; they lack the grand element of moral power & that is truth. I think of reviewing those proceedings a little more carefully, but I cannot in time to send by the "Charles."

In regard to a native ministry, I do not see that we can alter our course materially unless it is to urge on with more vigor what we are attempting to do. We have lay preachers in all our churches & we are disposed to enlarge their liberty just as fast as their conduct will justify. But long experience has taught us to be cautious, very cautious how we proceed in this respect. Natives are easily spoiled by being lifted up, & some who were very promising have fallen into the condemnation of the Devil. One difficulty on this subject is to find suitable candidates, there are so many calls for every

good man in other employment, but another & perhaps a greater one, is that native preachers even when worthy are not always ~~respected by~~ acceptable to the people; in some cases they refuse to have them at all.

Will the Am. Committee grant me liberty to take my wife & make a visit to California or Oregon? Her health is much as it has been, at times very poor, & I think if an opportunity sh.d occur to take a short voyage to be gone from 3 to 6 months, it might be of great service to us both; for my own health is quite indifferent. California is now under the Am. flag & need to be looked after. It is time the attention of the church were turned to it. Please lay this before the Committee & write me across land.

P.C

The state of religion in my congregation is about mediocrity. The elements of good & evil are both actively at work; while the Lord's people hold on their way praying, mourning & fighting against the world, the flesh, and the devil, as a considerable number do; the people of the world are eager in pursuit of pleasure, gain, fashion, honour &c. This is a place of great temptation; licentiousness with low foreigners was never more prevalent, and the foul diseases consequent on that vice are consuming multitudes. Sailors love to indulge their passions & native women love to get money without work; so the one accommodate the other. Still the Saviour's "little flock" is preserved from the pollution of the world. They love the Sanctuary, the monthly concert, the Bible class, & the weekly prayer meeting. They love too to give of their poverty to support the Redeemers cause. My people have given for religious purposes during the present year about $1200 in cash, mostly for the purpose of completing the inside work of our meeting house. They are now

erecting two substantial meeting houses in the outer district of Waikiki & Manoa.

The work of grace in the east wing of the parish to which I refered in a former letter is still in progress; almost the entire population seems to be moved. Daily morning meetings are held & well attended at the dawn of day; then the people go to work & a little before sunset assemble again for reading the Scriptures and prayer. Neither do those who are without seem to be moved so much as is usual with natives, by a desire to get into the Church; none as yet have been baptised in that quarter, as the fruits of this work & special pains taken to guard them on this point.

Our Sabbath Schools are now quite flourishing, the one here at the station contains ~~some~~ about 200 scholars; those in the district are not so large. The principal exercise in these schools is to recite from memory portions of Scripture, & hear remarks upon them. In this many of the children take a deep interest, and treasure up large portions of that word which can make them wise unto salvation. One little girl of about 12 years old usually recites from memory, from 100 to 125 verses each successive Sabbath & with surprising ease & accuracy. Others average 80 verses, others 50 and so on down to a single verse. This I think is the best antidote for poperry and

all other heresies.

The common schools have also revived and are in a more flourishing state than they have been for several years. They are under the care of the government by law, but in reality the immediate superintendence of them is committed to the missionaries, both Protestant & Catholic. Mr Richards has entered upon the duties of his office with great zeal & much good is to be expected from his labours. But he has too much aside from public instruction to occupy his time & thoughts. This however will not be so always I trust.

The King has been a church going man of late; often appears at the morning meeting at day break, & seems sober & thoughtful, particularly at times. On every Sabbath evening the royal household including the young chiefs in Mr Cooke's school assemble in the palace for worship when a short sermon is preached to them either by Mr Richards or myself. This is a most interesting & important convocation.

The chiefs as a class appear much more sober minded, & attentive to divine things than they did a year ago. One or two of them however are still unsteady. The young Governor of Hawaii is now under suspension from office by the King for intemperance; but he has promised to reform & it is said appears well under this discipline.

The Jesuit merchants of whom I spoke in a former letter have not arrived, but are daily expected. It is thought they will make quite a sensation here when they arrive.

The great arbitration on Ladd & co's claim for $378.000 damages of the government, is going on & is making a great deal of bad blood. About all the foreign community sympathise with one party or the other & I fear a serious alienation is arising between the officers of government & our new Commissioner. This will be most unfortunate. Mr Jen Eyk, if things go smoothly will, I think, propose a treaty for in advance of all the others in importance to this nation & the U. States. He is willing to make it penal for any American to drink or sell rum on the Sand-Islands. Should this ever take place, it will reflect honor on our own country & lasting benefit on this poor nation.

I do not know that any one has sent you copies of the several treaties that now exist between this & several other governments, so I send them herewith, together with a copy of Mr Wylies questions, to which I would call your special attention, as they illustrate the character of that gentlemans mind, as a business man.

A young lawyer of the name of Lee, from Troy, N. York, & apparently of good character & abilities, has just been appointed as co-ordinate judge on the Oahu bench. As most of the troubles with foreigners have arisen in the courts

I hope this will prove to be a happy occurrence. It requires wise heads & stiff hands to manage this foreign population.

I have written much more than I intended & I fear you will be weary of my long letter. Pray for us; pray for this nation; its hope and ours is in God.

Kind regards to all your associates & your family

Affly yours

Richd Armstrong.

Rev. R. Armstrong
Honorable, Dec. 22, 1846

Rec'd Jany 8/47

Rev R. Cox - Cincinnati
Cincinnati Ohio
Jan 4.

Wailuku Fem. Sem. 18th. Feb. 1845

Rev. D. Greene, Sec. A.B.C.F.M.

Dear Sir,

It is my privilege & no doubt my duty to communicate to you intelligence of what God has done for the youth of this Sem. during the past year. Although a degree of general prosperity has all along attended this institution, still we have not before since my connexion with the school been blessed with the special manifestations of God's gracious presence.

It was during the months of June & July 1844 that we observed a very perceptible seriousness among the girls. Some few expressed a desire to converse about their souls' salvation. Small circles met for prayer & mutual exhortation. Many expressed much concern for themselves & a determination to seek God. The seriousness continued to increase for a number of weeks till nearly every member of the school professed to be seeking the good & right way, & so far as we know all met to pray in little circles every morning, or evening or both. Often they arose long before the light of day to engage in this blessed work. The taste for play seemed to have vanished, & all seemed in a greater or less degree to feel that the salvation of the soul was the one thing important.

There was almost literally no excitement, i.e. what is commonly called by that name in seasons of revival. Every thing went on in a still and quiet way. The plain & simple exhibition of truth was the only "method" adopted to lead them to God; and even that was done in no extraordinary manner. Indeed it was apparent that the seed, which had been sown every day for years was now springing up under the genial rays of the Sun of Righteousness & the refreshing dews of the Spirit. The mind was open to receive the truth, the heart was softened.

This state of things has not passed suddenly away as is often the case among youth; it has as we trust left permanent fruits, and still some traces remain of the seriousness apparent at first.

Should it be asked what number give evidence of having experienced the new birth, I could not give any definite answer. One strange characteristic of the work is that some are convinced that they have not passed from death unto life — an anomaly perhaps among this people.

Six have been propounded for admission to the church. For another six we are waiting till their christian character shall become more developed. Most of these appear well, as also many others who have not yet been brought forward with a view to admission to the church.

Being under our eye, & constant inspection

they are very likely to make us acquainted with their genuine character, while they remain in school. Indeed we have not yet to our knowledge misjudged the character of any one who has gone out from us.

The discipline of the school has been as a matter of course very easily managed. Some months previous to the commencement of this work our hearts were pained by a spirit of recklessness exhibited on the part of some. This was manifested in such a manner as obliged us to dismiss three of our pupils, & discipline a number more. The discipline operated favorably & since that has not needed to be repeated.

The mental results of the work have been highly favorable. Some who were dull have now promising [illegible]lars by conscientious application to the means of acquiring knowledge with which they as stewards have been intrusted.

Your letter of the 10th May 1844 was recd. a few days since. In regard to the cuts for the Boston School Atlas I must now refer you to the Mission as I found it impossible to go on with the work, while so large a family was on my hands. The Mission have voted to revise the old Geography to answer for the present, but something more will be needed by & by.

This is all I have to say at present, but I hope in the season to give you something more extended.

Please to correct the spelling of my name in your public documents.

Yours Sincerely
Edward Bailey

Mr. Edward Bailey

Wachusett 18 Oct. 1865

Rec'd Sept. 2

Ans.

E. A.

Oct. 29

Mr. Bailey, Dear Sir, I have received your

Boston, Mass.

{ Mississippi River
Connecting Lines

Rec'd Quick Freight

M. C.

ABC 19.1 v.12
Baldwin, D
30. A.L. to D. Greene; 10 Dec 1844
31. Same; 8 March 1845
32. A.L. to R. Anderson; 6 Oct 1845
33. A.L. to D. Greene; 8 Nov 1845
34. A.L. to R. Anderson; 15 Dec 1846
35. Same; 22 Aug 1845

THE HOUGHTON LIBRARY

ABC 19.1 v.12
(30-35)

Rev. David Greene
Missy House, Boston

Hana (East Maui) Dec. 10th 1844

Rev. & Dear Sir,

I had intended to have written you earlier in the season, & to have given you some account of the field of labor which has fallen to my lot; but I found myself exceedingly pressed with cares & labors while at Lahaina. Being called to this place to afford medical aid to bro. Conde's family, I have been able to command more leisure for a few weeks. My family are with me.

Since we have been at this place we have heard of the arrival of the Mariposa at Oahu from N. York; & we have recd a few letters & papers by her. The Inez from Boston is expected soon — by her we hope for a larger supply. Among the papers which came was the Daysprings for last June, in which I observe a statement wh pains me much. It is there said, that the Board have 5 or 6 urgent applications for physicians; & yet have no candidate for even one station, nor any prospect of getting one at present. This seems to cut off all hope of help in that department which I can expect at present. I have been alone at Lahaina now three years, surrounded by

a greater variety of duties, besides the pastor's work, than can be found at any other station. It seems to me, that I have been enabled to go through these duties, & after a sort, to attend to the medical wants of the other stations, only because I had a hope that I shd soon be relieved of med. labors. There is now a competent physician at Lahaina, a Dr. Winslow from Nantucket; but he has engaged to attend to the consular business among the whaling fleet, & will depend on that & other practice in the fleet for a living; so that, for nearly all the year, he cannot be had to visit a distant station; & if he could, it may be doubtful whether the mission or the Board will be willing to meet the charges which any such physician wd make in this part of the world. The bretn urge me to do what I can in the med. line - & I feel disposed to - but then I feel incompetent as well as lacking time, having done nothing in three or four years to increase my skill. In the midst of other labors I shall every year become more & more unfitted for practice. I wish the Com., therefore, to remember this as a post which must ere long be supplied with medical aid from some other source than me.

I cannot now give much account of the state of things at my station. The usual round of missionary labors has been steadily pursued, both at Lahaina & at our outstations, so far as I have been able to perform them with such aid from natives as I have been able to command. Our congregations are large & encouraging. The king

& chiefs are found in the house of God more frequently than in former years; & when there, are uniformly attentive. The church consists of about 700 — fifty five have lately been admitted, & from 100 to 150 more may be considered candidates for admission the present year. Our schools have been in a prosperous state; & we have reason to hope that light & truth are making steady progress in all parts of the field. At Lahaina, however, there is ten fold more counteracting agency to religion & morals than has existed there for many years. Instead of 60 or 70 ships yearly, as formerly, we have had, this year, over 300 — many of them too of a lower order than often visited us before. Temptations to licentiousness are numerous. Iniquity is taking a fearful hold of some portions of the people. I have most fears for the young. Without help from the omnipotent arm many of them must inevitably be trained up for ruin. What makes this flood of temptations the more to be dreaded is, that, in our present rulers, we see no such determined spirit to root out abominations as was always to be found in good old Hoapili.

David Malo, of the Lahaina chh, has been licensed, the past year, to preach the Gospel. He is the first & only Sandwich Islander who has ever been regularly licensed as a preacher; & the only one, in the islands, who I be accounted any ways fit for such a license. Many others have done much at exhorting. We shall hereafter lose his services as superintendent of schools, which we much regret.

Since we have been in this place I have spent some time in viewing the scenery about Hana. The whole country is covered with green. A few ages since some volcano was displaying its wonderful powers here, as all the rugged lava shores can testify, against which the ocean dashes with all its fury. In front of the mission houses, on the shore,

4) is an immense bluff, an old crater of a volcano. The North side of this is an almost perpendicular precipice 400 ft high. We have been today to visit two caves in the side of this immense precipice. In the first, about 100 ft high, some suppose the famous Kaahumanu was born. Natives often climb to it — but the path seemed so fearful, that we did not attempt to go to it, however much a sight of the inside might have gratified our curiosity. The other cave, about 40 rods along the precipice, is easy of access, being only 15 or 20 ft up from the base of the rock. The entrance is small, just large enough for an adult to crawl through; & the interior is from six to eight feet long, spacious enough perhaps for three adults to crowd in. And this little cavity in the lava rock is the place where that same noble, energetic, pious chief was nursed — a chief whose terrible eye flashed dread upon natives & foreigners. We have never seen her like among the rulers of these islands. And why did Kamehameha, the father, hide his wife, the mother of Kaahumanu, away in such fastnesses, under such circumstances? For no other reason than that there was no Gospel in the land. The islands were full of unsubdued human passions, dreadful always when uncontrolled by the Spirit of God & what must they be when no law of man even restrains them? It was because these passions were always easily kindled into war & it could not be known whether war would come from a distance or near, nor at what moment it would break out but when it did come, & one party was victorious, there was only one rule, that was to butcher the women & dash out the brains of the children of their enemies. It was, therefore, common for them to hide away their women & children

in holes & clefts of the rocks, where they were fed for months, perhaps years together. Sometimes whole defeated clans were obliged to take refuge in high precipices, where they gathered a stock of stones which they could hurl down with deadly effect on their pursuers. Now! what do some of our good friends at [illegible] know of the heathen, who talk of them as sincere in their religion, & living up to the light they have?

Not many rods from the caves mentioned above, & near the entrance of the small bay of this place, is a rocky bluff, about 50 ft high, on the top of which ~~Kaahumanu had~~ was once a house. This probably led to the mistake, in a communication of bro. Armstrong's, printed, some two years since, in the Herald, that Kaahumanu was born on the top of that rock.

We have now accomplished the object for which we came to this place, & are only waiting for a vessel to call which shall convey us back to Lahaina. The bro of Lahainaluna were to preach, wherever they could, at Lahaina, during my absence; but all other kinds of labour must wait till I return.

I have one request to make at this

time, which, however, I may get time to communicate to our Secular agents, that they may include it among other requests to Mr. Hill. It is a good pair of Silver Spectacles with glasses suited to one about fifty (50) years of age. I do not need them now. But judging from some change in my eyes I think I may stand in some need of them two or three years hence. If such ~~glasses~~ Spectacles can be had with a duplicate set of glasses for a still more advanced age, it might be well, as it is a long way to send.

I have often thought of Mr. Evans' family since his death, & wished to know where his widow & the several children are, & how they are situated. Will you be so kind as to inform me? & remember us affectionately to them all.

We have an addition to our family, a daughter, named Emily Sophronia, born the 29th of last July. The next older, Henry Perrine, was born Aug. 29th 1842. A record of our children was re-

quested, for the rooms, some years since.

The news of the other parts of the islands you will get from the brethren respectively. Gov. Adams (Kuakini) of Hawaii, we have heard, is near his end; probably he is already dead. I know not what bro. Thurston may be disposed to write you respecting him. His character is well known among all foreign residents as well as among natives. For the sake of our credit for veracity among foreigners, I should hope you would not, in the Herald, say much about him as one of the pious old chiefs.

Remember us affectionately to your associates at the rooms.

With many wishes for success in all your work —

I am as ever —

Your bro. truly,

S. Baldwin

SHIP

Rev. David Greene
Cor. Secy of A.B.C.F.M.
Missionary House
Pemberton Square
Boston

Rev. D. McLean.
Mass., Dec. 10, 1845.
Rec'd Jan 10, 1845.

Solicitation respecting
Cap. Sch. 16

Lahaina March 8th 1845

Dear bro. Greene,

I wrote you pretty fully from Hana Dec. 10th of last year. We spent near two months at that station & were permitted to return to our own home at this place on the 4th of Jan. - On the 25th of Jan. yours of May 9th /44 by the Oner came to hand which I was glad to receive. Having written at some length, in my last, about the state of my section of the missionary field, & nothing specially new having occurred since our return here, I shall add nothing on that subject now; nor should I have written by return of the Oner, had I not wished to say a few words on a particular subject which has caused me many sad reflections.

When Dr. Lafon lived among us as a missionary, I esteemed him much as a conscientious man and a Christian. I wrote such an opinion to Dr. Anderson on Dr. L's return to the U. States. Still from all my acquaintance with him, I cd not but view him as sometimes apt to be erratic in his reasonings. I cd not but

assent to the remark of the only member of this mission who lived many years in America with Dr. Lafon before they came to these islands, who came in the same ship with him, & was moreover always a particular friend of the Dr.'s. His remark was, that "the Dr. was often wrong in his reasoning & when wrong, you must always look for his error in the premises."

Within the last four or five months I have read much about the Dr.'s proceedings in the Union Mr. Herald & other Antislavery papers. Some of my friends have written me fully respecting him & other abolitionists — & besides I have several letters from the Dr. himself in which he complains of the great amount of neglect & contumely received from the ministry & other Christians in New Eng. I still feel greatly attached to Lafon as a friend & brother — but no one can feel more regret than I do at the course he is pursuing. This I have told him freely. I wrote him fully on this subject in Dec. last, telling him, that being a New Englander, he must allow me to be a little partial to that section of the country — that there was nothing which I more firmly believed than that the great body of N. Eng. clergy wd follow at all hazard, every thing which an enlightened interpretation of the Bible wd dictate — & that what he called sympa-

they with slavery was nothing more nor less than a conscientious adherance to the sacred institutions handed down to them from their fathers. Other bretn of the mission have written him, I think, similar views. One of them, more intimate than any other with Dr. L. here, because he was a nearer neighbor lately told me "he felt compelled now to write Dr. L. a letter wh might break up their friendship." I hope & pray that these communications may, in some measure, modify the Dr's course.

My regret at the Dr's course arises from three sources.

1st It is on the Dr's own account. I still esteem him as a pious & conscientious man, & hope he may be treated as such by the Board. I was glad to hear that you intended to have no strife with him. Still if any thing is wrong in his principles, it must be exposed. He is, moreover, a man of sensibility & will deeply feel the opposition wh his course must bring upon him. He will feel too the sentiments he will receive from the members of this mission, who all, (I mean the present members) as far as have conversed with them, feel like myself.

2. My regret is on account of the Anti-slavery cause. It is a sacred cause — a cause wh I love, & wish to see go forward with a majestic moral power. ~~There~~ Such a system as American slavery truly is ought to meet with no countenance from a solitary man in all that "land of the free" — not a word in its favor, in a Christian nation, and in such an enlightened age as this. There seems to me to be in the Bible, in the Constitution of the U. States, in the very genius of all our institutions, in common sense in fact, ~~each~~ a world of unanswerable, overwhelming arguments against slavery, wh if used, without acrimony or denunciation, but with the spirit of Christ, wd soon sweep away every vestige of the system. They are arguments wh apply to time & eternity & if spread abroad over the North & as far as possible South, would not slavery soon fall before the light. What true abolitionist is there who will not regret,

that any one shd take a course wh must set any enlightened & pious men aloof from such a cause as this?

3d. The Dr.'s course & that of others in concert with him will do something to embarrass the proceedings of the only Board wh, in our country, & our denomination, is doing any thing efficient for the conversion of the world. It casts many suspicions on them, & must keep back many from giving.

Rev. David Greene
Cor. Sec. of A.B.C.F.M.
Missionary House
Pemberton Square
Boston
N.S.

Rev. David Baldwin
Tolcaima Fillmore. 1845
Rec'd Feb. 2

Cor. in 5 to 2 Oct. 25
Dr. Cha. Mr.
Ans. Dec 16

In all human proceedings there is blindness & imperfection. But our consolation is, that all is light with God — & the cause for wh we labor is His & must go forward. Our hope & prayer is that all the true friends of missions will hold on to the work of giving & praying without distraction, & at the same time do widely all they can, to put an end to heathenism at home.

Kind regards to your family & associates. Your bro. truly

D. Baldwin

Lahaina Oct. 6th 1845

Rev. R. Anderson D.D.
Missy House Boston

Rev. & Dear Sir,

We have again a multitude of ships at our door, many of them bound home, affording us an opportunity again of addressing our friends & our patrons. Mr. Greene has informed us, that, in the arrangement of your labors, the correspondence with us is to devolve on you — so I address this to you.

In reporting to you the Station of Lahaina, I would say, that we have great cause of gratitude to God for an unusual measure of health the past year. I have been enabled to pursue the usual round of labors at the Station during the year. Outstations have been visited but little, owing to my being alone, & the impossibility at almost any time of leaving the Station. This difficulty has been increased by a great amount of miscellaneous duties resting on me, & by medical duties still required of me. Sometimes, however, I have been obliged to leave to attend to medical wants of distant families.

The ordinary labors at the station on the Sabbath are two sermons — a Sabbath School for children, another for adults, & a Bible class in which children & adults are united. On week days, we always have a lecture Wed. afternoon — a general prayer meeting Mon. afternoon & one for the Church Sat. afternoon — a singing school Frid. afternoon — several female prayer meetings Thur. afternoon. The only vacant afternoon (Tues.) is generally filled with some occasional or sectional meeting. All these meetings commence at 4 P.M. — Our meeting house on the Sab. has been well filled — a rather fuller congregation this year than years previous & it is decidedly more crowded for six months past since the king & chiefs & their trains have left this place for Oahu. The Mon. & Wed. evening congregations are about half the size of that on the Sab. — We have divided the whole of Lahaina village (containing about 3000 inhabitants) into nine sections, the prime object of which is to meet under a native teacher on Sab. & Wed. evenings to be questioned on the sermons they hear. This division is also very conven-

ient for occasional district meetings. I often meet them at their school houses. —

The church connected with this station now numbers about 800 – about 600 of this number belongs to the village of Lahaina & 200 are connected with the outstations. There have been very few cases of discipline. A few long under censure have been excommunicated. So far as I know none of these absent themselves from public worship – Some, in fact, are more regular than they were before their excommunication. A goodly number of our church appears to have been always awake in religion. Many of them have urged me ~~to hold~~ for 2 or 3 yrs past to hold a protracted meeting among them. Until this year, I have not yielded to their wishes, partly because of the confusion occasioned by the visit of 3 or 400 ships every year; partly because of the pressure of medical duties & frequently being obliged to go to other stations on that account, but most of all because, being alone, I could not sustain more than the ordinary labors. —

4) That the ordinary labors of the station have been blessed, & that the Gospel has been taking a stronger & stronger hold of the people, we have abundant evidence in the pretty universal estimation in which religious institutions are held. The sentiment also seems general among our people, that the nation can never prosper only as far as the principles of the Gospel prevail among the people. In view of the innumerable difficulties which have lately pressed upon the government, it is a common remark of those in the church & those out of it, that none except the pious can so govern as to keep the nation out of troubles. We see also proof of a blessing on our labors in the reformation of individuals. The work of conversion has, I trust, gradually progressed for years past in this part of the field. Many whom I knew two or three years since as ~~more~~ worse than doubtful characters are now regular in their attendance on religious worship - & many of them, I would fain hope, are truly pious.

2d Sheet

I see much on every side to cheer us in our work – but I always wait to see what is the fruit of hopeful conversions. For one I am never captivated with hopeful appearances in a heathen land – but always take it for granted, that fair promises are more easily blasted here than in a land of more knowledge & more settled habits. I do not think we should ever be quick in gathering into the church. In the year 1844 I admitted none to this church, not because I had not my eye on many whom I hoped were pious; – but because I was absent much from the station, & did not feel sufficiently acquainted with them. Last spring I received 27 who belonged to Lahainal – the last week I have rec'd to the chh 112 also belonging to this place. Some of these I trust have been pious for three, four or more years. But I have waited until their characters have been developed & known. I have little fear of their relapsing again

into wicked courses. I have lately visited all our outstations. At Lahaina & the outstations there still remain about 150 candidates for the Church whom I expect to admit the present year.

As I intimated in the commencement of this letter, the interest in religion among this congregation seems to have increased for a year or more past. About three or four months since we had some more visible indications, that the Spirit of God was indeed among us. The 10th of June we had appointed as a day of fasting & prayer ~~over~~ on account of troubles in the Islands & from abroad which seemed to threaten the very existence of this little nation. Great interest was taken in the day by the church and others. We spent most of the day in prayer & exportation at the meeting house which was filled — except that two hours were devoted to a sermon. On that day many came out whom we have not often seen in a prayer meeting. At the close of the day, one such, a man of some talents & distinction, ~~went~~ one who had lived far from religion, went home, called all his household, & a great

company, together & told them, "the teacher says we must pray — so we must — for the nation & for our own souls — for we are all in the road to death" — He prayed with them; so strange a work for such a man, that his acquaintance at first thought him crazy. He has been long addicted to such vices as are still common in the land such as awa drinking, smoking tabacco, card playing, gambling, licentiousness, &c. but since that time he is serious & frequents only the society of the pious. Whether he is really converted or not I do not know. He evinces a strong determination to forsake evil & turn to the Lord. I did not become acquainted with his feelings till some weeks after the day of our fast. In the meantime other cases of seriousness were coming to light. In fact, it was a common saying that all the hoomaloha (stupid, unbelievers) were turning to the Lord. I considered it a very favorable time to hold a protracted meeting; & as bro. Forbes & family had just left Hawaii, & concluded to stop here, at my request, for the present, I appoint

8/ ed such a meeting immediately — I was assisted in all the meeting by bro. Forbes, & we held ~~the meeting~~ it for four days from Aug. 19th ~~to the~~ 22d. —

During this meeting, our house of worship was filled 3 or 4 times each day. The congregation was attentive & solemn. There was nothing very particular, however, to distinguish it from our ordinary congregations, except that there attended regularly an unusually large number of what we considered our most hardened characters, such as excommunicated persons, native sailors who have been on foreign ships, & who, as a class, have always been our most inveterate card players, gamblers, drinkers & helpers to others in licentiousness. There were others also always present who had been notorious for iniquity. Many of these sought opportunities for private conversation. Their general story was, that they had had property — but it was all wasted on tobacco, awa, rum, women, & to pay the fines of the ~~land~~ "the way of transgressors was hard" & they were convinced, that there was no such thing as having even the comforts of this life only by turning to the Lord.

This protracted meeting was evidently the means of much good. We could easily perceive, during it, that the feeling among the people was becoming deeper & more general. Besides the ordinary meetings, since its close we have kept up frequent sectional meetings, & evidently with good effect. Such meetings being more familiar, allow us to deal more with individual cases - to descend to personal conversation, which, though addressed to one, is often the most effectual preaching to all. I think the religious interest has gone on increasing, both among church members & others. Not a few of the church & others, I think, spend many whole nights in prayer. When I found lately some were in the habit of assembling, for this purpose, at all hours of the night, I gave my advice against such assemblies - but

requested them, if they had a spirit of prayer to pray at their own homes. This excitement has taken a powerful hold of some that we had considered our most hopeless characters, & who, we hardly had faith & hope, would ever be brought into the fold of Christ. ~~Whether they~~ Many such seem now zealous in serving God. Whether they are already converted, or whether they will eventually prove christians or not they seem now to be doing good to others. Some of the very dregs of society have been brought out — such as the people often say they had known only as beasts. To one such I called out, in one of our meetings, to state what he had known of the benefits of sinning. He was quickly on his feet — & said Here am I in a religious meeting where I have not often been before. I gambled away all my property & all my clothes. I then staked my wife & children & lost them — an instance this, one would think, which would

make the gambling gentry of more enlightened countries blush. One would hope, for the honor of the race, that but one instance could be produced in the world of such thorough work in this sin - but gambling is a devil of no ordinary power.

In several of the worst neighborhoods of Lahaina we have been requested to hold religious meetings; & the leaders in such requests are the very ones who have been, in those places, the leaders in wickedness. To our people who have known them only as afraid of the light, they stand up as monuments of wonder & astonishment; & they are a wonder & astonishment to themselves. Their voices have never been heard on the subject of religion - but now they can speak boldly for Christ. May God grant, that they may not "return like the dog to his vomit" & that their mouths may always be open to plead the cause of truth & righteousness! In one of the meetings mentioned above, in a part of the town which is the resort of sailors & full of licentious

ned, Mr. F. & myself called on all who had led licentious lives & were now determined to seek the Savior, to rise. About 50 females, mostly young, arose & pledged themselves not to follow pollution no more. A few seemed serious; but the most seemed hardly aware, that "the wrath of God was abiding on them". We fear that few of them will withstand the snares of the sailor's money. How many dismal agents the devil has to do his work!

I have now stated facts enough to show you, that the Lord does not leave us to laber in vain; that the Spirit of God has been for months at work in the midst of us; that our hopes are raised as to what the Lord may yet do for the people; & that our prayers are awakened in their behalf, that the Spirit may continue his work. But I must here add, that all our hopes for this people are mingled with trembling & many fears. If any of them are truly converted, the Lord will keep them to the final day; but if many who are

partially awakened should be drawn away & perish, it will only be the devil's work which has been done over & over again in these dark ends of the earth. Deep as is the stain of heathenism, our greatest fears are not from the temptations which these semi-heathen will present. They are from the darker doings of whiter faces. When the Spirit appeared among us, & when we held our protracted meeting, scarcely a ship was at anchor here; but now we have between 50 & 60 ships at anchor before our doors — our streets are ~~full~~ of sailors — our whole village, I might rather say, is full of them. It is full of noise; and sailors in these ends of the earth are not always ashamed of that which is abominable; nor are they always detected when guilty of that which is abominable. Rum is sold, with some secrecy, in probably more than fifty places. This makes all the wicked who drink it raving mad. It fills

the streets with dreadful profaneness; it breeds confusion & every evil work. One whaling Capt. is said to have sold a few weeks since twenty barrels of the liquid fire here — but he was a consistent man; for he is fast poisoning himself to death as well as his fellow men. Another Capt. had eight barrels for sale, New England rum, neatly marked, in legible characters "Paint Oil" — & he, strange to tell horribile dictu! is from that blessed land of steady habits — & is a member of a respectable Christian Church; & moreover, he spent one long evening with us, (in a misy family) & all of it in religious conversation. When the would be godly do thus, what may be expected from those who openly profess wickedness! — But this is far from being the lowest or most degrading tale that is known or told of this unfortunate man in this place. Still we must not lay to sailors all the evil that is practised by foreigners on these Islands. Some who reside here have evidently come without their consciences. It is a common saying among such,

that they have hung up their conscien-
ces on Cape Horn. One of the most awful
specimens of lack of conscience which
we have had among us is said
to have been from that good city
of Boston where he ought to
have learned better things. He
has lately left our shores to the no
small satisfaction of all who dwell
here, both good & bad. More might
be added on this head; but this is quite
sufficient to show how many & what
dreadful counteractors we have to
the Spirit of God. What effect all this
noise & bustle & confusion & iniquity
will have on the feeling that exists
among the people is yet to be seen.
It would almost seem as if even a
genuine work of the Lord could
not go forward where there were
such powerful means of diverting
the minds of a simple hearted peo-
ple. Certainly there can be no
hope except in the power of prayer.
If God's children keep humble & at the
throne of grace no earthly distractions can
stop the movements of the Spirit. That such

Perhaps he not publish as every body here will know who is Mr. Smith a man of respectable connections

may be the case with christians here is our fervent & constant prayer.

The cause of education in this portion of the field is onward. All the children in our field are gathered into schools. But the regularity of their attendance, the government of the schools & the efficiency of the teachers is never what we could wish. All the teachers of our field have been together at the station for four months past. They were superintended by myself & taught mainly by a native, a graduate of the Seminary. For the past month Mr. Forbes has instructed them. We have now large maps of the world for all our schools; & expect hereafter geography will make a larger part of the children's education.

For two or three years past, including spring & fall, we have had nearly 400 whale ships here yearly to recruit. These are to be supplied with water, hogs, goats, bananas, melons, pumpkins, onions, squashes, sweet pota-

toes, yams, turkies, ducks, fowls & beef, all which can be had in abundance; but the greatest article for which they come is Irish potatoes which grow plentifully in the interior of this island. This demand for the produce of the islands encourages industry, it brings in clothing & other necessaries for the people & makes money more abundant on this than on other Islands. Most of the wealth, however, of all this trafic goes into the hands of foreigners. Enough goes to natives to enable them to improve their mode of living - Such improvements are constantly going on among us. Among our 2000 people, there are already a considerable number of comfortable stone houses; there are also one hundred or more built of adobies (dirt brick dried in the sun) — About 150 families eat at the table* in our style. — This is a great change from the native mode of eating on the mats. Many sleep on fou-

eign bedsteads, or rather bedsteads made in foreign style - many have a pretty good supply of chairs - of cooking utensils & table furniture. Some of them have also clocks in their houses, or other time pieces.

Last spring, at the dedication of a sectional meeting house in this place, myself & family attended a feast at which 200 common natives sat down & ate at the table. Lately they renewed the feast, & there were, I judged, about 350 natives who ate in the same style. This is an unheard of thing among common natives at the Sandwich Islands. We hope it is a token for improvement in many things.

I intended to have written a few words in relation to the political condition of the Islands. But I have not time. Please say to bro. D. Greene that his letter to me of March 28th is recd, & has been read with interest by more than myself. Say also to him,

that nothing can be more true than the picture he gives of the business & control of these Islands being in the hands of foreigners, & of the danger of their falling into other hands. This is exactly the view of the matter we take, & it makes our hearts sad. But we encourage ourselves in the Lord our God.

With sincere regards to you, your associates & your families, in which Mrs. B. unites,

I am as ever —

Your Bro. in Christ,

D. Baldwin

17

SHIP

NEW LONDON
A
Conn.

Rev. Rufus Anderson D.D.
Cor: Secy. of A.B.C.F.M.
Missionary House
Pemberton Square
Boston

Lahaina Nov. 8th 1845

Rev. D. Greene
miss'y House
Boston

Dear bro.

I wrote the usual annual letter of the station on the 6th of Oct. & directed it to Dr. Anderson. I gave in that some account of the interesting state of things which has been some time progressing at this station. Since that time I have been for two or three weeks on Oahu; but I am happy to learn from bro. Forbes, who has kept up the labors of the station in my absence, that there are no signs of diminished interest among the people. He informs me that meetings in general have been full, & that the meeting house has been crowded both parts of the sabbath day. I have now been at home several days. I think the meetings are as full as they have been at any time, & the atten-

tion as good. I would add ~~that those~~ ~~who~~ individuals who have been hitherto hardened sinners, leaders in sin, but have been awakened to attend to the soul, appear to exhibit an unabated interest in religion, with one exception. One young man, I fear, has been drawn into the vortex of rum and tobacco.

You speak of Dr. Smith, who was sent out here as a consular physician, & hope he may become useful in the mission. On his arrival here he sold out his right to Dr. Winslow, who, as I have before mentioned, has become a resident among us. I spoke to him of the missionary wants at Hilo; but he seemed to have no inclination for such a post, & soon after joined a ship bound N. West. During my absence at Oahu, he has returned to this place, & has taken ship for the U. States.

One principal reason of my addressing you a letter now, instead of writing Dr. Anderson, who is in future to correspond with us, is to speak of what you have written of Government & the future prospects of this people. Some of the mission have perhaps written you some of the political doings here; but, from whatever source you have gathered your knowledge, I would say here, that the views you express in yours of March 18th to me are precisely the views of this mission in relation to the state & prospects of this nation. The policy of this mission from the commencement has been to throw all the work & responsibility which we could, of schools & other matters, into the hands of natives. To a considerable extent we have succeeded. But I am sorry to say that, among the managers of Government, a contrary course has, of late, been pursued. Instead of bringing natives forwarded, or even

continuing the king & chiefs in the executive business of the nation, these labors have been rapidly passing into the hands of foreigners. The modes & forms of Judicial business adopted in enlightened countries have already been introduced here, to some extent; & we shall all be disappointed, if the system of laws which they are now concocting are not far too complex to be carried into effect by natives.

When Dr. Judd, three years since, became the adviser of the king, he seized on a lawyer who came over the Rocky Mts, without a paper in his pocket, & introduced him into the office of attorney general almost on the day of his landing. He soon after procured another foreigner to aid in the Treasury department. Soon after Mr. Jarves was made govt printer. Mr. Richards also brought a foreign helper, & about the time of his return, an Englishman was engaged as Secretary for foreign affairs.

So you see, we have no lack of foreign helpers in government offices; & yet, if we may believe the present incumbent, their plan is to introduce a number more. When, therefore, you say that foreigners are likely to become "the ruling patrician class while natives settle down as mere subalterns, & that the king is becoming a mere tool" &c. you speak out the views of this mission universally, so far as I am acquainted. I know not whether there is an individual in the mission who does not hold substantially to these views. Every thing, to our minds, looks towards not only foreign rulers, but towards the depression & perhaps final extinction of the Hawaiian race. And yet we are blamed for holding to any such views, & especially for uttering any thing of this kind. The least utterance given to sentiments

like these make a great outcry among the foreign officers. The cry is that the government is weak, & should be encouraged & strengthened by our good opinions & not disparaged by opposition. The same outcry which was made against Jeremiah as strengthening the hands of the Chaldeans, occasionally is muttered out here against the most devoted friends of this Hawaiian race.

The mission generally have observed great caution in expressing their opinions on the political prospects of the nation, so much so, that government officers, in their contests with others, have sometimes boasted that they had the mission on with them. But it is hard for the mis'ns to conceal, on all occasions, their ill forebodings; & this is especially the case at the more central stations. I had hoped that the brethren on this island

took a darker view of the subject than was common in the mission. But on my late visit at Oahu the most sober minded men ~~in the mission~~ here expressed to me freely the conviction, that foreigners had too strong a grasp on the government ever to give it up.

When Mr. Richards first returned to the islands from his late visit, he was deeply disturbed at the measures adopted; but it is now supposed, that he is either awed into silence, or has been led to adopt most of the opinions of his associates. We cannot believe that he has lost his interest in Hawaiians; nor can we think, that Dr. S. has wholly divested himself of all thought of doing good to this race; but of all the rest, as a good brother said to me, on Oahu, we cannot even suspect them of sympathizing with poor Hawaiians. It is more natural to suppose, that they intend to be the heads of a nation, to have a national

code of etiquette, national laws, national independence & national honors; & that they trust that somebody will fill up the islands & be their subjects. It is true, that they profess a great zeal for the rights of Hawaiians, & they are Hawaiians themselves. They utterly deny all intention of substituting a foreign race for the present Hawaiians. But what good will such denials do, so long as their measures look so directly to foreignizing the islands? What good can such denials do, or who can believe the truth of them, when the government editor has lately proposed to abolish the native language as unfit for government purposes? —

Unless you are already informed, you will desire to know how the foreign officers of govt stand affected toward the missionaries. From what you know already of the aims of each, I think you may make pretty fair inference for yourselves. All the missionaries in the group are devoted

friends of the Hawaiian race. It is the part of the selfish to side with the strong but the benevolent are more likely to side with the weak. The friendship of a Georgia nabob may be worth much to a worldly man; but the missionaries cling to the helpless Cherokees. So long as missionaries here cling to this poor people, who have become, as it were, their children, (they call us their parents) & so long as these foreigners are bent on building up a Chimera which seems to threaten the very existence of these children, you may well suppose, they will look on every step of ours with jealousy. I am afraid too there is something more than jealousy in the camp. It is said that Dr. Judd boasts, that since he has been connected with the government, he has never asked advice of a missionary. This is monstrous strange — not a word of counsel with forty ministers, scattered in every

part of the islands, familiar with the language, deeply interested in every thing that concerns the people, & knowing better what legislation is needed for them than any others have had an opportunity of knowing. He wd never have risked his reputation by such an assertion in relation to half the same number of merchants here who know next to nothing of the people. Such a course he adopted at first from mere worldly policy, lest he should be charged with superstition; & a strange course it seems, now that it has become so fashionable here & elsewhere to praise up the Sandwich Island mission. Some of his associates we have never suspected of much love to the mission. Were it not for the known influence of the mission over all classes of natives & foreigners, they might be disposed to cut friendship wholly, & declare themselves independent. As it is, they will unless they become entirely dementated, they will be slow to come out in opposition to the mission, so long

as opposition is arrayed against them from all other quarters. From the moment that it was known that England & France had acknowledged the independence of these islands, the foreigners connected with this govt seemed to think they had not only the rights, but even the power of the great nations, & must do every thing in the same style as ~~Engla~~ Great Britain & France. This made their bearing seem lofty to some. To be elevated from being heads of no nation* at all to be heads of one of the great nations of the earth, might well turn the heads of common men. Whether this is the cause, or whatever it may be, the foreign residents of these islands universally maintain a deadly opposition to the foreign officers, & cast all sorts of ridicule upon them. So far as I know, the exceptions are those who are receiving or expecting some of the loaves & fishes. The same spirit as is found in residents prevails among foreign consuls. Gen. Miller, the English consul, is mild in manner but decided, & carries great influence. He cherishes a friendly spirit towards the mission - is pleased to have them call on him. I was at his house several times when lately at Oahu. From

what I gather from him & others, I judge, that he considers he has been rather cavalierly treated, shut out from interviews he wished with the King, &c. & that he is thoroughly disgusted with the whole course of proceedings. He has undoubtedly written a full account of things home, & his govt now seem to be backing him up in taking whatever rights he claims, whether this * govt are willing or unwilling. Their contests with Mr. Brown you are somewhat acquainted with. Mr. B.'s opposition & aversion way warmer & warmer. He is open & frank & not always mild in his epithets — a true hater of all shuffling & deceit. His breach with govt officers can never be healed. Commodore Sloat of the Pacific Squadron, has been here, has made full investigation into all matters. He sustains Mr. Brown in all his measures, perhaps not in all his harshness. He labored hard to have this govt restore Mr. B. but in vain. The silencing of Mr. B. by this govt seemed to us all a wonderful step. The former Am. Consul, Mr. Hooper,

is very determined in his opposition to the foreign officers; & Mr. Abell, the new consul, though he seemed to begin mild & conservative, is, as I judge, drinking in the same spirit, as is the vice consul at this place. The whaling fleet are beginning to join in earnest in the outcry against foreign usurpation, & a wish to have the native rulers restored to their work. An affray took place last week at Oahu which has given a new impulse to this outcry. There was a little difficulty in one of the ships in the harbor between a master & one of his crew, which the foreign officers decided they must settle. The foreign sherif & his posse approached the ship — but they found not only the crew & officers well armed with harpoons & spears & spades, but all the crews of the 30 ships in port ready to back them up with the same weapons. The guns of the fort were then prepared — but the American consul protested loudly. For the govt to retreat was mortifying — but there seemed no other way, unless they en-

tered at once into a hotter war than they felt able to bear.

Now that these foreign officers will long be able to bear up under this growing opposition & dislike, or that the nations most concerned will long bear their proceedings is not so clear. But it is not a comfortable thought to the friends of Hawaiians, that the wrath of other nations may fall on these officers of government. If while they stand in such close connection with this people, they draw down wrath on themselves, it may fall equally on them & on the people. Either the King may hold on to his foreign officers so long as still further to outrage the U. States & Great Britain, or without such holding on, the islands may fall under foreign dictation. Is there not great danger, that since the native rulers have failed so to manage their independence as to suit others, that the nations interested will take the matter into their own hands — & perhaps appoint over us a kind of joint dictatorship, the object

of which will be, of course, to promote foreign interests, & not the native race. Some of us are fearful that things are tending to such a guardianship over the rulers & islands; & woe to this people, when that day comes. But we do not despond. We try to "encourage ourselves in the Lord our God," while all these dark clouds are gathering over us. We believe there is much prayer among the pious of this people. Times have often seemed dark here; but the Lord has worked deliverance. He has done great things for this people, & we hope he may yet again appear for their help. We still cherish the hope, that the Hawaiian race may be perpetuated, & that the institutions of the Gospel may be perpetuated among them.

It is not very pleasant to me to write these dark signs of the times, & especially when they bear hard on the character of those who have once been engaged with us in the missionary work. But I think there are many reasons why you at the Rooms should be made

acquainted with things as they are. I hope other brethren will write on these subjects, & give you many particulars wh I have not.

You may wish to hear what are the feelings of the native population in relation to these subjects. From what observations I have been able to make, & from some things I hear from brethren of the mission, I judge that much dissatisfaction & many fears prevail among all classes of natives. Such feelings are perfectly natural. They have never before seen their own rulers almost laid aside, & the reins of govt in the hands of foreigners. They have always been exceedingly jealous of all foreigners except missionaries & a few others who have been known for their piety. It is no drawback on this point that Dr. J. is among the foreign officers. From severe remarks I have heard, I judge they do not esteem him a pious man, probably because he smokes tobacco through the streets, gives licenses to sell rum, can set up a billiard table for the king, & either does or allows other things wh they cannot reconcile with a Christian profession. It is probably a stumbling block to many

natives that he shd receive as an officer of govt two or three times as much salary as he had when a missy - & that money taxed out of the poverty of the poor. Moreover, I suppose the sentiment is universal among natives, that the foreign officers aim only at building up themselves & the king, while they care little for the mass of the poor people. They have also been alarmed at some of the measures pursued. Why shd they not be more afraid of innovations from foreigners than from their own rulers? No measure wh has been pursued has created more alarm among the people than the prefling foreigners, many of them low & degraded, to take the oath of allegiance, & the giving them all the rights of natives. They look on this as nothing else than a direct move to get possession of the country. No course which we as a mission cd adopt wd do more to destroy our character for benevolence among the natives, at the present crisis, than to swear allegiance to this government.

At particular times, & in certain places, these feelings have developed themselves with great strength. Of this we had sufficient demonstration the past summer. In June last, a petition was got up at this place, signed by 1500 or 2000 natives, including all our influential people, praying the king to dismiss all his foreign officers;

telling him, that they could never be an independent nation while under foreigners. This petition was entirely of native origin. No missionary or other foreign help or advice was concerned in the matter. ~~When~~ Indeed not one of us mis's, this way, had then made up our minds that the govt, in all its troubles, could dispense with its foreign helpers. When the natives were afterwards interrogated, how they ~~Sh^d~~ get up a petition 13 feet long without some aid from us, they replied that "they concealed it from me as long as they ~~Cd~~ because their minds were fully made up & fixed, & because Dr. Judd, having once been a missionary, they supposed I had great love for him." They probably supposed I ~~Sh^d~~ advise against it, or, at least, ~~Sh^d~~ have my feelings wounded at their proceedings. Soon after a similar petition was sent from Wailuku, & another from Kailua. Nothing has occurred so unwelcome & annoying to the foreign officers of govt as these petitions; for they had given out again & again, that

nobody was opposed to their proceedings except a few disaffected foreigners, who were real enemies to the nation.

As Commissioner Brown had just before visited Lahaina, Wailuku & Kailua, the very places, whence the petitions came, they saw, or pretended they saw, that all the petitions originated with him; & as Mr. Brown had lodged in my family when at Lahaina, they probably concluded, that I was his prime agent in the business here. A secret commission was immediately sent up from Oahu to this place, consisting of the attorney general & two natives, to investigate the matter. Our chh members & others were sent for, & examined in secret conclave. Mr. Alexander & myself were also examined. The prayers & remarks on a certain national fast day we had kept were the particular objects of investigation; for it was reported that certain remarks had been made there unfavorable to doings of govt. All they learned, I think, was that some natives had prayed for months, that the Lord wd give them black rulers. It is said they went back thoroughly chagrined at their

failure. It would undoubtedly have been a great relief to their minds to have found Mr. B. the origin of all. They have not been backward to note down his faults. Every month from June to this day has strengthened the conviction, in the minds of all, that those petitions were entirely a native work. And yet those men, as Mr. Chamberlain remarked to me the other day, cannot admit it, because it wd make too much against themselves — but they keep reiterating the refuted idea, that wicked foreigners have been the originators. Rear Admiral Seymour (British) a few weeks since advised the King to attend to the petitions of his own Subjects. The written reply of the foreign Secretary says plainly, Those petitions were originated by foreigners who are enemies of the government — a sentence which has astounded every honest man about us, & may make the govt much trouble yet.

There is one point more, connected with this subject, on wh I wish to write a few words, though my letter is already longer than I intended. It is that of missionaries leaving their missionary for govt work. So far as I have heard opinions on the subject, it seems to be the opinion of the brn, that the experiment has been sufficiently tried, & that neither the Board nor any of its missions shd, under any

circumstances whatever, consent to any more missionaries going into govt employ. Many of us were opposed to Bro. Richards' going into that work – but yielded as the Committee did at home by way of experiment. Dr. S. was heart & head in that work while he retained his post in the mission, & we had no choice in his formal separation. Now Mr. L. Andrews is chosen Judge for cases where foreigners are concerned. It is the opinion of all the Bru, that this is the most objectionable post to wh he c^d have been called – that it is matter of great regret, that one who has ever been a missionary sh^d have been called to it. The objectionable character of the post is immeasurably enhanced by the fact, that he will be considered much under the dictation of the attorney general, whose party bias is in every body's mouth.

I cannot, at present, enter into the reasons against missionaries engaging in govt work without being too lengthy. A prominent one, often mentioned by bru of the mission, is the increased difficulty of obtaining favors from govt, even when those favors are such as the cause of religion demands. It has been notorious among us, that since Bro. Richards was employed by the govt, it has been far more difficult to procure

what we needed from the govt than ever before. The rule has been to place our mission on a level with the papists, though the latter have been here but few years, & were forced upon the nation at the cannon's mouth. But we have thought that more pains were taken to guard against partiality to us than to any others lest perhaps an outcry shd be made against the King's having a protestant adviser. Besides it wd seem, that since bro. R. has been in the employ of govt, his sympathies have been wonderfully transferred from the mission to the govt; so that whenever the interests of the mission have come in competition with those of the govt, the interests of the latter have been guarded as they never wd have been by the native rulers themselves. These reasons might not have been readily anticipated by you; but some, more weighty, are such as you cannot fail to think of.

Again, perhaps the providence of God is about to frown on Mis's going to govt work & to show to the world his disapprobation of it. Mr. Richards is the author of the Belgian scheme, as it is called, a scheme to lease the islands to the Belgians — a scheme, wh, if it goes into effect all agree, will annihilate this nation. Mr. R. & the chiefs & all the people stand against at the scheme the rulers sanctioned because urged to it by Mr. R. — Dr. Judd is the author of multiplying foreign officers, & of introducing men of all nations to make part & parcel of this scheme, wh now throw a gloom over the face of our whole mission. Never before were such frightful evils gathering over this

nation, threatening every hour to burst upon it; & yet, so far as I know, the foreign helpers are the ~~the~~ manifest originators of the most frightful of them all.

Nov. 14th I was conversing with one of our most sensible people last evening. He said how can this nation live when the whole head is sick? Our hearts bleed for poor Hawaiians — but we will lift up our prayer to God for them, & hope he may interpose in their behalf. There are many praying ones among them.

I have now been at home twelve days & think the religious interest much the same as when I left. I have attended many meetings. The meeting last Sab. were very full. Many call on me who have not heretofore had much to do with religion; at among others the young man I mentioned in the beginning of this letter. He says he has not been drinking rum & I hope he may yet be saved. In most of our chhs lewdness is the most troublesome sin — but, in this chh, I have had more trouble with quarrelling than with any other — long & bitter animosities — ~~owing~~ this characteristic may be owing to the fact, ~~that~~ Lahaina plain is watered from the mountain; &, in time of scarcity of rain, the business of dividing the water is attended with no little difficulty. One of our oldest chh members said a few days since, in one of our meetings, that for three months he had heard of no contention between individuals in the chh — & this was the first time he c̄d say that since the Gospel first came here. That looks like some preparation on the part of the chh. God grant that it may be so. — With kind regards to your self & family & associates in whk Mrs. B. unites,

24 I am as ever Your bro. in Christ,

D. Baldwin

P. S. When I was at Oahu, I put upon the order the secular agents were making out to go by the Alliath, N. York — Websters Dictionary, two vols. 8 vo. the new edition — not abridged. It is now too late to send requests to that list at Oahu, as the Alliath is probably gone. Will you, therefore hand Mr. Hill to be put upon that list for me the following — Thiers' French Revolution. I think it is in three vols. I wish it well bound, & not in numbers.

Also 12 Yards brown striped linen drilling for pantaloons.

6 Yds same article, different stripe.

16 Yds of some stout good article for boys' Clothing. We do not know all your new-fangled names.

Rev. Dwight Baldwin
Lahaina, 5 Nov. 1845
Rec'd March 13. 1846

Lahaina Dec. 15th 1846

Rev. Dr. Anderson,
Boston.

Rev. & Dear Sir,

Our last ship, for this season, the Charles of Boston is on the point of leaving for home & I have not yet written to the Rooms. I expected to have written earlier, & more at leisure than I can now do. The reason why I have not done so, has been, that, since my return from general meeting, which was not till July, I have been pressed beyond what is common, even with me, with labors & cares. In addition to ordinary labors we have undertaken to rebuild our native church. This work we commenced in July, intending only to tear down the leaning tottering steeple, (built after, & independent of the main building) to shingle the roof, put on a cupola for the bell, &c. all at an expense of $2000 besides much labor of the people. We commenced the work, tore off the thatch, & four men went on to the steeple to throw down the stone work. We now for the first saw what mischief the heavy stone steeple had done to the whole building, pulling after it the whole gable end & all the frame of the roof. Still we went on. The four men kept at work till, of a sudden, the steeple & heavy gable end fell with them. A chain, through the building, tort & ready to break before, brought all up & saved their lives. I told the natives not to go

up again – but after I had left, the simple folks, guided by faith, consulted together & concluded, that my plan of cutting the chain & letting all go, would ruin some of the timbers which were greatly needed for rebuilding, & that, if they went up & prayed on top of the steeple, the Lord would take care of them. They did so & took all down safely. Now we discovered there were many rotten timbers in the roof*; so the frame must all come down & we have put three hundred dollars worth of new timbers in. The galleries were old fashioned high, inconvenient; moreover, we found in them defective timbers. They must all come down, & there I have preached more than four months within the walls, under a torrid sun, with a glare of light such as rarely troubles you in Boston. Last Sabbath, for the first, two thirds of the shingles being on, the shade was most grateful, like "the shadow of a great rock in a weary land". To day the shingling is to be finished. Our people are delighted with the new appearance of the building outside, we having a good foreign builder with a dozen foreign carpenters under him – the inside is yet all confusion.

We were obliged to take down one third of the chh walls to the foundation. But the people have not been slothful or dilatory. They went to the mountains for wood & into the ocean for limestone – With no chiefs among them (as in days when good old Hoapili built this church) their cheerfulness, activity, zeal & steady

perseverance in this good work, has far exceeded my highest hopes. They have contributed for funds too with great delight. I have already paid the head carpenter $2000 & the mason (a native) $100. The natives did all the stone work, & it is well done. Our whole bills to the carpenter will be very near $4000 & at least $50. more to the native mason. We have sent to New Haven for a clock for the steeple, which I hope will be a great benefit to the whole timeless village.
Making all bargains wh falls on me, & keeping all accounts also, & laying plans &c. &c. have been a burden I do not sustain only for a limited time — but the greatest work has been to collect funds. This I have to do, though the natives have aided some — 1500 & more are yet to be made out, but the Lord helping, I trust we shall get through.

Your letter to me of April 16th which came by the Angelo was recd a short time since, & was very welcome. It speaks particularly of the report of the Board at Brooklyn & of the address of Mr. Phelps at the Syracuse Convention. To all you say on these sentiments I can fully respond. At the time your letter came I had only read hastily the report of the Board as it came on thin paper over land; & I had not then even heard of the Ant. Slavery Convention at Syracuse. A few

4) days after, the paper came, containing Mr. Phelps address. I read it carefully, as I did all the speeches reported on that occasion — Dr. Lafon's remarks among the rest, of wh I will now only say, they seem to me a tissue of misrepresentations — such as I can hardly reconcile with downright honesty; & yet I am unwilling to believe that he is not a conscientious man. But I will give some particulars on this point before I close.

My principal object in writing now is to express freely some thoughts on the subject of slavery & the doings in relation to that subject. I have full confidence in the orthodoxy of the Board, the Secretaries & the Prudential Com. on the subject of slavery. Indeed it seems impossible, that, on such a subject, there can be much diversity of opinion among N. England ministers. The doings at Brooklyn only confirmed my confidence in the Board's antislavery views. I was pleased to see, in the report on the ant. Slavery Memorial, such strong expressions in regard to the evil of the system — strong enough, one wd say, to satisfy any abolitionist. When I read that report, at first, I pronounced it a wise & Evangelical document, full of important matter. A second & third

reading have not diminished that impression. I would say, moreover, that the paragraph at the bottom of the 56th page & top of the 57th which in fact was the text to Mr. Phelps' address, is as important as any other part. Nothing can be more true, than that ecclesiastical bodies at home must give pastors liberty in selecting candidates for the chh — & much more, as you rightly observe, must mis'y Board leave to those on the spot, to the mis'y, to judge when a thousand wicked habits are sufficiently broken up to warrant a heathen's being rec'd to the chh. All this is well. But still after reading, many times over, that paragraph, I cannot bring myself to believe, that there is not something misty or lacking in it — not in keeping with other parts of the report. Is there not, in the latter part, a leaning, in appearance, at least, towards the very idea that Mr. Phelps has drawn out to such a disgraceful length? Is it not implied that not only the "master" (slave owner) but "the oppressive ruler" & "the proud Brahmin", while they are such, may consistently find a place in the chh of Christ, & there be reformed? The Board shd not only give their mis'ds liberty in judging who are qualified for chh membership, but shd wish all mis'ds to be rigid in

exacting scripture evidence of piety in every individual they receive to the chh; - & such we know, is the wish of you & all the Board, though it be not implied in that paragraph. For my own part, I sincerely hope, that the time will soon come, not that the Board will instruct their missionaries to receive no slaveholders to the chh, (I doubt whether that duty will ever be theirs) but when the light will so shine, that no misy or pastor at home will be willing to receive a slaveholder - when the evils of the system will stand out, before the whole world, so prominent, that no minister cd be induced to fellowship one who had any connection with the accursed business - when the anathema of all mankind will be as indelibly branded on the man who holds slaves as it is on one who goes to Africa after them. What has made it so disgraceful to engage in the slave trade? Is not the inherent turpitude of the whole business at the bottom of all this disgrace? Indeed I have sometimes thought that time had come already. I can hardly look at the evils attributed to slavery in that report long before the Board (see Rep. 1845 p. 56, &c. "The unrighteousness of the principles" &c.) without feeling that it is a system with whh the pious

can have no connection — that it is time, that Mr. Wilson was clear of his slaves, or of the Board — & that the Cherokee & Choctaw brn shd be extricating themselves in the best way they can. I say these things, not in way of dictation, not as one that has reflected on the subject as you have, or been in the midst of light as you have; but I feel at liberty to speak to you freely the feelings of one that has reflected a little. But, if the vessel does not sail too soon, I wish to say more on this point before I close.

The Committee certainly did well to take no notice of the "Syracuse address." It must carry its own refutation along with it. To have been wise, the author shd have drawn the line clearly between the duties & responsibilities of the Board & those of their mis'ns, instead of laboring to blacken up the character of the Board only. The whole drift of the address, as I understand it, is to make us believe, that the Board are laboring to dissemmate the Gospel independent of any attention to morality, & that they require of their mis'ns that they do not meddle with moral subjects. I suppose that few sab. school scholars in the U.S. can be made to believe this. His dwell-

ing so continually on the word "polygamy," I presume, excited suspicion in many even in that convention as to the soundness of the address. It certainly indicated, that the man was pushed for argument; & yet I know not why that word "polygamy" was introduced, in such connection, into that report before the Board. (See Rep. p. 60.) The mere insertion of the word in the report was surely a small authority for Mr. Phelps, unless he cd find that, in some of the missions, men with many wives were recd to the chh.

What I have thus far said on the subject of slavery I might have omitted; but some remarks I had intended to make on Dr. Lafon's statements before that convention I do not feel at liberty to pass over in silence, lest silence sh be called consent to their truth. Probably, however, you are in no danger of suspecting Dr. Lafon of making correct statements. I cannot remark on every point he has misrepresented - it wd make a longer letter than you wd wish to read. A few points will answer as a specimen.

Take then first what he says on idolatry - sentiments akin to those which fill his address entitled "The Great Obstruction." "Idolatry is every where in its dotage." Now it is true, that Sandwich Islanders have

laughed at their old senseless gods for 20 years & more. And it is equally true, that even in enlightened Lahaina a thousand idolatrous feelings cling to the people as close as do their red skins. Actual idolatry has often been found among some of the lowest of our people here. Most of their medical practice is connected with idolatrous views & practices. But the case is incomparably worse over all the back parts of the islands, & I think worse on Hawaii than on Maui. His favorite doctrine is that idolatry degrades no man - though God says (Rom. 1: 23, 24) that "uncleanness" came in consequence of idolatry. Idolatry without wicked human passions is a mere nothing. But by idolatry I mean something wh brings into exercise the whole list of human corruptions. Will not idolatry connected with vile lusts degrade? & has it ever existed in any part of the world disconnected with such vile affections? I think neither Dr. L. nor any other man can tell whether idolatry does most to produce degradation, or degradation in its turn does most to feed idolatry. They mutually beget each other.

But read on & you find, "The chiefs are respectable

in mind" – the children also are bright – but as they grow up to manhood & womanhood, "they become stupid" owing to slavery – Now it is true, that there is a kind of native dignity in the chiefs growing out of the sphere in wh they have moved, wh is not seen among the common people. But as to real vigor of intellect, the best specimens wh we have seen are not among the chiefs. David Malo has perhaps the strongest mind of any man in the nation without a drop of chief's blood in him. Perhaps it is not too much to say, that there are hundreds of common natives who have really more vigorous intellects than any of the chiefs whom we have seen, & are more enterprizing in the way of introducing improvements. I do not believe there is the least ground for saying, that any who have been intelligent when children have "grown stupid" when they became adults, unless it be in cases where they have gone into vice – Such have sunk into cyphers.

But our adults who are not particularly dissipated, & yet are stupid are those who have had the full benefits of idolatry, & had got past the season for learning when schools & the Gospel came.

Again, "the natives' houses have no partitions & partitions are an index of civilization." Answer. A large proportion of houses in Lahaina Honolulu & similar places have partitions of some kind; & they have multiplied in all parts of the islands as fast as cd have been expected — but I, for one, have never urged the subject of partitions very strongly, because I have doubted whether, in a vast many cases, their moral effect wd be good — While I was writing the last page, Mr. Richards & family arrived at Lahaina & are now with us. I have just been asking his opinion, & he agrees entirely with me, that where the people are really virtuous, partitions in the houses will help increase civilization & purity; but where the inmates are inclined to licentiousness, partitions will help conceal the sin; therefore our business is to carry forward the Gospel influence as fast as we can, & par-

12) titions will come when preparation is made for them. Lafon dont know all things.

Again - "The people are slaves to the chiefs; & it is slavery wh prevents the adoption of the usages of civilized life. The ownership is as complete as in South Carolina &c. There were about 300 chiefs; about 100,000 slaves. There was no price; no sales; no demand; there are so many of them; though in one case a slave was sold to a foreigner for $160."

If Dr. Lafon had said there was any involuntary slavery in these islands he wd have known that he was telling a lie - for all natives go where they please; live where they please & do what they please; & do nothing as long as they please; yes, & belong to whom they please. The laws, wh have now been in existence 7 or 8 yrs, expressly give this liberty to the people; but it is the liberty they have had from time immemorial, only, as in all the world, when a man has had a native whose services he valued much, he wd use all the means in his power to retain him. Our slavery is essentially the same as that of the poor to the rich in Boston. They choose to be slaves rather than stop eating. But when one of our poor natives chooses to go to another. there owner, no one ever heard of any pay, any more than you do, when the poor change employers.

Is the Dr's language in accordance with truth?

"No price", says the Dr.! There always has been a fixed & unwavering price - not changed from time to whh the memory of man runneth not contrary. The price of a slave here always has been "Most poi & hard work!"

"No sales" - No, such an act as selling a human being never took place in the Sand. Islands - & yet "the ownership is as complete as in S. Carolina."

"No demand" - because there is nobody of whom they can be demanded.

"One sold to a foreigner for $160." Capt. Buckle, of noted anti-~~slavery~~ Missionary memory offered wicked Wahinepio $160. if she wd induce Leoiki (~~one~~ a Hawaiian girl) voluntarily to become a strumpet & go with him a whaling cruise to Japan. When Capt. B. returned here, the girl, being near confinement, he left her on shore - built her a house, & though he had a wife in England, he treated her as a kind of inferior wife on his subsequent visits to the islands. Wahinepio was then Governess of Maui. She died in three years after Mr. Richards' arrival here. She took the $160. for her own, on the principle, that landowners & all chiefs in those early times, stripped the poor peo-

ple of their rights. She offered the money to the princess who spurned at it. On the death of the governess, the money came into the hands of Kekauonohi - but nobody wd use it, till at last it was used to build a kind of fort to frighten whale-ships whh attacked the town for women. But what had this matter to do with an Anti Slavery Convention? I am sorry to say, that this kind of slave trade, as the Dr. has it, is not entirely done away with yet. A few ~~ev~~ nights since, after midnight, our police hauled out of the windows of the lodging place of one firm of our merchants eleven (11) young Hawaiian girls who had sold themselves to pollution - slaves to the Devil & their own lusts. One of this firm was our late Dep. Consul who came out with Mr. Abell - another proprietor was our present Dep. Consul who came out with Judge Turrill his bro. in law - a third was a professor of religion, of respectable connections, from N. York. O tempora!! If the Ant. Slav. Soc. will raise a crusade against such slavery as this we will bid them God speed.

But I have neither paper nor patience even to name all the gross misstatements

whh run through every part of these wonderful remarks of Dr. L. I am glad to learn that others are using their pens on this subject. Bro. Richards has just handed me a letter from bro. Armstrong. With the letter he sends me another copy of the Syracuse paper, urging me to give to some paper my thoughts on the fallacies of Mr. Phelps Address - but I have no time. He himself has written something to the New York Observer.

But I must hasten to the close of Dr. L's remarks, & notice what he says of our disciplining chiefs in our churches, especially as the case he quotes by name was in the Lahaina chh, the whole of whose records lie on my table. Dr. L. says "The chhs generally are congregational - and shd a chief get drunk or commit any other open immorality it wd be next to impossible to prove it upon him, & quite as impossible were his guilt established by proof, to get him voted out of the chh!" A more utterly fallacious statement cd not be made. - he adds "They cd not get a chh to stand up & vote a high chief out. The Princess Harrietta was guilty of high sins; yet a missy wd not think of getting a vote of her people

to expel her from the church." Falsehoods are never needed to support the cause of righteousness. I cannot go very minutely into this part of the subject; but the records of Lahaina chh are before me, & I wish to give you a few facts in relation to this case & one or two other chhs. First, Princess Harrietta. The Lahaina chh is strictly congregational, except that where the chh are going wrong through ignorance, the pastor puts on a little of the Apostle as you call us. When this princess first fell into intoxication her favorite man came & informed Mr. Richards in the morning. The chh attended to the case, at different times, with prayer & fasting (so the record says) for ~~[illegible]~~ she was next to the king the highest chief in the islands. But she did not reform. So after several months of falling, admonishing, promising, & many hopes on the part of the pastor & chh, on Feb. 5th 1835 the chh voted to excommunicate her. This bro. Richards says, required no urging from him. But he urged them to suspend this final decision, hoping the very fact of its being so directly under consideration (w

bring the Princess to consider & forsake her sins. It had this effect – for a long time she lived without reproach – had burnt her cards & dismissed the bottle. But she went to Hawaii – temptation met her & she fell. As soon as she returned to Lahaina, the Pastor brought up her case on May 20th & the 23d the chh "voted unanimously to excommunicate her." The letter was read next sabbath while she was in chh & handed to her from the pulpit by her own man, David Malo. These are the facts.

5th sheet

We have gone to work slowly & carefully in disciplining high chiefs just as we ought. Haste in a common native's case wd be far more pardonable than in theirs. We have been careful not to unnecessarily destroy their influence as rulers – but the people we have found feeling deeply & ready to act. When Kekauonohi wd not leave the bottle, or leaving wd return slyly to it, & had no difficulty in bringing the chh to act – they voted unanimously to excommunicate her. When the king held hulas & had drinking here, the vote to excommunicate two of his leading men was free & unanimous;

& the king immediately turned them both out of his train. Our church were as prompt in voting to suspend the king's wife, & every chh member in his train, at one time, because involved in the king's conduct. They voted also the suspension of Auhea the premier of the Islands, & when she reformed, they restored her.

Mr. Armstrong's chh at Oahu is essentially congregational or has been. They excommunicated Kahekili, Kealiikahonui, & Paki, all high chiefs, & how many others I cannot now remember. I cd multiply these facts; & in view of them wd ask, Can Dr. L. be in his right mind & make such statements as these before the American community? I wish you wd show him this letter, if you have an opportunity; for I am driven exceedingly & cannot write him, though I owe him a letter.

Mr. Ruggles, I meant to have, in its place, was the man who broke a calabash or two, in a single case, by advice of Kaumualii, the chief, in the first days of the mission. He adopted more native ways than most mists — his serfs might all have left him if they had chose; but no misy was ever more

popular among natives than Mr. Ruggles.
I have just read over, with great interest, Dr. Bacon's eight letters in the Evangelist on the anti Slav. question. He criticises the Board for showing any reluctance to meet the question. He has given such a graphic description of the inherent evils of the system of slavery as will secure him from the charge of being proslavery. In the first letter he denounces that one characteristic principle of the anti Slavery Soc. & before he closes the series, he comes so near adopting & advocating it powerfully, that antislavery men will be fools in my opinion, if they do not reckon him one of their ranks. I was highly delighted with his letters with the exception of that denunciation. He calls "the one only characteristic principle of the anti Slavery Soc. a miserable paltering, juggling sophism." I am sorry he ~~so that~~ for if the principle he means be that it is sin to have any such connection with slavery as countenances or upholds it, (great man though he be) my weaker judgment leads me to think he will yet repent of it. I have a pretty strong conviction, that the Board have been right hitherto in

20) the course they have pursued; but it is equally strong, that the same course will not answer in all times to come — that as light advances, that same "juggling Sophism" will be adopted, as everlasting truth, by all who profess the love of Christ! — The Board & all connected with it & chhs at home must then deal with slaveholding as they now do with moderate drinking. If slavery is that foul & unjust system whh the Board, whh Dr. Bacon, calls it, why shd a professing Christian be allowed any connection with it, any more than he is with the system of licentiousness? If the system is a curse to the world & ought to be abolished, why shd we tolerate a professing Christian in slaveholding because he will be a "good slaveholder" — any more than we wd in keeping a grogshop, because he wd keep a more orderly grogshop than a wicked man? We cannot tolerate a Christian in keeping an orderly grogship, because the example of keeping any grogshop wd be pernicious. Pious men wd carry on the slave trade with more mercy than the wicked do — perhaps so well, that the world wd again tolerate it. And if a good man holds slaves wd he not do far more to recommend the wicked system than a cru-

el slaveholder cd do? These are some of my views on this subject wh I throw out without ceremony. You will perhaps think me one of the ultras. I do feel, that the antislavery Soc. is right in what they demand of the Board, its missionaries & the chs, a total disconnection with the system of slavery. But they are reckless & ruinous in their mode of pursuing their object. The greatest fault I find with them is their spirit of denunciation; their driving the most sincere haters of slavery from the abolition ranks & calling them pro slavery; wishing to judge other's liberty by their conscience; their driving a plough share of disorganization through all the institutions of the Gospel; their making their one principle the sole evidence of piety instead of claiming for it a coordinate existence with many other good qualities. They have abundant arguments & means of light at their command against slavery. If they cd be persuaded to go ahead scattering light, in the spirit of love, slavery wd soon find no sympathy any where. It is a mountain wh wd soon melt down before the power of truth.

Your general letter to us of Nov. 26th/45 wh came by the Gen. Harrison was rec'd a few weeks since. It is printed for the mission only - It was not thought best to allow its contents to go further, as it might produce irritation without benefit.

Times have altered much the year past. The foreign officers are more firmly established. They are in fact the Govt itself. The natives here say they feel as deeply as ever; but their remonstrances, they think, are of no avail. The rulers have done much to allay the alarms wh existed. They have checked the business of naturalizing foreigners - remitted misy duties - & given us other privileges. For instance, their law sends mail bags by all vessels, & demands 6¼ cts for every letter - of us as well as others - but, in practice, they take nothing of us for our letters. Their policy is the same as before - their editor, at least, holds to filling the islands with foreigners as fast as possible. Most of our number perhaps think the fate of the nation is sealed - But the young chiefs are growing up, wh may alter affairs - It may be God has yet a favor to this people.

The cause of religion is still prosperous as formerly in my part of the field. But we now have an active enemy among us. Four Romish priests are constantly roaming over Maui & have been since last April. I understand they have gathered quite large schools in some remote districts. In my district they have several schools of moderate size. Of the 1000 children in Lahaina, I am told they have 28. But what their future success is to be we are yet to see. They pursue a more decent course here, as far as I can learn, than they have in most places where they have been. I know none of them by name, & do not come in contact with them. Both their policy & ours, at present, is to keep aloof from each other. Geo. Brown Esq. Commissioner, you will soon see at home. He will doubtless visit you. I think he has some good qualities. I call him a man of truth & of honest intentions, except where his resentment is roused; but his prejudices are strong, & his manner harsh & de-

24/ nouncing. He lost, by this impetuousness, much of the sympathy of his friends before he left the islands — but I think he has gone with a tolerably good opinion of the mission, except a few individuals. The present Commissioner, Mr. Ley Eyck, a milder man, is already on as bad terms with Ricord, the Govt lawyer, as was ever Mr. Brown.

As we have no general meeting next year, I intended to have noticed some parts of your last gen. letter — but this letter is already too long, & I have no time left.

With sincere desires for the welfare of you & your associates & the common cause to which we are devoted, As ever,

Your bro. in the Lord,

D. Baldwin

Rev. D. Lyman

D. Baldwin

Nov. 15 1846

2

Charlestown Aug. 22. 1845

Rev. R. Anderson D.D.

Dear Sir

At your suggestion I copy for you a remark or two of Mr. Andrews of Lahaina, quoted by Mr. Chamberlain April 1842. Bull. Mr. first say, Mrs. Thurston, Mr. Tinker, and Mr. Andrews have supposed that the duty of parents to their own offspring is incompatible with ~~what~~ that entire devotement to the education and salvation of the heathen which is usually expected of foreign missionaries. Two of them, it seems, scruple to put their hands into the common stock fund ~~for the ma~~ (provided for the support of the mission,) to sustain themselves and children while they give all that attention to their children which their relation to them they suppose requires. It is true Mrs. Thurston considers it peculiarly the mother's duty to educate the children, but the others doubtless thought the scriptures enjoin the duty quite as clearly on the "fathers."

This subject, I think had far more to do with bringing Mr. Tinker & Mrs. Thurston to this country, & the retirement of Mr. Andrews, than the question of the abolition of American Slavery, or the connexion of the Board with it.

In making known his views to Mr. Chamberlain Mr. Andrews says, relative to leaving the service of the Board at the time of its pecuniary embarrassments, then supposed by him to be as trying as at any period,

then,

"The reason for leaving that for the most part absorbs all others is the care of my children. I cannot answer it to God and my own conscience, to neglect them any longer, or to keep myself in any such relation as shall compel me to neglect them. . . . As to my ability to get a living independent of the Board it remains a matter of experiment to be tried. It seems to me, considering the present and prospective condition of the A. B. C. F. M. it would be well if several of us would try the experiment. . . . . It is my duty to look forward a little and see how I can accomplish my own designs and do the most missionary work. What I call my own designs is the education of my children. God calls on me ~~to~~ in his providence to take care of the manners, morals and education of my children, and I can resist the call no longer".

In 1887, he supposes, (as many of the missionaries did) that ~~that~~ some one was specially needed by the government, to teach them politics, law and political economy, & serve as interpreter, somewhat distinctly from the missionaries and our Board. The king and chiefs offered to employ him for that purpose, and engaged a year's salary; & he applied to the Board for a "conditional dismission" that he might serve the chiefs while they wished it, & then return to the service of the

Board. But some of the missionaries at Maui opposed that plan so stoutly that he waived it till the return of Mr. Richards. He then offered his resignation to the mission. I persuaded him with earnestness to withdraw it, & he did so. Mr. Andrews not having entered on the work thoroughly of teaching the chiefs during Mr. Richards' absence in the United States, seeking a civilian to take that place, the Government on the whole, chose Mr. Richards, who was probably more thoroughly acquainted with the rules & people and better qualified for the very responsible & delicate and difficult task. — Mr. Andrews continued on his course another five years; but the heavy duties of the seminary & the claims of his family, appearing to conflict, the need of other agencies for the nation, not supposed to be studied by missionaries, & dissatisfaction with some of the regulations of the Board, induced him to ask a final dismission; but manifestly with no desire to leave the field, or to go into the service of the Abolitionists as their missionary.* In all my intercourse with the abolitionists in our mission, I do not recollect hearing it intimated that they thought the funds of the Board were not honestly and honorably obtained, or that such funds might not be lawfully & freely applied to secure the objects of the mission. Without exception all were quiet on that point when I left. It was doubtless the wish of the mission, not to interfere with the rights or duties of any society or class, but to have the Missionary Herald not absolutely silent on the question of slavery.

* This he then supposed would be improper

And I think this will was approved by the majority some except years ago. ~~on the~~ I do not now see clearly, why, ~~it might not occasionally in~~ in pressing the duties of self denial for Christ's sake, it might not, without giving offence, to any class of reasonable Christians, and without any formal vote of the Board, or without noticing the clamour of ultraists, or waiting either for public sentiment, or the opposers of the Board to demand it, occasionally speak wisely on the evils of Slavery as an ~~hindrance~~ obstacle to the general reign of the Redeemer, which those who are responsible for it ought to endeavor wisely to remove. If it should do so, I think it would satisfy the wishes of such men as are honestly seeking the establishment of the reign of truth & righteousness all over the earth. ~~But if it should not, who could blame them for saying so much?~~

I do not think any class of men has a right to demand of the Board that they shall take action on this subject, or that the Herald shall speak on it — much less that they shall act or speak as abolitionists. Nor do I think any class of men has a right to demand that they shall keep silence on any subject so closely ~~allied to~~ connected with the unwise diffusion of the gospel, as the evangelizing of the slaves must be. The Board certainly has not maintained entire silence on this subject, for in deliberately classing slavery among "great evils", and making it one with which they could have no sympathy, they have protested against it. But this ~~[illegible]~~ They seem in formally, to have done, & the deliberately not as a formal protest, while maintaining that the Board ought not to speak at all about slavery, & therefore, the protest did not satisfy those who wished them to speak out formally against the system. — There are doubtless some who cannot be satisfied.

Though I have uniformly approved of what appears to me to be the design and practice of the Board not to appear as a Pro Slavery, or Anti-Slavery Institution, yet from the moment Dr. Wood's report was adopted at Philadelphia, I have felt that they asserted the right to say just what they might come to think would be wise for them to say, on that subject, though they seemed to forbid themselves any very free use of that right. They asserted the right by calling slavery an evil, which they could not sustain. I confess I was surprised at the reasoning of Dr. Hawes, & in fact of the Board, at Providence in maintaining that "the Board ought not to take action on the subject of its agents 'breaking the sabbath', lest it should be urged to take action on the relation of its members in sympathy to Slavery; or that the sabbath question was beyond the reach of the action of the Board because they had supposed the institution of slavery to be so.

For an Abolitionist who believes 'you will never satisfy the public mind by silence on the subject of slavery' to use such an argument as the above in the council chamber of sages, suggests the idea of keen and unoffending irony, but perhaps unintentional.

There might have been other reasons for omitting to make resolutions about sabbath breaking, but this should not have been the first. But that sabbath difficulty was referred to the Prudential Committee. Following that precedent, according the logic above, the slavery question should be so referred; & I am

sure I can trust them with it, with great confidence, and should not think them betraying their trust, if in the Herald, or some religious paper, they should say "The system of American slavery is such an evil that we cannot sustain any relation to it which shall imply approbation or countenance, but its removal not coming specifically within our Charter, & not feeling ourselves responsible for the existence of that evil, we believe it belongs to those who have made or who sustain that system, to take the wisest measures possible for putting an end to the sin involved in it. While it is the duty of the friends of Christ to give the gospel speedily to all men of every clime & complexion as speedily as possible".

I have been led quite beyond my original design. Excuse the freedom I have taken, & allow me to be, dear Sir,

Sincerely, & respectfully,

Yours,

H. Bingham

P. S. In addition to the testimony of Mr. Andrews that Mr. Dibble's book "will show that the mission were obliged to stop in their progress & put down slavery," which does not yet seem to be realized, he says, of the work, "It will however, not please all the mission. There is matter enough for another volume fully as interesting as that now published." — He seems to have known the work was not satisfactory "to all the mission", though he did not know my objections to it. There is much in it that is valuable.

If any passage has been written conveying the idea that the mission stopped or put down slavery, it was probably never published, and the fact will never be known, because it never occurred. I cannot yet conceive what ground there was for the report. H. B.

Rev. H. Bingham
Charlestown
Aug. 22, 1845
Rec'd. Aug. 25 –

Rev. R. Anderson D. D.
Sec. A. B. C. F. M
Boston

ABC 19.1 v.12

Bingham, Hiram

36. A.L. to R. Anderson; 26 Dec 1845
37. Same; 27 Jan 1846
38. Same; 2 March 1846

Bingham, Sybil

39. A.L. to R. Anderson; 17 April 1846

Bingham, Hiram

40. A.L. to R. Anderson; 12 May 1846

THE HOUGHTON LIBRARY

41. Same; 20 June 1846

ABC 19.1 v.12 (36-41)

Brooklyn N. Y. Dec. 26. 1845

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.
Boston

Dear Sir,

Soon after my arrival in this city I made arrangements to take Mrs. Brigham to Boston supposing it to be desirable that she should be there if the question of our return to the islands or stay in this country were to be considered by the Committee. When on the point of our departure, the question arose with Mrs. B. and her friends here whether it were worthwhile for her, without knowing your wishes more fully, to go up to Boston to agitate the main question now, though she would do so, if you desire it, and in that case it would be well for her to accompany me. We have concluded to write first and wait your answer.

It is their opinion and my own that the main question would not be at all more embarrassed than it is, if I should at the same time tender my resignation, holding myself ready to consider the whole subject, and ready for any service which the divine Master, who has mercifully restored my health may assign me.

It is admitted as a plain matter of fact that providence, by the impaired and precarious state of Mrs. B's health has thus far detained her from her chosen work, so that at no period since our arrival would the Committee or the physicians have pronounced her able to undertake another missionary campaign, though able physicians have encouraged the hope, that if suitable time

were allowed, she might yet be able to resume her work.

(Having waited as long perhaps, as the Christian public may deem it necessary to decide the question either to go or stay & there being at present no fair prospect of her being fully restored, or her health being such as to make it clearly proper for me to take her to the islands unless the call from that quarter were more plain and imperative than at present, the question of our dismission may now perhaps come properly in order.) XXX

Not on account of our expense to the Board in our present unsettled state, for that we have carefully avoided and perhaps too much; nor for want of opportunities to labor for the Cause of Missions according to our ability in our present relation which we have not sought or desired to change for our own sake; nor from apprehensions that there are not work and room enough for us at the Sandwich Islands, and great need of such service and influence, as would be expected of us if we were there, or that we should not be welcomed by the King and Chiefs & people, & our fellow laborers, in our chosen, and interesting field, our wonted and agreeable labors, but rather in justice to Mrs. B. who has borne the heat and burden of the day, and to the Board and its missions there who wish to know how to mature their plans for finishing up what they have to do there. I respectfully tender my resignation as a foreign missionary and ask our dismission, with great confidence that the action of the Committee will be both wise & kind in our case.

With affectionate regards

I have the happiness to remain your brother & fellow laborer.

H. Bingham

Rev. Hiram Bingham.

Brooklyn, N. Y. Dec. 26. 1845

Rec'd Dec. 29th.

Ans'd Jan. 13.

Wrote again Jan. 21.

✓ Request for Discussion.

Rev. D. Chamberlain &c.

&c. &c. &c.

Mr. Spencer's Office, Cor. Sq.

Boston

Mass.

NEW-YORK
27
DEC

1819 Oct. 23 Cash 73.25
7 Sh. Ont. Bk 175. ~
1821 June 21 300.
1821 Dec. 20 — Cash 90.37
1825 Jan. 7 — 170.69
Total, 809.31

Property in Pittsfield

Mrs. B. inherited $200
in part expended.

Mrs. B's Bank Stock, - 565.00
~~500 to B~~
Inherited, — 170
Shares given to B.
$100 expended.
70 in Bank.

Eldest daughter married.
Husband bankrupt.

2. Lucy, 19 yrs old.
3 Elizabeth, 17 yrs. old nearly.
should have a good.
4. Son Hiram, 14 yrs old.
should have a good.
5. Lydia — 11 yrs old.
should have a good

37

Brooklyn Jan 27. 1846

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
Boston

My Dear Brother,

I have received your successive letters of the 13th & 21st inst. for which you have my thanks. I met Br. Armstrong at a missionary meeting in New York, soon after his return from Boston, when he informed me of the state of my business and encouraged me to expect a letter from you soon. We did not know but you might think it best to have us both come to Boston, for a more full or official examination of Mrs. B's case before the final action of the Committee, or might present some aspect of the Hawaiian claim which should obviate the objection to our remaining longer in suspense, or confirm our long cherished intention to return at any reasonable hazard to resume our labors and finish our course, at the Islands, where we should prefer to labor if Providence should so direct. But conceiving it to be possible that after so long delay you might think it best to have the connexion dissolved, and that in that case the proposition would best come from me, & fearing that some might think I was putting the Board to unreasonable expense on the one hand, & unnecessary embarrassment on the other, I judge

it would not embarrass the main question, to "tender my resignation holding myself ready to consider the whole subject and ready for any service which the Divine Master may assign me", either at the Sandwich Islands or elsewhere.

We are glad to receive the assurances which you have given us "that the Committee, Secretaries and Treasurer have every disposition to do that which is right and proper" in our case. This, in our circumstances, is a cordial of more value than hundreds of dollars, though I may not quibble even with Father Spaulding who ~~say~~ in estimating the favors of American friends to their Missionaries, said "Two letters from my friends respecting my children would be more than all the dollars they could send us". The deep yearnings of a parent's heart over beloved offspring on the other side of the wide world, may give birth to such an expression; while the wants of the heathen, which are to be met with money, are for the moment forgotten.

Our great source of concern has been and still is not lest our personal wants shall not be supplied but lest the wants of our contemporaries — the hundreds of millions of the heathen now perishing, should not be provided for as they manifestly ought to be by those who have the means, & who are bound by the command of Christ, by the grace of God to them, and by the nature and extent of their covenant vows, to use those means for the salvation of the heathen.

As a means of usefulness and comfort we value the friendship and confidence of the Board more than any appropriation of their funds to meet our wants whatever they may be. Confidence on our part that the officers of the Board intend to do right, not only towards their Missionaries (to injure whom they can have no assignable motive) but also to all the heathen who may reasonably be supposed to have claims on them, is also a source of consolation.

You have kindly asked us "to write and speak to you with the utmost freedom, on the subject" of our necessities, in order to furnish the Committee with the means of judging what appropriation, if any, ought to be made to meet them; and because you have asked it, I will endeavor to be particular which I should not otherwise have done. You will understand, however, that it is not my intention to make any claim on the Board or its friends. Knowing as I do, that we can never gain over a self indulgent heathen world to Christ, without a great increase of the spirit of self denial, I rarely name a personal want. Both Mr. B. and myself have, from our youth, been accustomed to trust providence for our supplies. He who took her up when, in her youthful days, her father and mother were laid in the grave, has said, "Trust in the Lord and do good, and thou shalt dwell in the land and verily thou shalt be fed." This we regard as trust worthy, whether our supplies come through our daily labor, or from the

generosity of friends who may know our spontaneously meet our necessities "as fellow helpers to the truth", or from the ~~resources~~ treasury of the Board in whose service we have been so long and so happily employed, but whose funds we have always been slow to exhaust for ourselves or ~~or~~ our children. This reserve has been maintained to avoid degrading the heathen of the small amount consecrated to their use, and to illustrate that self denial which we preach, & which the gospel requires of us in our circumstances, and without which ~~for~~ missions to the heathen cannot have much power. I will not strenuously maintain that we both have not carried this point too far, though we see no conclusive reason for changing our principles.

So far as we know, the propagators of the gospel, in the early periods of its power, were poor and poorer now. We have not now a different Master, or a different gospel, or a different world; nor can the spirit of self-denial required be less now than at any other period, to accomplish all that ought to be done for the heathen lest hundreds of millions perish in ignorance.

But you wish to know my resources & wants rather than to be reminded of our care not to be unduly expensive to the Board; or of our willingness to bear the cross. When I entered the service of the Board a quarter of a century ago, I left my aged & beloved parents at their quiet homestead in Bennington Vt. where, during my minority, they cherished the hope, that among their seven sons, I should be willing to stay and take care of them in their decline. But as others could perform that filial duty well, after I was "twenty one" years of age, I sought

and obtained a public education, and entered the field at 30. During my absence, those revered parents, & two mature & lovely sisters were dismissed from earth. My father left me a bequest of $200. on the ground that he had not done as much for me as for his other sons. This is all my pecuniary inheritance, in this country, & of this I early began to make use on my return.

Mr. Bingham, before leaving this country, was engaged in teaching at Canandaigua, where her friends, fearing she would leave them, urged her stay, and pledged her $400 a year, if she would continue to teach their daughters; but, preferring the foreign missionary work, the teaching of Hawaiian mothers, wives, and daughters, she procured her ~~fa~~ outfit at her own expense, and with my full assent, gave, as you are aware, the residue of her earnings and patrimony to the American Board. This included several "Bank shares" at Canandaigua and what remained in the hands of E. Bates Esq., her guardian of Westfield, her birthplace, none of which do we wish to have restored to us, or withdrawn from that important fund which it was intended to augment, & where we hope it may do good so long as there are heathen nations to be evangelized. We no more wish it to be applied to our support or that of our children now than when we were at the islands.

During our absence, two small sums - one, of $100, &

the Sum of about $70. fell to her (Mrs. B.) by inheritance. The former is considered as entirely exhausted in the maintenance of our first born, during her minority. The other was, not long before our arrival, deposited, by her brother Judge Moseley of Onondaga, in the Savings Bank at Hartford Ct. This is the substance of what remains to her of American inheritance. We have little to expect further from relatives in the way of pecuniary aid for my family.

Our eldest daughter was sent to this country at the age of 8. and was married at 19. She had been chiefly with Mr. & Mrs. Chas. Whiting of Hartford. Mr. Brace of that city kindly gave her tuition, & had the freedom to say, the influence of her example, in his school, was a good return for the cost of her tuition. Mrs. Willard, from long cherished friendship to Mrs. B. tendered her board & tuition gratuitously, but by some strange movement, a bill was made out against her, for which she had no means of paying — & which the officers of the Board kindly arranged & settled, without involving us, or Mr. Whiting, in the unexpended expense, & for which we are greatly obliged, & the more so, as Mr. W. has since failed in business. Mr. Moseley too, our son in law, through misfortune, was in 1842. obliged to stop business and give up all his property, which, being disposed of disadvantageously, fell, by about $3000. to pay the debts of the firm. Without taking advantage of the Bankrupt law, he is struggling on to settle with his creditors.

Our second daughter Lucy, who also was sent over to this country at the tender age of 7 was kindly taken up by the Maternal Association of Hartford Ct. and for the most part sustained by them 6 years, & by E. Ellsworth esq of East Windsor one year. Since our return she has made a profession of religion, and been at school four years at the Cntl. Fem. Sem at Canandaigua at the expense of the excellent principal Miss H. Upham, and the Ladies of Canandaigua, who offered to carry her through the course there to fit her for the missionary service. She is in her 20th year, and must soon leave the school penniless, to be, we hope, a teacher in this country, or a helper on Missionary ground.

Our third daughter Elisabeth, who, at 11 years of age, came over with us, on our arrival here, united with Dr. Cox's Church, & was immediately taken up by several kind Ladies connected with it, who proposed to give her an education for the foreign missionary service with the hope that she would return to us at the Sandwich Islands. Though some who began this work have died & some have removed, the rest, among whom are Mrs. David Leavitt, Mrs. George S. Howland, & Mrs. Dr. Cox, are carrying forward their plan to keep her at school till she is 18. She is now nearly 17 and is at present at school at Canandaigua where she entered the present term. To disappoint the Ladies here, in reference to the hope of E's joining her parents, at the islands, is a grief to us, &

we cannot ask Her to carry Her through that seminary, or that at Mount Holyoke, since on account of its missionary character, and moderate expense, & self sparing regulations I should have preferred to send her, but for the kind offer of Miss Upham to give Her Board & tuition, (if clothing & books could be furnished Her) after Lucy completes her course.

Had I the means I should wish to release the Ladies of Brooklyn from any further responsibility or cost on Elizabeth's account, and still give her a fair chance to be fitted for a missionary. She is womanly, sedate, affectionate, humble, pious, a respectable scholar, grateful and disposed to help herself & others, & we hope will ere long be qualified for usefulness. Miss H. Upham has, in consequence of our peculiar circumstances, tendered her assistance. I have seen no good reason for transferring her expenses to the Board. In justice, I ought to have said, that Mr. Azariah Smith, of Moravia, has paid her tuition bills, at Moravia, about 3½ years, & the Ladies here have furnished her clothing & paid $1.75 per week, for her board in the family of our sister, Mrs. Cushman, a widow. Whether Mr. Smith will choose to pay her tuition at Canandaigua, we dont know. We thought it best, on the whole, to remove her from a common and small academy to the Female seminary.

Had I the means or available employment, by which I could support my family, I should like to give our only living son, Hiram, a thorough education, with the hope that he could be a missionary. He is 14 years old, has a fine mind, is studious, sober & conscientious, & it is our daily hope & prayer, that he may be a true child of God.

He has been three years at the excellent High School of Mr. A. Smith New Haven Ct. He was placed there to be fitted for college, at the expense, chiefly, of cousins of Mrs. B. viz. Mrs. S. E. Austin, & her son, Mr. D. Austin of this city, & Mr. J. W. Leavitt of New York. Young Mr. Austin has lately deceased, & Mr. Leavitt has failed in business. Dr. Halsey, late of Auburn, & Dr. J. Proudfit of New Brunswick, N. J. have both once offered to patronize him, on the supposition that we should leave him, without the care of father or Mother, to return to our missionary field. What they would be pleased to do, if we do not return, is unknown. I hope my son will be willing and able to do some thing to earn a part of the means of getting through College, as his father did.

I have one more to name. Our youngest, Lydia, whom we have not been willing to put away from us if we could help it, is at present under the care, and at the expense, of Mrs. L. P. Hopkins, of Williamstown, who gives her private instruction, & some little employment suited to her age - 11 years. Mrs. Hopkins proposed to take charge of her while the question of our reembarkation was pending. She is not inferior in promise to any of our other children. We have wished, and still wish, that all our children should be qualified for missionary service, & that they might have the opportunity to labor on, through life, in the good work, in which their parents have spent, cheerfully, the best part of theirs.

We have neither, a house, a table, a couch, a carriage, an animal, or a foot of land on earth that we can call our own. And there can hardly be a more homeless poor or homeless family in the world. But the earth is the Lord's and the fulness thereof, & they that forsake their homes for the sake of Christ and the propagation of his gospel, shall inherit the earth. Though we have no title to any specific portion of the earth's surface, yet are we rich in the promises, rich in our relation to a renovated nation in the isles afar off, rich in interest for the heathen whose conversion we still seek, rich in the confidence and affection of the wise and good which we hope never to forfeit, or have taken from us; & though a state of penury and dependence on others is one which no intelligent christian can covet and is attended with trials which few cultivated minds could fail to feel, yet, while that is the will of our Heavenly Father, we can submit to it; & while I have ability to labor as a minister of Christ, I do not think that poverty, or the want of a salary, is a good reason for deserting. Our ~~youngest~~ children long to have us have a home for ~~for~~ our comfort, & where we could settle, guide, and comfort them, though they have been so kindly provided for, and so fully to their satisfaction generally.

Though we feel the trial of dissolving our relation as missionaries, yet we cannot realize that we are detached from the Board, or from our original mis-

ionary field, or from my loved church & people at Honolulu who still regard me as their pastor & are waiting my return. Nor does the hope of being reinstated there, yet leave us. I am still closely connected with that church, and closely bound to that nation. Though a man has been put into my place, (soon after my return,) yet there is work, important work, ready to my hands, enough for three lives besides what is required at the hands of others. The mission in hope of my return have assigned me the work of making a thorough revision of the translation of the Bible. To do this, a thorough Dictionary & grammar should be completed as trustworthy standards, by which the translation, now existing, may be tried & improved. A new, or enlarged work of Psalms & Hymns, compositions of acknowledge popular & useful among the Hawaiians, needs soon to be prepared, & I am satisfied there is none to whom the Mission would look more readily than to me for such a work, if circumstances would allow me to engage in it. Then there is the training of theological classes, of great importance, lightly as Lieut Wilkes, to my surprise, speaks of the "University" on the plans & labors of Messrs Dibble Andrews & Clark, at our "Mission Seminary".

To do for the Hawaiian Churches what Watts did for the English, has long been with me an object of desire & humble expectation. But I hope to accomplish it gradually as I had begun, one at a time as the Spirit gives utterance, while training a church to the praises of Jehovah, & as the enlargement of the work, in the progress of things, should be demanded. Many other works are needed for the nation, & a

I am confident you would not wish me to undervalue my services or ability to serve the cause. Nor would I undervalue theirs. But I think the hope the mission for a time entertained that Mr. L. Andrews would early be a thorough master of the Hawaiian Language has been disappointed. I was never satisfied with his vocabulary, nor do I remember to have seen a paragraph of his translation into or out of the Hawaiian, that I could pronounce well done, so as not to need material correction. Nor we do not forget his false theory that Hawaiian readers did not understand that ~~written~~ words written, or printed mean the same as when spoken — a theory founded on the fact that a student asked him for the meaning or exegesis of a passage, and expressed surprise when his teacher told him it had no meaning except that its own form and words expressed. The student had supposed that every text of scripture was capable of being expressed in different phraseology, & that certain points of instruction might be drawn from it by skill and care, which are not fully obvious to the common reader. —

Whatever were the hopes respecting Mr. A. — he having withdrawn from your service, (& perhaps from the study of the language) — his place needs to be at once supplied. My desire to aid in the completion of the enterprize in which I entered with ardor & vigor a quarter of a century ago has not expired. Poorly able as we were to labor on board ship, ~~yet~~ we could not well wholly dismiss our work. Mrs. B. & I prepared a small work containing 365 petitions & as many promises, drawn from the Bible, arranged ~~as~~ so as to give one of each for every day & the month for the year, ~~& sent~~ This was sent back from Tahiti & published about the time of our arrival here.

It is possible we can do something more for them either here or there. Should Mrs. B's health be comfortably confirmed and labors fail at the islands, or should her health continue to improve for a time and my post be vacated so as to indicate a new call to us to go, I trust we shall be ready to hear it. The experience of the winter thus far I think proves a little advance in Mrs. B's health. She thinks there is a suitableness in our resuming our post, if possible, & thinks as in former days strength would be given her so that she would not be a burden on her missionary associates, & still looks and waits for a clear call from our Island home.

But I must hasten to finish the outline of our circumstances, prospects, & resources, as far as can be serviceable to the Committee, and must refer to a few things we have had, & some which we have seemed to have, and have not.

23/✓ I have a farm granted me by the Hawaiian rulers; of some 100 acres, embracing several fish ponds, salt beds, and kalo patches, & a 10 acre cane field. This division is called Punahou*, where 20 acres are enclosed, and is now occupied for the Boarding School of the children of the Missionaries. Considering its design in the days of Kaahumanu's prosperity, we intended the plantation for a parsonage and school. The little, frail as it was at first, is doubtless annually increasing in value, and permanency. an if the grant has not be curtailed may be

* 2 miles E.N.E. from the landing at Honolulu.

made of great use to the Mission. According to the rules, it naturally belongs to common stock. I should think the whole grant well husbanded, might well support the ~~The~~ preceptor of that Mission Academy, if not more. But ~~how~~ to husband the whole to advantage, may, like every other farm in the Sandwich Islands, require time, skill, & care, which missionaries cannot devote to it, and which few are able or willing to bestow.

We had half the old Mission House, sent from Boston in 1819. in to the improvements of our part of which, we put about $200 from means derived from friends or 1/4 the cost. ~~of our~~ We had a horse and cows, for our use and comfort, but none of these are ours. We left at Honolulu a little furniture worth ten perhaps $150. We had a small library which with the exception of the "Encyclopedia Americana" from relatives, and a dozen of my classical books, is of very little value. We left a trunk of clothing & materials for clothing in the care of Mr. Chamberlain. To all the above we desired and expected to return.

Other articles a carpet, bedroom, and chairs, which Mrs. B had recently received from her friends, but which she would not have had purchased for her at your expense, together with a neat hand carriage convenient for an invalid being desired by the missionaries for immediate use, ~~& a neat do or respectable hand carriage for an invalid~~ Mr. C. charged to them and gave me a draft for their value $100 on Mr. Hill which he paid and which we intended to employ in procuring similar articles to replace them on our return. A part of these we purchased with that design, the first year after our arrival.

the articles, amounting to one third of the proceeds, & the widow can have no law.

I am not in debt, either at the islands or elsewhere, except for a few weeks' Board, which I have the means, but did not find it convenient to pay when I left Boston.

While I have been in this country I have endeavored to comply with every requisition of the Directors, and at the same time be at no expense to the Board further than to defray my own travelling expenses when engaged in missionary work, not generally including going to and from the meeting of the Board. This has been in accordance with the decided choice of Mrs. B.

I have had before me several distinct objects, in my journeyings and sojourns in this country; 1st. To recruit Mrs. B's and my own health.

2ly To arrange for the well being and doing of our four younger children, for whom we do provide no inheritance, either of farms, merchandise or money.

3ly To make myself acquainted with the elements of moral power in the churches, knowledge, zeal, union, self denial, and a readiness to economise mental strength & procuring talents for the extension of Christ's kingdom.

4th To tell them, as opportunity occurred, what by God's blessing has been done for the Hawaiians, & to urge them not by temporary excitement, but by principle,

to undertake to benefit, in like manner and measure, the other heathen nations which have similar claims. &

5 If time and strength were given me, to write out a history of the introduction and progress of Christianity and civilization at the Sandwich Islands as should commend the operations of the Board to the world, bring glory to God, encourage his friends, and multiply the number of laborers in the wide harvest field.

These several objects, have, as I think, all been in some measure accomplished, though something remains to finish & ~~carry~~ bring out the last, and though, in reference to the first, ~~as much~~ Mr. B. has not come up from her prostration, so soon, or so far, as we all hoped.

To recover our health and vigor was our first object, with which none of the others ought to interfere. For a considerable time, I had not regained that ~~mental~~ vigor of mind, for close and steady application to study which was necessary to write a unique history, involving many points of delicacy and difficulty, in reference to agents, many of whom are still living, and a period, the events of which are so exciting, and unsatisfactory.

Whatever I have done or failed to do, while

here, I am not aware, that I could have preached
written or spoken to better purpose, had I
been at the islands in the mean time.
My observation and experience among a heathen
people while carrying out the principles I urge,
thousands have acknowledged have given me
an advantage which I ought to use, for a
certain kind of preaching & lecturing which ordinary
pastors cannot have. I know that without
Christ we can accomplish no good here or
elsewhere. But I cannot believe he called us
from a useful service abroad, amidst the out
pourings of his Spirit, a field we left with
flowing tears, to be useless here, where every
body thinks there is so much to be done.
During my involuntary sojourn in this land, in some
cases where it could be done without material detriment to my main objects, I have supplied
a destitute pulpit, for one to ten sabbaths, not
being required to write new sermons for it. The
aggregate avails of such services, besides board
for a part of those periods, I ought to say, are $122.
As a specimen of another kind of labor, I may
mention — that being invited to visit and preach at
Portland, we spent seven weeks there, and during
that period, besides writing almost daily, I preached
and lectured more than 20 times, and so far
as I know, in every instance to acceptance.

Our friends there, shewing us much kindness, very quietly made us up a purse of $107. which defrayed our principal expenses for the whole season.

I have, several times, on solicitation, preached and lectured for the Unitarians (as in general or friends), and have received from them, in a private way, $205 the last five of which recently & unexpectedly travelled to us, from Medford through the "Missionary Rooms" at Boston & New York, enclosed in an excellent letter of friendship to Mrs. B. from Miss L. Osgood.

The Lady of the Hon. B. F. Butler of New York spontaneously collected, among her friends, more than $400 in order to allow Mrs. B. to have her children with her, in that city, through the cold season of a year; & thus we were accommodated with the same apartment occupied the winter by Rev. Spaulding. There we were charged for room furniture, fuel, & lights, & board, at the rate of $5. per week for adults and $3. for each child. —

Other presents of small amount have helped along our pilgrimage.

Broken up as we are at my age 56, without house or home or estate, I have not the means in my hands of sustaining my family, ~~at the ordinary expense of living~~ more than a few months, at the ordinary expense of comfortable living. It is possible that my history may meet with favor, and afford something towards the education of my son, but at the best it affords small ground of reliance as

as the means of supporting my family, especially of Mrs. B. should remain an invalid. Our main concern should be to know how to subserve the interests of the Redeemer's kingdom.

If the the divine Master has any thing for us to do by which to honor him and advance his cause, I trust we shall be ready to see it and attempt it. Being broken up, as I have said, I have no very definite plans. And I suppose this to be the case with very many who have been commissioned to preach the gospel. I can see more easily what needs to be done than how to accomplish it.

The great loss of strength in the ranks of Zion, occasioned by undue attachment to forms, to sectarian distinctions, and the mode of church Government, which so often splits up communities or towns into small & feeble fragments of conflicting materials, and thus augments the cost of the home ministry, multiplies the number of preachers unduly, in proportion to the population, demands a speedy reform, & urges to distant enterprises for spreading the gospel where the personal preferences and interests of worshippers here cannot greatly intergere, & where the publishing of the Bible & the conversion and salvation of the heathen are so important as almost to annihilate the petty sectarian distinctions among the truly evangelical.

To promote the harmony and efficiency of the evangelical churches of Christendom for the conquest of the world has been, and still is, to my mind, an interesting object of great importance. Here is work ~~work~~ for a thousand tongues; a work that demands at once the labor of a thousand pens. It can and must be taken up. I rejoice to know that this matter is attracting the attention of some of the Lord's servants. I rejoice that some who thought & sympathised with me, three years ago, are grasping this subject with more interest and hope, though the elements of harmony and the imperative demand for it in order to save the world, do not yet very forcibly strike many minds in connexion with the perishing state of the heathen.

If by laboring among Christians I can enlist their pecuniary talents in the conversion of the heathen, I can fill here the place of a young man who could I leave, be at leisure to hasten to the heathen may I not hope that a field for me, a cottage on earth & quiet home for Mrs. B. the pleasure of having some of our band us, — a small salary, and the consolation of not living and laboring in vain, may yet, (Deo volente,) be our lot, for the brief remainder of life? But all is involved in somber obscurity, yet the light we know shines serene above our clouds. Let the will of the Lord be done.

With best wishes for the prosperity of the Board, & for the speedy consummation of their design to give the gospel to 60.000.000 of our dying race, & with cordial salutations to the Committee, the Secretaries, & the Treasurer, I remain, as ever,

Respectfully and most truly yours,

H. Bingham.

Rev. Hiram Bingham
Boston
Sept. 25 1846
Recd. Oct. 14

Brooklyn March 2. 1846

Rev. R. Anderson D.D.

Dear Sir,

We have been several days looking for you at our place of sojourn, & should be happy to see you here, at Mr. Daniel Pomeroy's 4 doors South of Jerdaman St. on the east side of Henry.

Yours of the 17th ult. has been received.

Our united kind regards,

As ever truly & affectionately yours

H. Bingham

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.
Care of Mr. Merwin
Missionary Rooms
Brick Ch. Chapel
New York

Rev. H. Lindsley
Beirut, March 2, 1846
Recd June 9.
Answ June 10.

Pine Plains. Dutchess Co. N.Y. April. 17. 1846.

To
Rev. R. Anderson. D.D.

Dear Sir, Yesterday's mail brought to my hands your favor, of the 10th inst. to Mr. Bingham. Tuesday of this week, he left this place for Williamstown & Bennington, via. Poughkeepsie & Troy. I do not anticipate his return 'till about the middle of next week. The circumstance of his absence, together with the additional circumstance of there being by me, a kind letter from your hands, to Mr. B. still unacknowledged, which reached us, two or three weeks since, gives me some concern, lest you infer there be a failure in the safe transport of your letters, or an inability on the part of dear husband, to reply. So I take up my pen, to say, that both the letters have been received — to tender thanks for them — and to express my regret that they must yet lie some days, before they can be properly answered.

A readiness and pleasure have uniformly been manifested by Mr. B. in sustaining a correspondence with the hon^d Committee, at the Miss^y House. I trust he may continue to have comfort & encouragement, both from correspondence & intercourse, as the providence of God shall give the opportunity. There has been some little delay, in the receipt of your letters, occasioned by our sojourn at this place, rather than at Brooklyn. — Still, abundant time to have secured an answer to the first. Two or three reasons might be readily assigned for this. The sinking state of his health, for a week or two, in close connexion with a very unusual depression (unusual indeed for him) led me, as a sympathising wife — perhaps of too fearful a spirit — to draw his mind from much effort of any kind. "The points there stated," tho' regard was very considerately & kindly had to our sensibilities, were yet, such as our thoughts had not familiarized. And indeed, dear Sir, this is emphatically true of our present position. We take step after step, into the valley, as if hardly yet willing to make a reality of the indications we have, that it is our gracious Master's pleasure that we take one place there. But he will give us strength. Blessed be his name that such strange hearts are kept, in so good measure, from risings against a dispensation so much the reverse of all our cherished hopes. I have stated the reason why I take this liberty of addressing you. The fear that such silence, on the part of Mr. B. might seem to you inexplicable, alone led me to it. Sometimes, in the fullness of my heart, I have thought writing to be a comfort I would seek; but not knowing, after all, what I would say, I have turned from it, as not my privilege. We are, at present, in a retired spot, on the eastern border of the State of N. York — quite out of any circuit we have made before, and so detached

from the course of our numerous, scattered acquaintances, that not many of them, I imagine, would know just where to turn the thoughts for us, if chanced to be told where we were. It is not without emotion that I contemplate the Providence which provides for us, just such a spot, at such a time.— One of a nature altogether unlooked for — notwithstanding here is a large circle of kindred, of my dear husband's mother, and their invitations have found their way to us, from time to time, during our five year's wanderings. They are wealthy farmers — the bounteous Giver of all good having made "their corn & their wine increased," and their "garners full," tho' they acknowledge him not. We are received, not because we are, or have been, missionaries — not because it is hoped we belong to Christ; and it sometimes grieves me, that, when receiving, day by day, more than "a cup of cold water," there is no hope that any of it is given for his sake; allowing, therefore, no hope of a recompense for them. We are making no calculations to abide here. They have rather pressed the matter of our stay, yet a while longer, and of our sending for our dear boy to pass his vacation with us. We are now looking for him. Husband has gone to W. with the expectation of bringing our little girl here also. Her young heart seems so much oppressed with this protracted stay from her parents, that it becomes matter of heaviness to me, almost; and if I could decide up none other of the points which formed matter of conversation, in your late call upon us, I could decide to ask for what it was suitable that much-loved child should have, to cheer her, for a little time, with her mother, 'till we see what GOD's holy providence will mark for us. On other points I would not be backward to speak, or rather sh rejoice to have my good husband speak, were it clear what we should say. I think our circumstances must be allowed to be somewhat peculiar. We had supposed that so far as understood by ourselves, or as words and observation could make them so to the Committee, our circumstances were know to them. I need not say, that we regard, as kind & fraternal in them, the interest they manifest, and the repeated enquiry, "In what way, and how far can they be of service to you?" — It grieved me, not a little, that the conversation took such a turn, in those prized hours of our conference together in Brooklyn, as was calculated to give you, dear Sir, the impression that Mr. B. would desire of the Committee an Agency. I am sure — not one doubt on my mind about it — that he does not, that he did not, the moment that subject came up, desire for himself an agency. I am equally confident that he was not strenuous for the plan of publishing his Book, by personal application for subscriptions. This latter, for some reasons, was indeed, for a little time, presenting itself as desirable. The former, I think I may venture to assert, never was. He sunk under the idea that his efforts to rouse his fellow Christians, to the great business of giving the gospel to the now unevangelized, should have been regarded by them as undesirable in its manner.

Probably he had not so conceived of it. Others had not been so faithful to him.

In many a conflict I have stood by him, and with admiration have looked on and beheld him unmoved by the reproaches of the wicked; and from my earliest acquaintance with him, how I marked too, how his spirit would fail, if the good but intimated that he had erred in his course. As to the publishing the Book by subscription, it is entirely given up, and has, I think, been so, from the time Mr. B. was last in Boston. He gave Mr. Green's objections weight. Nor was it difficult. I know I had felt them all before. Necessity of doing something for ourselves, rather than wear out a welcome among friends, seemed to urge to it, for a little while, contrary to our feelings; and indeed, while I say, I had felt the objections, they regarded feelings, pretty much, not anticipating any detriment to the good cause. Destitution would still be preferred before that. I believe a work is not often written with less thought how it should turn to some pecuniary account, than his has been. May it come before the world with the divine blessing has been, from the outset, a cherished & solemn consideration. — In what manner it shall appear — and what shall be the profits — untill last fall, was made, very little, a matter of thought.

I seem to promise myself, my dear Sir, that this liberty in writing, and these remarks, desultory as they are, will all be taken kindly. You will learn that your kind letters have been received — that they do not lie by us unnoticed — that we deem the subjects in them, weighty & tender — much deserving attention, while yet, no clear light shines upon them, as they stand in our minds — that we are not insensible to the kind interest which the Committee manifest — that we thank them for it, and would, by no means, maintain a position which would unreasonably embarrass them in their desires and efforts to aid us. The two points concerning an Agency and the Book, will be clear, if, indeed, there were any lingering doubts in regard to them; and our present temporary location will be made known to you. It is not that paper or time fail me, that I do not go on to add, What we would have. If, after all that has been said, urging to it, it may seem strange and almost unreasonable that it is not done, I pray you, consider, and excuse, if you can. I see not by what process the mind can be brought to regard it as quite fitting. When, through your kindness, the way was opened, fairly, for a full and faithful statement of our circumstances, as far as this statement could be made, it was most cheerfully done. Time & thought were expended, that it might be what it

was desired to be. This done, there seems no ability for the step next required.

Will it seem to place us too much in the attitude of children, if I say, – taking the many, many considerations into view, – we really do not know what we would have? To your contemplative mind, my dear Sir, it is not necessary that my feeble pen should exhibit us, as broken up – the wide world presenting nothing before us, which, as the interesting years have been passing, was counted on as ours – stopped in the race – under rebuke – called to take our place with those whose poor services can no longer be accepted in the glorious work of evangelizing the heathen world. And can it become us to say what, to make out the remainder of our dark way, we will now take from the funds consecrate to that great work? Our gracious Master has hitherto, in his holy providence, provided most kindly for us and our offspring. In all our unworthiness he has "never forsaken us – Nor will he leave us." If, in his wise arrangement of things, it be indicated that some portion of those sacred funds go towards the provision he would make for us, will not some minds, rather than ours, be rightly influenced to determine how much, and in what way.

You will please make my affectionate regards to Mrs. Anderson; – and allow me to subscribe myself, dear Sir, with sentiments of respect & esteem, —— kindly yours,

S. M. Bingham.

Rev. R. Anderson. D.D.
Cor. Sec. To A. B. C. F. M.

Mrs. S. M. Bingham
Rec'd N. Y. March 17, 1846
Ans. April 24
Rec'd April 29.

New York May 12. 1846

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.
Boston

Dear Brother

Your two letters received at Pine Plains, the one a little before I left, the other a little after my visit to Williamstown & Bennington, were acknowledged by Mr. Bingham during my absence. I was glad to receive them, and was moreover glad to find that Mrs. B. quite & disheartened as she was felt able in my absence to write you so freely & fully. Your reply to hers and an enclosed draft for $50 as a grant for Lydia our youngest daughter have been thankfully received. Lydia was delighted when I informed her of the grant from the A. Board, & young as she is, considers it as a seasonable favor from the Lord through the kind hands of Dr. Anderson.

Hiram ~~is~~ still seriously diseased, ~~and~~ is especially needing pecuniary aid, as I consider his patronage from Mr. E. Austin, Mr. J. W. Leavitt and Mr. D. Austin as at an end. Thought Mr. B clings to the hope that something more may be expected from ~~that quarter~~ Mr. E. Austin.

I have received several letters from the Sandwich Islands, one from Dr. Judd in which I learn that I think you & the committee will be glad to know that the duties on the goods sent to the missionaries will be remitted agreeably with my suggestion and earnest recommendation.

Brother Whitney has gone to his rest — Mr. Chamberlain's health seems to have failed — & Mrs. are fading as a leaf.

Dr. J. appears see that he thinks the government stands on a firmer basis than before the late agitations.

But you are probably informed on these points & I need not enlarge. I may perhaps see you soon.

With kind regards to the committee

and our united thanks to you & Mrs for their late great and ever token of kindness and sympathy

I remain very truly yours

H. Bingham

Rev. Hiram Chipman.

N. Y. May 12, 1846

Rec'd May 13

Ans'd May 20

1

Per R. C. Cole

$60 sent.

Rev. R. Anderson D.D.

Sec. A.B.C.F.M.

Boston

N. Bennington June 28 1846

Rev. R. Anderson D.D.
Boston.

My dear Sir

Your favor of the 20 ult, enclosing a draft for 60 doll from Mr. Hill as a grant from the Committee for my son Hiram, now address to New York, reach me safely at Pine Plains, for which I return my cordial thanks. Mrs. B. spent about three months at Pine Plains, and had the two younger children with her a part of the time. She found her sojourn there very pleasant, but no material alteration in her health. We have felt a good deal discouraged since our interview at Mr. Pomeroy's, in Brooklyn.

We are now at my native place my original home, the most like home except Honolulu, of any spot on earth. There are two congregations here in a sense destitute,

I preach on the sabbath, and wait to see where providence leads. Mr. Abbot the Pastor at Bennington center, has leave of absence for a few weeks on account of the failure of his health. I shall probably remain a few weeks with my sister, here, with Mr. B. & Lydia, at N. Bennington. Where we shall then go is uncertain.

Horace returned to his school in New Haven, where he is applying himself to his studies with commendable energy & gratifying progress. His teacher encourages me to hope he may take a high stand in Yale if he should enter ~~then~~ & go through the course there. I have great hope of his being a first rate scholar, and a first rate missionary.

Thank you for your interest in him as well as for the aid rendered him —

Mrs. B. obliged for your affectionate remembrance, joins me in kind Christian salutations to you.

Very respectfully yours

E. Bingham

N. Bennington Vt
July 2

5

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.
Mission House
Pen. Sq.
Boston

Rev. Hiram Bingham,
N. Bennington, Vt. June 28/46
Pd. July 4 —
Mdse. Cent. 12 —
$8.00

ABC 19.1 v.12
Bingham, Hiram
42. A.L. to R. Anderson; 23 Oct 1846
Bishop, Artemas
43. A.L. to D. Greene; 12 Dec 1845
44. A.L. to R. Anderson; 22 Sept 1846
Bond, Elias
45. A.L. to R. Anderson; 15 June 1846
46. A.L. to A. Cummings; 8 Dec 1846
THE HOUGHTON LIBRARY

ABC 19.1 v.12 (42 –

(1)
42

New Haven Oct. 23. 1846

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.

My dear Brother,

Your kind letter of the 5 ult. which I informed you at the late meeting of the Board, we had received as we were about starting for this place, gave us much pleasure as it brought with it a new proof of your long tried kindness and of the sympathy & care of the prudential committee in respect to our necessities. It has not been our intention to give the Committee any trouble or uneasiness in reference to our wants. You have distinctly asked me to be particular in stating my circumstances, and encouraged us to ask for aid if we needed it. I have before suggested that we may have been too slow to ask and too slow to receive, while out of the missionary funds, the funds of the Board, and even now should dread being regarded as asking amiss, though we have had great confidence in the readiness of the Committee to help us if we should make our wants appear reasonable. And it was encouraging to learn that they had spontaneously & honorably made us a grant of 800 dollars, with the expressed wish that it might be for the use and comfort of Mrs. Bingham. This day is the twenty seventh anniversary of that mem-

orable day when we together stepped on board the Thaddeus for our long voyage and missionary campaign. She has been a true missionary, a firm friend of the Board and of the heathen, & a faithful counsellor, and in my dangers, toils & trials, she, with what she calls a feeble spirit, has stood by me with undaunted courage, & pursued her work with unfailing patience, and is the same in spirit today as on every former anniversary of our embarkation, having a heart large and buoyant, a mind clear and cheerful yet sober, a soul trusting in God and habitually looking upward. Her eye ~~She~~ looks with calmness today on the bloodstreaked expectoration from the lining of her lungs, which admonishes us of the frailty of her frame, though she is up from morning till night, & ready to labor or to suffer, or to be dismissed. We do heartily thank the committee for the grant which they have voted us, & believing it best for us & for the cause, we gladly accept it, & pray that some way may be found in which it may be used to aid ~~promote~~ her comfort, & prolong her life and usefulness, & promote the glory of God. We thank you, dear Sir, for the assurance you give that for faithful services in the missionary field we have some claim on the cause. We were never more sensible to words of encouragement. And let me here say in ~~terms of~~ gratitude & not of self-commendation, that when you read, at the late meeting of the Board, the kind terms in which our dismission was entered, my whole frame was convulsed with emotion

by the tender stroke, which begins the public, dispersed us from you as missionaries, & yet proved us to be yours to be remembered, & to be commended to the confidence of the churches. In a similar spirit a minister near me, as soon as I could attend, whispered, "The churches love you, and, ten years hence, will love you more". It may be so. May a Merciful God grant that their love and confidence may not be forgotten. I have chosen the pleasing hope of presenting them a narrative of what I suppose would gratify & encourage the friends of the Mission and the supporters of the Board, though I have shrunk from taking the position of an author, and a few days since, the unlooked for and very earnest proposition to take my book & stereotype it, by subscription, publish 1000 copies to begin with, was followed by a season of peculiar trial to my feelings. Indeed, for a period of some ten days before & after accepting the terms, ~~which I did after consultation & with days deep solicitude, and for two days subsequent~~ I suffered as keenly as for any ten days of my missionary life. — I could not rest. My health was affected. A paroxism of my old bilious affection recurred; fears that the cause of missions might fail of the benefits I had contemplated oppressed me, & apprehensions that the afflictive circumstances of myself & family, painful in themselves, might be misused contrary to my own wishes & those of my friends, & that God might be dishonored, & the prolonged anxiety which I had earnestly sought, be diminished if not prevented by this arrangement, all were overwhelming. But none knew what I suffered. To ~~all~~ others a-

round me the prospect of the usefulness of the book circulated in this way, appears fair. — The method seems honest & innocuous. — Those who wanted such a book have waited long enough; and the thought of its publication had already too long occupied our minds, & so far as we could judge, it was a providential offer which I was not at liberty utterly to reject, while experienced men thought it well to accept. Still so far as any interest of mine ~~was concerned~~, or the very precarious aid to be expected from its sale, for the support of my family, was concerned, I could willingly have waited for some other channel to be providentially opened, as I trust some would be, if the issuing of the book were demanded by the interests of the church or the world. While I believe the work will stand on its own merits, & be useful, & very welcome to many, if circulated, still any bright anticipations on my part of its contributing to my pecuniary advantage, or to my reputation, or my happiness as an author, would be likely to be disappointed. I should have been willing the Harpers should have published a large edition, without remuneration to me, had they been willing to publish the work, without, as men of honor, giving me in my circumstances, a fair compensation. I proposed no terms to them. I shewed my manuscript to no other Booksellers, or publishers. I had thought the Harpers would publish it. A week before I accepted this offer, I received their very respectful declination. — ~~An~~ Experienced active publishers, stood ready to issue the work by the ensuing spring, & to give a moderate compensation, ~~& security~~, for the exclusive right to publish, $400 in advance ~~and~~ & for ~~4000~~ the right to publish 4000 copies, a note for 200 more, if and when the first four thousand sold, or would be printed, & fifteen cents per copy for all beyond the first four thousand.

After I had begun to listen to this proposition at all, the earnestness and perseverance with which it was pressed upon me, day after day, embarrassed & distressed me, & the ~~apparent~~ solicitude which I obviously felt, & seemed might be construed into a want of that charity that thinketh no evil, & seeketh not her own; & this increased my pain. It would have been a sensible relief to have been let alone. But what could I do? I had not made up my mind in favor of asking a bookseller to publish by subscription. As to the fitness of the mode, I conferred with Rev. Mr. Blagden of Boston, Dr. Day, Goodwin, Walker & Boardman, & Prof. Olmsted, & wrote to Dr. Howes, & Dr. Gale, as well as to other kind & judicious friends, most of whom approved, & none more decidedly objected than my friends at the Missionary House who saw no conclusive objection.

I at length yielded, more with the feeling of laying myself on the altar, than of rejoicing in a proposed favor.

This statement of the case, more detailed, perhaps, than was necessary, especially as I shall write to Mr. Greene on some particulars respecting the work, I hope will be regarded as evidence of frankness & confidence rather than of obtrusiveness, in one who regrets to be no longer a missionary of the Board.

So far as it is proper, I wish the committee to know the state of the case, though I would not divert them for a moment from any ~~more~~ important concern.

I desire once more to declare my happy confidence and ardent love towards the Board and

its officers, & my gratitude to God that I have had the privilege of being long one of their missionaries whose number I earnestly desire might soon be increased a hundred fold, that the interest on the solitary place may be glad for them. And let me again assure you that I should consider it a great felicity to be the means of multiplying the number of the laborers and augmenting greatly the funds of our ever to be loved & venerated American Board.

Before I close this, it may be proper to state distinctly, that I consider my connexion with homes and lands at the Sandwich Islands, and with the church ~~&~~ & people once under my care there as quietly & entirely closed; though my connexion with the Clerical Association is not dissolved. And should it be possible for me to go again thither to resume the missionary work, I should wish to go as your missionary, and under the same regulations that apply to all the missionaries.

And what shall I now say more? ~~that~~ I will ~~add~~ that I should be glad to come & see you, when convenient, & to confer with you fully in respect to those interests which I know I ought to be, & trust we are unitedly & harmoniously seeking — the interests of distant nations, and of those who seek & ought to seek their salvation. O when will

the professed friends of the Redeemer cease to hold him back from the joyful possession of his promised & purchased inheritance?

With cordial salutations to the Committee and your associate officers, I am happy to subscribe myself,

Respectfully and affectionately,
Your obliged Pastor,
H. Bingham

Rev. Rufus Anderson D.D.
Sec. A. B. C. F. M.
Missionary House
33. Pem. Sq.
Boston
Ms.

Rev. Rufus Anderson
Madison, Oct. 23, 1846
Ans Oct. 28

Ewa Dec. 12th 1845

Rev. & Dear Sir

Your kind letter of 25th Apl. 1845 came to hand a few weeks since. I perceive that mine of Nov. 15. last year to which you alluded has been published in the Herald. Altho I see nothing to recal in that letter, yet it is proper to state by way of explanation that I have never despaired of this nation, altho there are many discouraging appearances in their present moral and political condition which ought to be known. As spiritual watchmen on this outpost of Zion, we are bound to tell you all the adverse as well as favorable appearances of this people. While the tide of depopulation continues to flow, it is natural that we should seek to apply every means to arrest its progress, as the ultimate success of Christianity among them depends upon the continuance of the Hawaiian race. Our main dependence in the application of means to such an end, is on the spread of pure Christianity among all ranks of people. Without this their morals can never be purified; and unless they become a moral people in their private life, as well as outward appearance, the progress of depopulation must continue. Their political independence is another important item in their prosperity, but which is endangered by the jealousy of foreign visitors and residents. This is a vulnerable point in this little kingdom which continues to be assailed, and which must ere long give way, unless the rulers have wisdom to use the utmost prudent management of its foreign relations. This I have confidence to believe they will do. But our main dependence is on the continued protection of that same kind Providence which hitherto so often interposed to deliver the kingdom from impending dangers.

But we trust we shall not despair so long as the Gospel has free course and no legal or moral impediment is thrown in the way of its being proclaimed. In the alternations of brighter or darker prospects it will devolve on us to give you the facts of the whole case as they are impressed upon our minds. For several years past the interest in religious things has been diminishing among this people, notwithstanding there have been extensive revivals in different places. But the fact that the religious feeling in the nation as a whole has been decreasing should not be concealed. And the separation between the religious and irreligious part of the people is widening. Our influence with and access to the latter class has for some time been lessening, until but a small portion of them are in the habit of attending our religious meetings. Our congregations are almost wholly made up of the members of the church or such as profess to be ~~serious~~ inquirers. The others keep mostly aloof from our influence. This is more especially the case in those congregations where religion is in a cold state.

But with all these abatements, the Gospel has not lost its power. Perhaps there is no part of the world where that power is in numerous instances more visibly manifested than in these islands. Though subject to the same flows & depressions of religious feeling as are observed in other parts of the christian church; yet there is this difference with a once heathen people; in times of religious depression, the backsliders have not that cold & dead morality around them to fall back upon, & that external decency, derived from early education, which characterizes the older christian communities. On the contrary, they are prone to return to their former heathenish habits, or to adopt the more civilized vices imported by foreigners, to which they were previously addicted. It is this contrast

which undoes a time of religious delusion with us more marked than with the American community.

The present state of Religion in the district of Eua is more encouraging than I have known it for several years. The first special seriousness among us commenced in a populous village four miles to the west of this station in the month of May last, but its influence was for some time confined to that place until after I had conducted a series of three days meetings in different parts of the district, during the months of July & August. These efforts, together with a central one connected with a season of fasting and prayer, appeared to arouse a great part of the church from their stupor to wrestle for the divine blessing. These labors were attended with a large increase to our congregation on the sabbath of attentive and devout worshippers. On the first sabbath of Sept. I propounded forty two persons as candidates for ch. membership, nearly all of whom had been under special religious instruction for a year or more. Two of these have since died rejoicing in the faith, and the remainder are expecting to join us on the first sabbath of next month. Since that time the no. of inquirers who visit me weekly for religious instruction has increased to more than 200, most of whom give us hopes of true penitence. Our chapel is now filled on the sabbath, and meetings for prayer are held every morning in all the settlements of the district. But the work has hitherto been so still and attended with so little excitement of the animal feelings, that it is very little known out of our bounds. It has thus far been carried on by myself, aided only by my elders, & I have not yet ventured to dignify it by the name of Revival. But whatever it may be called, it is one of those still triumphs of Gospel power accompanied by the divine influence, which a merciful God condescends to bestow in answer to prayer.

Concerning the progress of Romanism among us I know very little, and consequently have but little to say. My impression is that they are in a declining state. Their greatest success in Polynesia has been at these islands. At the Society & Marquesas islands they have met with no success worth the name. Here for a while, their success seemed to threaten the ~~safety of the~~ protestant ascendancy, but the excitement has now wholly subsided, and multitudes have relapsed from them into infidelity. They still subsist however as an organized community, but their principles of high exclusiveness, have often brought them into collision with the Govt., and their adherents being wholly confined to the lowest order and most ignorant class of inhabitants, they have gained no political influence in the nation. The most entire toleration is extended to them by the government, which excellent policy has doubtless contributed more than any thing else to allay all excitement in their favor. It was opposition from the rulers in the first instance that gave to the French an advantage which a Frenchman knows so well how to use. Give to the Catholic a full toleration; but take from him the power of the sword, and he is then placed upon his own merits, by which he must stand or fall. Give the Protestant the same privilege & restrictions, & if he is faithful to his Master, with the Scripture in one hand and the sword of the Spirit in the other, he need not fear the result, when placed beside the papist. Such I think is the position of papists & protestants in the Pacific, & what will be the issue, if faithful to overtrust, I have long since ceased to doubt. Romanism cannot compete with Protestantism on an equal footing; and it is this deficiency which always leads it to appeal to the sword for its triumphs.

The new chapel at Waianae has been just completed, after three years since it was commenced. It is built of Adobies, thatched, and plastered within & without. It is 80 feet by 40, has 4 doors & 8 glass windows. Most of the expense in procuring materials and paying workmen has been defrayed from the avails of my herd, for which and a small house erected for my use, have been paid about 600 dollars. The church have made out a call to David Malo to be their pastor, and I am now in negotiation with the governor for a piece of land as a parsonage, to which I propose to give in my house. Altho the people are poor and unused to giving for any public purpose it is hoped that in a few years with the aid of a glebe they may be able to maintain a native pastor. I feel it desirable that we make a beginning, and for this purpose intend to ask of the mission $100 annually from their contingent funds to help forward the object of his support. I am satisfied that the interests of Religion will continue to languish at Waianae until they obtain a pastor of their own, and the place is too inconsiderable (not more than 800 protestant inhabitants,) to allow ~~to give~~ them a missionary.

To the subject of an indigenous support of the Gospel we have for several years been turning our attention. With the exception of a few places, there appears little probability that the native churches will be in a condition to support their missionaries. The church of Ewa has contributed nearly 100 dolls the past year, and Kaneohe has done the same, and if I am rightly informed, both the chs. of Honolulu have fallen short of the salaries of their respective pastors, and the prospect for the future is that these contributions will not be speedily increased. The mission has no lands, or glebes that are of much value for the

than to provide vegitables in part for the families. It is yet problematical whether the govt. will be in a condition to do any thing for this purpose so long as catholicks claim any privilege granted to protestants, as is alleged by treaty stipulations. Our main resources must therefore continue as heretofore, at least for the present, to be derived from the Am. churches. We will habituate the people to contribute out of their penury what they may voluntarily choose to give into the missionary funds, and when a native ministry shall succeed to our places, they will perhaps be in a condition to give them an entire support.

Before closing, I must beg to call your attention to the prospects of the future. As an army for foreign conquest needs to receive continual recruits from home, or the fruits of victory will be lost, so we must once more send forth the call for more aid to fill up the void occasioned by deaths and disease, or our work will go retrograde. There has been an unusual amount of sickness in the mission during the past year, and many are at the present time decidedly invalid. When a soldier's health is gone, or his constitution broken down, he is no longer serviceable, and is usually sent home on parole. We are in no different condition to do otherwise with a worn out missionary, we must consent to his return to his native land, despite the aversion of the churches to such a measure. His house being the property of the Board, he has no home the moment he removes to make room for a successor to carry on the work. This step is as unavoidable in missionary operations as in military tactics. It is possible that another year may witness the decease or return of a large number of our brethren. This is unavoidable on the present plan of our operations, and therefore the only rem-

edy is to endeavor to keep our ranks good by new reinforcements as fast as they are needed. This view of the case shows us how important is the missionary spirit in the chs. to keep up the work already begun in the heathen world. But this is not enough. The moment we begin to cease going forward, we must recede; there is no remaining in <u>statu quo</u>. The watchword is "forward," and the action suited to the word. The missionary ranks, cannot cease to be aggressive, without losing ground and bringing down disaster.

With sentiments of cordial esteem
I remain Rev & Dear Sir
Yours in the Gospel Bonds,
A. Bishop

Revd D. Greene

Rev A. Bishop

Cwa, Dec. 12, 1845.

Rec^d May 23.

Ans. June 4

Ans^d June 11/47

To the Hon. Santa Anna

Mexican Consul, New Orleans

Dated, Ills.

M.J.S.

Ewa, Sept. 22, 46

Rev. & Dear Sir,

It is not from any indisposition to write on my part, that I so seldom give you a detail of my labors at this station, but because those labors are so uniform, and unattended with any thing that is new, or fraught with special interest for the public eye. In this respect we are situated much like pastors in our own country, where there are no stirring events within the bounds of the parish to elicit public attention, altho the work of christian enterprise may, at the same time be prosperously progressing.

Since my last communication in the fall of last year, we have enjoyed the continued presence of the Holy Spirit among our people, both here and at Waianae. For more than a year past I have been visited daily by religious inquirers, and followed by them from place to place to hear the Gospel. Altho' my regular congregation has increased to 1000 or 1200, and on special ocasions the spacious chapel has overflowed, and many hundreds could find no admittance, yet through the whole time our assemblies have maintained the strictest order and decorum for such a noisy people as this, and at times of deep solemnity we have been entirely free from all animal excitement. I have often desired to witness a deeper conviction of sinfulness upon the minds of those who profess to have repented, could it have existed free from that spurious excitement, which too often mars the genuineness of a spiritual revival. As I have depended solely upon the efficacy of the simple gospel truths to produce conviction for sins, free from all human passions, or overwrought attempts to work up the feeling, I have allowed myself to be satisfied with a solemn attention to the word, and with the hope that it has been honestly received in the minds of a good portion of my hearers, altho' they exhibited no tokens of impassioned feelings.

The progress of the work has now nearly ceased, but the labor of

preaching, instructing, receiving & rejecting candidates is the same as heretofore. The general seriousness on the minds of the congregation has somewhat abated, and the chapel is not so crowded on the sabbath as formerly. But the attention to religious ordinances is still good. There is now on my hands a large company of candidates, who are desirous to be admitted to church privileges, whom I am instructing in the principles of doctrinal and experimental religion, and watching over in respect to their christian conduct. A large proportion of these are young persons, who, altho' they are more intelligent than adults in conversation, and receive instruction with greater facility, yet they are not so stable in character as the latter. Tho' I rejoice that so many of the youth of my charge profess to be serious, yet I do it with trembling, as there are so many temptations to sin around and within them, with so few restraints to subdue their natural perversities. I have already admitted several, after a long probation, but am constrained to say, that since their admission, they do not continue their serious deportment as exemplary as they began, though none of them have done that which would subject them to discipline. It is a great point to keep them within a religious influence, and for this purpose, they are to be watched over with paternal care, and with much solicitude, and many prayers. But who is adequate to these things? The Lord grant the aids of his Spirit to keep them from the pollutions of the land, which are hurrying to a premature death the thoughtless multitudes of their countrymen.

By delaying the reception of candidates into the church, altho it has resulted in the turning back of many during the season of trial, yet it has produced this good effect, that of those received, no case of discipline has occurred from among them. Indeed the general state of morals through the whole district has greatly improved during the past year, and fewer cases of criminality or misdemeanour have occurred than I have ever known in the same length of time. Order and quiet pervade the community

in its external aspect; gambling, drunkenness and carousing are entirely suppressed, but it is said that licentiousness exists to some extent in secret, which the arm of the law cannot reach. But this is to be expected from a people so practised as is the Polynesian race, in the arts of cunning and deceit. I have no expectation that all who profess to be religious, are in reality such. Some are self deceived, others are arrant hypocrites, and practice their iniquity in secret, while openly they profess godliness. Nor is it too much to hope that some are real christians, who fall into sins, and are to be brought back by sharp rebukes and penitence. But if one half of those who profess religion, are sincere christians, and ~~shall~~ finally attain to eternal life, we shall forever rejoice over them as instances of wonderous grace. But as christians, they are like wayward and thoughtless lambs in the midst of devouring wolves, who need to be carried in the arms of the shepherd, and nourished with unwearied care; lest they fall into the mouth of the destroyer.

Since the beginning of the present year there have been three seasons of admission into the church; viz, on the 1st Sabbath in January, 39 persons were received, in April 53 more, and in August last, 131 more were received. Besides, I have about 200 candidates, with whom I meet every wednesday, and spend the whole day in conversing personally with each. Even the more serious of them are extremely ignorant of religious truths, and require much instruction before correctly comprehending the elementary principles of the christian faith, and it is to be feared that many do never rightly understand them. The labors bestowed upon these candidates, and the frequent religious meetings held in different neighborhoods of the district, and at Waianae, have occupied my time the year past. It has been a laborious season, but the Gracious Lord has preserved my health, and given me strength to perform the duties of my station. Mrs B. has also under her instruction the female part of the inquirers, with whom she meets one day each week, besides holding a meeting with the female church members every Friday. She also continues to superintend the

dairy in the making of butter for the foreign resident families at Honolulu, by the avails of which our family is supported. This family support is independent of the quarterly contributions of the church to the funds of the Board, which amount to about $150,00 annually.

The new chapel at Waianae was dedicated on the 2d week in January last, and a four days meeting was held there at the same time. On this occasion I was assisted by Mr. Smith of Honolulu. I have seldom needed any aid in my work from abroad, as I have an excellent company of elders who have labored efficiently with me, hand in hand, through the whole time, and relieved me of much fatigue. Several of them are quite gifted in prayer, and ready at exhortation in social meetings, or in church in the absence of the pastor. They have supplied in a good measure my lack of service at Waianae, where since the dedication of their chapel there has been a good work of grace in progress, which still continues, and will probably eventuate in the accession of some 100 or more to the church. The population of that district is sparce, except in 2 or 3 villages, and in the whole does not number over 1000 persons. Many of these are catholics, tho the no. of the latter, both here and there has very much diminished of late, and numbers have come back to the ranks of protestantism. Of late, there is very little stir among the catholics, and I scarcely hear anything about them, either priests or neophytes, except as one and another of the latter come to give in their adherence to the protestant worship.

I have visited Waianae several times during the year, and spent a few days with the people at each visit. An excellent native preacher has lately been obtained for that place from Lanai, and is now laboring with good acceptance under my direction. He is engaged at a salary of 100 dollars per. ann. to be paid from the fund created at our late gen. meeting for that purpose out of the contributions of the churches. His name is Waimalu, he is a member of Mr Baldwin's church, is about the middle age, is well acquainted with the Hawaiian Scriptures, & is highly acceptable as a preacher. He is to be publicly licensed in a few days, together with two other

natives on this island. These with those of other islands are to make the beginnings of a native ministry, which in due time are to take the place of the present missionary pastors. But that time is not very near, and we know none who are qualified as yet to take the pastoral charge of a church. The best qualified have neither a sufficient education, or possess sufficient ~~experience~~ judgment to discriminate properly between a genuine and a counterfeit experience. I have always had to oppose strongly the judgment of my elders, who would open the doors of the church at once to all candidates for admission. This trouble has been felt by all the missionaries, equally with myself. In the difficult duty of selecting subjects for ch. membership, we feel our own incapability of judging correctly, more than on any other ~~subject~~ thing, altho in possession of the recorded experience of the church in former ages, which they have not. Nor is it surprizing that mere novices in religion should be ignorant in the art of governing the church, any more than the chiefs should be incapable of governing the kingdom after the laws and forms of civilization, until inducted by others into the business.

Aside from the continued decrease of population, the future prospects of this little kingdom are as promising in respect to its perpetuity as at any former period. The government continues friendly, and disposed to render us every protection. The new laws which have just gone into operation, have made provision for aiding in the support of religion, by exonerating its ministers from all taxation, by removing the duties upon goods imported for their use, and by directing the grant of lands for the use of pastors. It is uncertain how far the American Missionaries will avail themselves of the grant of glebes. It is considered by many as undesirable, and tending to weaken the principle of voluntary individual effort for the support of the gospel. I mention these facts however as indicative of the friendly disposition of the government towards the support of Religion. And I do it the more readily, because so much has been said & done in opposition

to the present constituted form of the government, in the hands of naturalized Englishmen and Americans. And I feel it my duty to say further, that the present political prosperity of the kingdom is mainly owing to the laborious and prudent management of these same foreign officers. If in the infancy of their experience they have made some mistakes, it should also be said in their favor, that they have saved the country from bankruptcy, and the king from the many disasters that were clustering around him, through the incapacity of the native rulers to steer the political bark through the storms. The native chiefs can & still do govern their own people, tho in this they constantly recur to their foreign helpers for advice; but they cannot manage the wily foreigners; for in almost every contest with them they were beaten, and obliged to succumb, often with heavy damages, as in the cases of Capt. Laplace and of Lord George Paulet.

In former times, the missionaries were under the reluctant necessity of giving advice to the chiefs concerning their political interests, because in their difficulties, they looked to us as their only disinterested friends. We could not see them in difficulty without expressing our sympathy by giving the best advice in our power for their relief. The interests of religion required it. Hence the odium, and the slanders that were heaped upon us so unsparingly, as emulous of political power. But from this burden we are now most happily relieved, and with it, our reproach has also been rolled away. A missionary can now walk erect as a man, and not be made to feel that he is the butt of scorn to every countryman he meets. Is it not right therefore, that we all rejoice at the present political organization of government?

The Common Schools of the kingdom are about to be put by the government upon a new footing. The whole superintendence of education in the islands is placed in the hands of an officer appointed by the king, under the title of "Minister of Instruction", who appoints the different Superintendents of schools in the several islands, and

there examine, appoint and pay the teachers. The funds for the support of schools are to be raised from the avails of the labor-tax, which is assessed upon every able bodied man who has not three children, or is not otherwise exempted by some specified privilege. The entire business of common school education is thus in the hands of the government, without whose fostering care, the whole would prove a speedy failure. This is owing to the unwillingness of the common people to be at any expense toward the education of of their children. It is hoped that the next generation will be better able to appreciate the advantages of education, being themselves now the partakers of its gratuitous privileges.

In the district of Ewa there are enrolled, in the Superintendent's tables, 635 children in the protestant, and 104 in the catholic schools. At Waianae they stand 226 protestant and 47 catholics.

The boundaries of these islands are too contracted to occupy much longer the prime attention of the churches as a missionary field, while the world is opening wide its doors for the entrance of the Gospel. Every year is widening the sphere of missionary enterprize, and demanding increased effort on the part of Christians to evangelize the world. A correspondent writes from California, that the country since its severance from Mexico is open for christian efforts among the catholic population. There are also many tribes of wild indians, ~~there~~ who claim the attention of Missionary Societies. In soil and climate it is one of the finest portions of the N. American continent. It has, ~~also~~ likewise mines of gold, silver and quicksilver, and it is also reported to abound in coal. It may be well for the Board to send there an exploring agent, as soon as it shall become a fixed government, either as independent, or as a territory of the U. States. Its proximity & frequent intercourse with these islands, would seem to indicate that such agent could be sent from this mission with less expense than from any other point. We may also anticipate that the whole of Mexico will soon be accessible to protestant missionaries; and who knows, but as it has done in China, the present war may open the way for such a result?

Rev. Rufus Anderson D.D.

Missionary House

Pemberton Square

Boston, Mass.

Mr. J. Richards.

Syra. Feb. 22, 1846

Rec. Mar. 5, 1847

Mahi Sandwich Isl.

Gentlemen & Sisters colleagues

Romaine, Clark, Bishop, &c

Lowell Smith in the Temple

A. Bishop

Rev. R. Anderson D.D.

Kohala, Hawaii
June 15 1846

Revd & Dear Sir,

Like all our years, the past has been one of mercy to us & to this ch. The latter has enjoyed usual quiet, tho' the convincing stonishing energies of the Holy Spirit have been wanting to build us up. During the former part of the year, the cause of the Redskins suffered greatly in consequence of our destitution of a house of worship. Our Sabb meetings were held under the broad canopy of heaven - & as we were always exposed to violent winds, with the addition of either hot sun or driving rains, the number of those who formed our congregation was very small - rarely exceeding two or three hundred. On the first Sabb. in Sept, however, just six mos. after the first blow of the carpenter's axe was struck, we assembled beneath the frame of our new house. A part of the end exposed to the wind was thatched so as to afford us a partial shelter fr. the violence of the trades. It seemed good to be there. There we began the services of the Lord's sanctuary with glad hearts. The very shadow of its beams was pleasant to our eyes. From the time spoken of above the congregation steadily increased until the house was so far finished as to afford us a comfortable place of worship, secure from wind & storm. Since then (Nov '45) the house has been well filled

on the Sabb, without exception, with an orderly & attentive assembly of worshippers of from 800 to 1000 souls. And this notwithstanding a large proportion of our Sabb. have been very unfavorable as to weather.

The number connected with this Chh. have been somewhat diminished during the last two years. Few additions have been made during this period whilst in 1844 more than 200 were excommunicated at one time, whom we regarded as hopelessly lost to a religious life. These cases consisted almost exclusively of individuals who had been absent fr. Kohala for two to six years, without having given any intimation of their places of abode or of their manner of life. Of many of them we learned, thro others of our Chh. members who visited Maui & Oahu, that they were living as they had been for a long period, habitual lives of gross sin & had no wish to retain connection with the Chh. of Christ. So after the preliminary measures, with no good effect, we c^d only resort to the final one of excision.

In relation to many of the number stated above, we could learn absolutely nothing. The sum of our knowledge concerning them was, that they had heedlessly left the island without taking a letter of dismission to any other Chh. & hence we had no reason to suppose they had had any intercourse with the members of Christ's body during the entire period of their absence. We tried in vain to discover their residence. Probably the fashionable habit of changing names frequently, effectually precludes them & m^y now preclude them fr. our knowledge. The subject of their excision was under long & prayerful consideration. It was a last resort - when further neglect to deal thus with them

might have been counted to us as sin.

Happy should we be if we feel that with the large number already spoken of, our trials & perplexities for such sources were at an end. But this we cannot do. The root of this evil still exists & probably will exist in the extremely unsettled habits of the people.

A great proportion of the entire population of Kohala are perfectly nomadic in their habits & manner of life & to us most painfully so, as little real good can be rec^d by them for any amount of labor bestowed upon them. Judging for the past & present there is but too great reason to fear that at no distant day ~~but~~ only a small remnant of this Ch^t. & people will be left upon the soil.

My fixed impression is there is very little decrease of population in this district, caused by excess of deaths. There is however, beyond a doubt a steady diminution of the numbers of this people. It is perceptible in most of the smaller divisions of territory, whilst in some, nearly one half or more even, of our ch^t. members have left their homes vacant & gone, as multitudes are still doing, to other islands. There is no call for this emigration. There is not the slightest necessity for it in the condition of the people. It can easily be shown that in all its aspects, it is purely detrimental to the best interests of the individual & to the govt. The truth is, this people are but children yet, in all their habits, tastes & pursuits - & like children they love to roam at pleasure & make play the business of life rather than the steady & sober toils of manhood. Hence they leave wife, children, lands, every thing at a moments notice, when the whim seizes them, & spend 2, 4, 6, 10, 12 months

in Honolulu or Lahaina without so much as a single real effort to secure $1 to pay the passage back. Thus it is also with the wife & the mother. It is an every day occurrence for the mother to leave her husband & several small children & spend the greater part of the year roaming thro' Maui & Oahu; & not unfrequently she casts her infant of a month "perhaps upon its grandmother or some friend, & suppressing the natural yearnings of a mother's heart towards her young, leaves it for months at the mercy of those who feel it a burden & wh. they w^ill^ gladly be rid. Taking the whole case into consideration I have no doubt but a law wh. w^ill^ restrain this roaming spirit & indirectly confine the people more to their own lands & to some sort of productive labor, w^ill^ prove of infinite good to the nation both in its temporal & spiritual interests.

The ordinary means of grace have as usual been maintained without interruption during the past year. I have performed three tours thro' the field discharging the usual duties attendant upon such excursions.

The contributions of this Ch. for benevolent purposes, have been appropriated towards the expense of our House of worship. The amt contributed it wd be difficult to determine. The labor given has been in hewing & drawing timber fr. the mountains, thatching the house & enclosing it with a substantial stone wall of 160 ft. square, pointed with lime. The stones likewise for our bell house they have collected & got some of the timber fr. the shore 10 miles distant. All this labor with the exception of the thatching has been of the most exhausting kind, & I must add, that as every where, so here, many who are called by the christian name, scarcely lent a helping hand for a single hour thro the whole season of labor.

The entire sum given by the Ch. in cash, towards the house was but $40. Very few c have given more had the desire existed. Extreme poverty is the universal state of the entire people. Several hundreds were subscribed by the Ch. but the nominal value of all subscriptions paid in articles of Hawaiian production, is about $200. The available value however has been a mere trifle owing to the want of a market for the articles contributed.

The new meeting house to wh. reference is made above, is an unusually strong frame, thatched, on the roof with cane leaf & on the sides & ends with ki leaf. Its size is 86 x 45 ft. with a verandah of 6 ft in width all around it. It has four large doors & 12 large windows - is well floored throughout & filled with settees of an uniform length. The end exposed to the trade winds is likewise ceiled up as is 34 ft of the sides & a part of the top, at the end in wh. the pulpit stands, for the sake of greater ease in speaking.

The settees wh. are 130 were all manufactured by the

natives themselves to whom they now belong, with very little shewing, or purchases of native makers at $6 per seat.

Tho' the generous agency of Revd H. T. Cheever who spent a short time with us in 1844 & made the tour of the field with me, we have recently recd a fine bell of 210 lbs, wt. wile prove I doubt not a blessing to this people, apart fr. the pleasure its cheerful tones afford our own hearts. The whole expenditure for the house we have reared for the Lord has been about $1600 - nearly one half of wt. has been paid in cash. We have recd very valuable assistance fr. friends of the Redeemer on these islands as we have likewise, most unexpected & generous aid fr. friends in U. S. To all, the Lord pour overflowing measures of blessing into their own bosoms.

In regard to the labor of building our new house, I ~~can~~ only say, you can probably have little conception of the immense amount of toil it has cost. Never before did I know fr. experience, toil so extremely exhausting, particularly as that of drawing timber fr. the mts. Some of the timber was very large, as heavy & solid as the toughest white oak. It was not to be procured at a less distance than 8 to 12 miles; & in situations so inaccessibly cut up by precipitous ravines, that human muscles alone cd be set to the task of dragging it down. The drawing of single sticks cost us fr. one to 4 days of the severest labor. One stick of 50 or more feet in length & 15 or 16 in. square occupied 4 days in drawing, with fr. 80 to 100 men attached. 4 ropes of 3/4 in diameter were snapped at a single pull upon it.

After ~~a little~~ experiment, I found that we were likely to do very little in procuring timber, because there was no one who cd act with the natives as a leader, to

harmonise their efforts. It became necessary therefore either to see their energies expended & nothing accomplished or to attend them constantly in their mountain expeditions wh. I ~~constantly~~ afterwards did. The labor was very severe & added to my duties on the Sabb. seemed for a time more than human nature c'd bear. but the Lord held me up & tho' literally, I had not a half days rest for several mos. in succession & for two months of the time had not more than two or three hours sleep in 24 (in consequence of the severe sickness of a child) my health suffered not at all because of it. Individual members of the Ch. have done most nobly in making willing sacrifices of themselves & their means, to this undertaking, for their Lord's sake.

These are the few choice spirits whose religion consists not in tongue-merchandise, consecrated in a breath - but in the offering of their bodies, with all their energies to "living sacrifices" to God - to stretch their sinews & pour out their sweat ungrudgingly, whenever the demands it. What w'd not an entire Ch. of such men accomplish! Happy he who sh'd be its pastor.

The wonderfully rapid & ameliorating influence wh. a clean & orderly house of God has exerted upon the demeanour & external appearance of our congregations on the Sabb. & I may add too upon their social condition generally, is almost incredible. Within the short space of 6 or 8 mos. the change wrought has been very great. It is only with great difficulty at times that I can realise the decently clad & well-behaved assembly before me on the Sabb. to be the same as that to wh. I ministered but one year since. It is not a little cheering to feel that now at length, on God's day at least, we can urge a very respectable claim to fraternity with decent people.

A common thatched meeting house has been erected at one of our outstations in the year past.

Our Sabb. School has been sustained as usual, this the year. It now numbers about 300 pupils, more or less of whom recite portions of Scripture & hymns wh. they daily commit to memory for the purpose.

Of our public schools I have little to say — i.e. little of a cheering nature. The course pursued by Govt in relation to them is such that there is no such thing as keeping the breath of life in them, unless we can remunerate the teachers ourselves. wh. of course is out of the question. Our schools are in a worse condition under the present white dynasty than they were under native rulers. We supposed that educated white men, in whose hands is the sole real authority, wd naturally wish to sustain & well sustain an enlightened system of Education, for the benefit of the nation & wh. they profess to such a ardent attachment. But our hopes have been sadly disappointed. Whether it requires all the slender resources of this poor kingdom to provide the onerous salaries of these white dignitaries or not I cannot say. At some cause, nothing can be had to pay the teachers, the slender pittance guaranteed

them. No class of individuals are so statedly provided for, none so public employ, so shamefully defrauded of their pay as our teachers. It is, I hardly need add, a hard & thankless task to put our shoulder to the wheel, whilst those whose interests are to be promoted thereby, either stand aloof or resist its progress. Very little can be done.

Several of our best teachers having become discouraged at the hopeless state of things & given up their schools long since. Others retain their berth as teachers, as no other desirable employment offers - tho' they have no pupils or no school house. Of our 31 school districts 12 have neither school or teacher & have had none for the year or more past. But two or three of our schools can be said to possess more than the shadow of life. We have some faint hopes of a better policy to be pursued by Govt in relation to public Education, now that Mr. Richards has been appointed to the office of "Secretary of public Education". Yet adverse & stronger counsels may overrule his, & cause all the better professions of Govt to "end in smoke" as they have often done before. A show of doing something, expediency at any rate, requires this white dynasty to make, before the enlightened, foreign public - & the public of other lands who doubtless know as much of what is actually done for the elevation of this nation in intellectual accomplishments as they know of the social state of this people or reading the system of jurisprudence & the chapter of Etiquette wh. the folly or vanity or both induced Jon White Mary have sent out to the enlightened world, to be a source of wonder & astonishment to many, that this barbarous nation, St. so speedily have arrived at so high degree of civilisation & refinement! A more ridiculous farce never was devised by sensible men.

My select school of boys has been continued this the year with 12 pupils. Seven of our best teachers have gone fr. it during the short time of its existence, besides those who have entered the high school in Hilo.

Popery has made little noise & no increase in this field, so far as I know, during the past year. I believe they have recently rec^d a small reinforcement of priests, & it is said they are expecting more ere long. In such an event one will probably be stationed in this district, when there will be more system & their efforts for the proselyting the natives & that wicked scheme of the Adversary. The King in his late tour of this island hesitated not at all, in his addresses to the people, to assure them that it was contrary to his wish for them to take sides with that company of individuals who called themselves after the Pope. For himself he desired only the "old religion" wh. the fathers of the Mission brought to them. It is not easy to believe as some of our good Bn. do, that popery cannot & will not make advances to any considerable extent on these islands. So far as human sight can penetrate, there is great reason to suppose their progress will be extensive, if they can but find suitable reinforcements for their Miss^n. Their progress has unquestionably been great where they have had a fair field of operation, as on Oahu, Kauai & on this island. The material too upon wh. they operate is just such as they w^d choose. Their efforts here as elsewhere must after all end in their confusion & overthrow, & the wonderful workings of God's Providence in the world at the present moment seem to indicate that the "end" is at no very great distance ahead.

In drawing this already too-long-spun letter to a close I have a great desire to say a few words in relation to the subject of tobacco as a cause of discipline in our Chs. In reading the remarks of gentlemen at the ann. of the "Board" yr. year to year, the allusions occasionally made to this trying subject, convince me that they have no apprehension whatever of the true relation this tobacco discipline bears to the interests of the Ch. in these islands. You who have much direct intercourse with the Miss., of course have more knowledge of the correct state of the case. Perhaps I shall not offer you a single ray of new light in what I have to say - yet possibly I may.

When we sailed fr. U.S. nearly six years since, we had the impression that is plainly on the minds of the speakers at yr. anniversaries - that this Miss. were unanimous in the practice of disciplining for the use of tobacco & that such action was necessary, fr. the circumstances of the case & the healthful being of the Ch. even, not to speak of its prosperity. Judge then of my great surprise, when, a few days subsequent to our arrival at Hon. I learned in the "Hawaiian association" during a discussion of this subject - not only that several of the fathers of the Miss. had & never had had any sympathy whatever with the ~~school~~ course pursued by some of the Bn, but that three at least of the Bn (2 clerical) were in the constant use of the article for the use of wh. other Bn were suspending & excom'g fr. the Ch!! Of course among the Bn. there was an utter discrepancy of views in relation to the proper measures to be adopted. Whilst a portion of the Bn. held up the lamentable consequences of the use of the narcotic weed among the natives as peremptorily demanding a resort to disci-

plinary measures, others regarded these representations as little more than the bugbears produced through the magnifying medium of a ~~heated~~ strong imagination, unbalanced by a sound judgment. Perhaps the truth lay between the two parties - yet sure it is that the Bn. who originated & carried the question of discipline for tobacco, were not long in seeing past such evils arising fr. the use of tea & coffee & one of them at least commenced disciplinary measures for planting coffee trees, whilst another was heard to say that he wd as soon drink a cup of any other poison as a cup of tea or coffee! At the season of our gen. meetg in 1843. the subject was discussed anew in ass: the conviction seemed fastening firmly upon the minds of some who had introduced discipline for the use of tob. into the chs. that the whole action was injudicious & was working incalculable mischief in the Hawaiian chs. accordingly regret was expressed by these bn. for the course they had pursued - but this desirous of retracing their steps, in the premises - the question was how cd it be done? This cht. as you are aware was organised whilst Mr. Bliss was stationed here on our arrival. The use of tob. was made disciplinable & so prominent a theme had this become in his preaching & denunciation that the conviction was firmly fixed in the minds of the people that smoking tob.

was in no wise less heinous in the sight of God than murder, adultery &c. I say fixed in their minds - but by no means in their consciences, for probably one half, & more probably 2/3 of our Ch. members & those in all our Chs. were in the habit of secret smoking. No case of discipline occurred in wh. this was not an ingredient. In looking over the Ch. Records I ascertained that more than a moiety of suspensions & excommunications under our predecessor were for this alone. The law I did not institute - & I did not deem it expedient to abolish it - without the consent of the Ch. But the very proposition to abolish such a law of wh. so much had been said wd give them the idea that the very foundations of Christ's kingdom were mutable & might under different "Teachers" be severally dispensed with. Hence my fear. I have never not a case of discipline for the use of tob. solely before the Ch. neither wd I - & yet they are not aware of the fact universally. I consulted much with Bro. wishing earnestly to discover some way of escape for this ruinous business, (I mean ruinous to the moral sense of the Ch.) but those who had never become involved cd only say "leave the matter with God & do no more with it" whilst Bro. who were in similar situation with myself cd only reply, "What indeed shall we do? adding "a half of our Chs. smoke tob. secretly & we are becoming filled up with hypocrites, made by the course we have been pursuing."

No native wm so big a fool as not to inquire, when told he must forsake the use of the filthy narcotic - how it cd be right for — & — (calling the Bro. & the Miss wh. use tob. by name) to use tob. & snuff at the same time for them! No explanation wd satisfy them. They knew them to be good men, whom we loved & associated with

as Bro. & they c^d not believe that they w^d habitually indulge in any known vice.

That the habit of smoking tob. is an evil on these islands, as every where else, is not of doubtful truth, in my own mind. That it is more an evil here than elsewhere - where the evil exists at all - is what has been asserted - not proved or in any satisfactory way substantiated. I have seen no evidence whatever to lead me to suppose the use of tob. any more to be deprecated here, than in any other country in wh. it is used. In the discussions of the older Bro. nothing has ever been brought forw^d to satisfy one of the truth of this assertion. The peremptory steps taken therefore to drive this habit out of the Chh. or rather out of some of our chhs. whilst in others it was said nothing about, or in other states the pastors themselves unhappily set the example of using the article, c^d only result as it has so far resulted - in rearing up a vast number of hypocrites in our anti tobacco chhs & ruinously affecting the moral sense of the whole of those connected with them - besides destroying that unanimity in our ecclesiastical action, here on the islands, wh. is clearly essential to the healthful progress of truth in the Hawaiian mind & conscience. What the end is to be of our Quixotic campaign against tobacco, remains to be seen. The leaven is working most disastrously at the present moment & if we do not see & you hear of wide spread mischief wrought by this thing in our chhs. - I shall be most happily disappointed & God will have the glory of averting (as He can do) the sad natural result of his children's Errors. I may not speak for others, else I might mention some particulars showing in several individual instances the present unhappy working of this matter -

But all must be commended to the care & wise direction of Him whose we are & whom we serve. His truth will surely stand despite our short sighted errors - there is comfort in that thought - yea, progress onward to its final triumph -

All praise & the glory of God's grace for the ample means provided for the deliverance of the Board in its emergency. He who has kept & blessed, will bless & keep to the end. It is painful to witness the efforts of certain individuals to prejudice the christian public against the Board. Their motives I do not impeach, yet the idea that they are doing God service, strikes me as strangely perverse. The most difficult of all to be borne is the unkind if not dishonest insinuations wh. some Bn. formerly of this Missn are so lavish of in writing of the Board - always promising but never fulfilling the promise to bring forward some astounding disclosures in relation to the iniquitous action of the Board in certain cases! The same thing i.e. the insinuation - has struck me forcibly in reading the "Union Miss'y" ~~[illegible]~~ Dr Safford's address & some of the A.S. papers & in Mr Phelps' "inquiries" & review of the "report on slavery petitions etc. In an open & manly prosecution of their work I cd bid them God speed - they cd not awaken too much of a missy spirit in your ch's or too much sound A.S. missy spirit. But this sticking daggers into the reputation of a christian man, for common honesty is exceedingly unkind. In reading those "inquiries" (wh. I certainly think you did wisely not to answer under the existing circumstances) my spirit groaned at the base insinuations wh. if founded in facts, wd destroy the character of all the secretaries of the Board & brand them in their official capacity as dissembler & knaves - But the Lord

enable you to let patience have her perfect work. The temple of freedom will be reared by slow & sure to the top stone beautiful, glorious yet some of the materials wh. even good men w^ill build into the structure will be burned up & doubtless not. They will hardly withstand the cleansing process, this wh. the "sober second thot" of christian hearts is yet to carry them.

Very truly
& affy yrs
E. Bond

Rev. E. Bond,
Richfield, June 15, 1846
Rec'd Feb. 2, 1847
Ans. March 4.

Rev Nathan Allen
Cor. Sec'y A.B.C.F.M.
Pemberton Square
Boston

NEW-YORK
NASSAU
PAID

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Sandwich Islands
Dec. 8 1846

Mr Cummings,
Rev^d & dear Sir,

In reading the religious papers of my native land during the year past, evidence of the general advance of the Redeemer's kingdom has not been wanting to cheer the heart of a sojourner on these distant shores. On the other hand facts have appeared to sadden the heart of all who love Zion & pray for her increase. That an organised & exterminating system of hostility to the A.B.C.F.M. should have been planned & entered upon by a portion of the Anti Slavery party in of the latter class. & that this warfare should be prosecuted so sternly & with weapons so indiscriminately chosen is to me I confess matter of sorrowful consideration.

God has at length, in answer to prayer opened the world to the saving influences of the gospel. Some there are, who gladly obedient to the Saviour's dying injunction & to the warm impulses of a holy love would go forth to enlighten & save the perishing. The Board too - an agency honored of God - would send them; & one might suppose that every christian heart would utter its "God speed" to the heavenly enterprise. But alas! when all else seems ready, one is pained to see those called by the name of Christ, devoting themselves to crush the instrumentality which would thus send life to the dying & that too without ability to substitute any other adequate agency in its stead.

and what is the price at which souls ready to ~~perish~~ perish are thus sacrificed? Is it any thing more than the Shibboleth of the party? This the Board cannot pronounce; & for this they would fain destroy not only it, but its missions & all its saving influences exerted in the various lands of heathendom.

If this is not the sum & substance of the whole matter, I confess I have failed to discover it.

It certainly seems a sad perversion of the resources & ability which God has given to the friends of the slave & of A. S. missions, that instead of putting these forth for the rearing of a better missionary institution than the Board — for the sending forth of holier men than it has sent — for the propagation of a "purer" christianity than it has disseminated & thus causing millions ready to perish to bless them — ~~that~~ they should think it absolutely necessary for the cause of truth to expend their energies & their treasure in pulling down this goodly structure, in the hope of building anotr & a better upon its ruins! Is it, can it be for the highest interests of the millions who, unenlightened & unsaved are crowding down to death — Can it be for the highest glory of the Saviour's name, that those who "follow not after" the peculiar views of the friends of A. S. missions should be "forbidden" to labor at all in His service?

That the Board has not yet borne its fullest, heaviest testimony against that blackest curse of humanity —

American Slavery, may readily be believed. That they will, ere long, bear such testimony is quite as easy of belief i.e. if constant progress towards an object indicates its attainment. May it not be taken for granted, at this late day that the Board is composed of honest men & Christians — wishing to know the truth & to do it? & will not God answer prayer & lead them into the way of truth — of all truth connected with this great subject? Passing strange indeed, that there should be found so great a readiness in the minds of any who have ever loved the institution, to declare it reprobate in this matter — & seek its destruction for reasons such as are assigned!

May the day be far distant, when the confidence of the Am. Chh. in the integrity & largest usefulness of the Board. It shall be shaken works are "known & read of all men" & if the past has not afforded sufficient evidence of ability & most scrupulous fidelity on the part of its officers, in discharging the sacred trusts which the Chh. have committed to their hands, then surely, it must be confessed, that to fix a standard at which such evidence would be deemed satisfactory in amount would be no easy task.

But it is not for me to eulogise the Board. It stands before the world on the broad basis of its own merits. I may however say, I love the institution — from youth up have ever loved it; — yet only as the almoner of God's bounty — as the noble channel whence has flown many a rile of mercy to lands of darkness, healing & saving hearts sin-diseased & miserably perishing. Eternity alone can declare the vast multitudes of minds, that through its benign & saving agency have been snatched from the black depths of heathen night, from the power of a torturing superstition

from the lowest abominations of brutal vices, from a willing vassalage to Satan, from the very jaws of eternal death & have been enlightened & sanctified & saved — freemen in Jesus Christ. For all that has thus been accomplished the glory is alone, God's. Yet we may love the instruments & delight to honor & pray for their continued usefulness & success. We may justly be grieved too, when these agencies, steadily prosecuting the work God has given them to do, become the unoffending objects of attack to good men especially & merely because these latter must needs have every body think & work as they do or not think or work at all. Specially may we feel aggrieved if these attacks are made covertly or with unholy weapons, alike hateful to God & man. Yet with such weapons, the Board has been attacked & by such attacks the confidence of the Christian public of U. S. has been grossly abused.

I may say a few words in a future sheet in relation to a portion of the charges made against the Board by the friends of A. S. Missions. They have

Letter Second

The course pursued by some of the friends of A. S. Missions in their warfare upon the Am. Board, has excited in my own mind unmeasured surprise & regret. Instead of honorable contention on the broad & open field of truth, singularly enough for Christian men, the open field seems not to be so favorite a sphere of operation as the covert afforded by the sly & unchristian innuendo, which means every thing bad or nothing at all, as one chooses to take it.

The mind of Doct. Lafon appears to have a peculiar affinity for the use of this weapon. Such has been the impression fixed in my mind, by the perusal of his various published articles relating to Anti Slavery & A. S. Missions, to account satisfactorily for the strange statements & unworthy insinuations made by Doct. L. relative to the Board & at the same time to regard him as a Christian (as I surely do) I confess inability, otherwise than by supposing that strong personal hostility to the Board united with a fixed abhorrence of every object suffering the remotest contact of Slavery, leads him sometimes to forget the means he uses to secure his ends.

As is well known, Doct. L. was formerly connected with this mission. This relation he sustained about four years. He was esteemed by all his associates as a devoted Christian Brother & fellow laborer in the cause of the Redeemer - though his strong dislike of the Board & the manner of his leaving its service were by many much regretted. This dissatisfaction (if I may give you the impressions which he gave me in an exposition of his motives for leaving the service of the Board so unceremoniously as he

did, in June 1841, made before the Mission) took its rise in 1837 the year of his arrival at the islands. Certain resolutions, adopted by the Board in the previous year, relating to the return of missionaries to the U. S. gave it birth. Some subsequent measures of the Board directed towards this Mission (with which the public are already acquainted) added much to this discontent & with little doubt would have resulted in his leaving its service, even had the Board held no such relations to Slavery as he specified. As it was however he mentioned as one of his reasons for quitting the employ of the Board, the fact that he could not longer receive for his support the proceeds of unrequited slave labor, which as he alledged it solicited & received from the South. Such funds he regarded as stained & cursed with the blood of the suffering, murdered slave.

That this was his chief reason for severing the connection which he held with the Board too in so precipitate a manner, as some of Doct. L's friends would have us believe, would be very difficult of proof; particularly when it is recollected that on the very day of his renouncing the Board's service, he made a specific agreement with this mission, to perform for it the same offices which he had previously performed for the Board; & for the same salary, to be drawn from the same treasury! This service moreover he continued to render until it was terminated by the action of the Prudential Committee.

But my design was to notice a few of Doct. Lafon's statements, referring particularly to this mission, which truth requires to be corrected. His former relations to the Board & to this Mission give to Doct. L's representations a weight of authority with the

Christian public which should be yielded to the truth alone.

In an article of Doct. L's published in No 7 Vol. 2 of the "Union Missionary", entitled "Oppression the grand obstruction to the progress of the Gospel", he says - in a note appended - "In 1839 in conversation with one of the oldest missionaries, the oppression of the chiefs toward the people being admitted, the writer inquired why the Gospel had not been preached upon this subject, & its principles so acted out, as to exclude chiefs from the privileges of the church, unless they would give up their oppressions? The immediate reply was, that if that had been done we should have been driven from the islands. It was not done". Here surely is something explicit & to some of the "oldest missionaries" - not to speak of those of us who are younger - quite as new as explicit. My first thought on reading it was, that I should like to point out that paragraph, as it stands in print, to Doct. L. himself & ask him if he believed what he had written. To my mind the accusation is in the last degree preposterous - that the members of this Mission, after having sacrificed all for Christ & devoted themselves for the salvation of this people - should thus, not only deceive them, & coolly jeopard their souls, by concealing from them a part of God's truth, but that one of the "oldest" of them could shamelessly avow this as the settled course of procedure! & all for what! lest they should suffer persecution - tortures - death in horrid form? no, but lest they should be sent away from the islands!! A noble band of men - christian men who could thus publish their own shameful recreancy to the high & holy trust committed to their hands! Since if one such man were connected with this or any other christian mission, it were matter for deepest shame & abject humiliation to some man. But is it so? Will the world believe it? Will any individual one who

love justice believe — what the argus-eyed enemies of the mission have for nearly 30 years failed to discover & what diabolical malignity has been unable to invent — that this mission is a band of soul-murdering oppressors? Mr Doct. Lafon himself give no credit whatever to the solemn profession of anti-slavery principles which so many of us made at the formation of the society of which he was for a time presiding officer! But enough. If such a confession was ever made to Doct. L. in the name of common justice let the name of the recreant who made it be given to the world & to deserved contumely. But Doct. L. would not have made such a statement here at the islands. Not a child but wd have taught him better than to say that those to whom their parents always have recourse for aid, in times of trouble from their chiefs, are their oppressors or the abettors of their oppressors. Acts of injustice on the part of the chiefs towards the people occur much less frequently than they did, even five years since, but it could hardly be expected, that in the absence of petty attempts to oppress & defraud others, the inferior officers of this govt or the wealthier subjects of it should form an exception to those of any & every govt upon Earth. That this govt design or desire the oppression of the people there is no evidence whatever to believe. It affords ample protection from all acts of tyranny & wrong, such as they choose to avail themselves of it — by equal & good laws, as effectually & wisely executed as the present condition of the nation admits —

Yrs for truth

In remarks made by Doct. L. before the A.S. Missionary Convention held in Syracuse N.Y. in May of the present year, he is reported as having said "The people (Hawaiians) are slaves to the chiefs & it is slavery which prevents the adoption of civilised usages. The ownership is as complete as in South Carolina, tho' the chiefs do not take all the time, they take what they want & make it a rule that the people shall support themselves"!

What facts will not a man distort to suit an idea he is riding to death! That Hawaiians are degraded the world knows; but to call them "Slaves" in any ordinary acceptation of that word is indeed a singular perversion of terms. Unless Doct. L. w^d include also all subjects of monarchical governments in the same category. It would be no difficult task to shew the Hawaiian to be less a "slave", even in this latter sense, than the subjects of the mass of enlightened European Govts. Politically & religiously, he thinks & speaks & acts according to his own option (always providing that he injure no one else in the exercise of his own volition in these matters) quite as freely as do the citizens of the U.S. And though not holding in fee simple a right to the soil* he cannot be dispossessed of the lands which he may hold by inheritance from his fathers or may have received by grant from a chief, without evidence, produced on fair & legal trial of good & sufficient cause ~~therefor~~ for such action. He is protected in his rights by a liberal constitution & good laws & has all the right to his person & acquisitions that any law can give him. So far moreover from the chiefs "owning" the Hawaiian subject & having "all his time" at his own disposal, no Hawaiian chief "owns" a single fibre of the person of any inferior, neither has

* During the present year the Govt has been disposing of portions of the public lands to such as chose to purchase & improve them. It is an experiment. Its utility can not be doubted

he at his disposal nor can he take a moment of any inferior time in service, not expressly granted him by the government. The Govt lays no claim whatever to the person of any subject, neither to his time any further than to raise a tax necessary for the healthy operations of good laws; & the sum total of the time required by Govt (of land holding male subjects only, having less than three children) is six days in each month - not "one half" the time as Doct. L. elsewhere says or "all" as he here asserts. And this labor tax, wh. is laid in labor because of the poverty of the people, I suppose - is gladly commuted for 12½ cents per day or $9 per year. Not a fraction more than the time specified above can be taken by individual chiefs or Govt. Doct. L. knew this when he made that specification & he knew moreover that the Hawaiian had as perfect a right of property as any man living. All this is as easy of proof as of assertion & was so, two or three years previous to Doct. L's leaving the islands.

Again Doct. Lafon says "Hawaiian slaves are not often whipped"! Like the previously mentioned idea - for it is only an idea - ~~having no~~ (I speak freely) it has no existence out of the authors brain. He may with just as much propriety & truth speak of the slaves of New England "not being often whipped". But is it fair thus to ~~give~~ deal with the Christian public? If Doct. L has a warfare with the Board, let him accomplish it; & even if he must do so, let him decry & defame its missionaries - even his own former co-laborers & bosom friends - but in the name of truth, let him not seek needlessly ~~strive~~ to degrade before the public, a nation feeble indeed & dark hearted - but nevertheless struggling upwards towards light & strength.

The impression given by Doct. L. that a "demand" was all that was

requisite to insure the "sale" of Hawaiian "slaves", is of the same nature as those already specified. "One" female "slave" was "sold for $160" in 1824 - But was it just to speak of it as a matter-of-course transaction, unconnected with the circumstances & individuals connected with that infamous bargain - leaving it inferable that the sale of the individual person was designed & that that act could again be repeated ad libitum? Let such as have heard or read the facts connected with this matter, answer.

Further Doct. L. remarks "The American public are sadly misinformed on these matters. (the low state of civilization at the islands) This is not surprising. The Board has done nothing & the missionaries cannot spread these facts before the people through the Board & dare not do it through any other medium".

With the former portion of this paragraph, it is no purpose of mine to meddle. Such as desire to know however whether the Board has in truth "done nothing" & inform the public of "these matters" can easily consult the back volumes of the "Missy Herald".

That the missionaries of the Board "cannot" spread any facts relating to their work, before the public through that channel, is a new idea to me, though having sustained relations to the institution much longer than did Doct. Lafon. The circumstances - which the Board did formerly decline "to spread before the public" a document - sent by a portion of this Mission to the U. S. - & which no doubt gave birth to the above charge - have repeatedly been given to the christian community at home & they can judge if these warrant this wholesale allegation.

As to the latter clause of this extract, I can only say, it contains an item of intelligence as surprising as new, not to myself only but to some at least of the "oldest missionaries" of the Board on the islands! Is not such a representation unworthy of any Christian free man's pen? Is Doct. L. serious, in holding up to view the Board as a Romish Propaganda & its missionaries as tools, instead of Christ's free men? Has it ever been heard that the Organ of Congregational & Presbyterian benevolence ever sought to make slaves of its agents – to circumscribe the largest liberty vouchsafed them by God – to bind them body & soul by fearful oaths & imprecations? Let a Jesuit write this charge & let Rome believe it. But alas, that a Protestant missionary should say such things of his Brethren in a land of light & liberty. Let the public have the authority, upon wh. the assertion rests.

Truly

yrs — —

No 4

In the remarks above referred to, Doct. Lafon further says "When the missionaries first went to the Sand. Islands the chiefs gave them donations in land, & with it, the serfs upon it. The serfs failed to serve the missionaries well & they enquired of the chiefs what they must do? They were told to turn up their houses & break their calabashes. He believed this course had been taken by some missionaries"! This mark of surprise is mine. I could not help affixing it. How this paragraph sounded before the a.s. missionary convention in U.S. perhaps I cannot fully imagine. But had it been uttered here where facts are known & not simply "believed" the authors reputation as a truth teller wo have suffered a sad blemish, or I greatly mistake. Had an enemy thus spoken the accusation might have been passed over as only one of the many similar slanders fabricated & circulated about this mission in years past & gone. But one's heart is oppressed with sadness that these Brethren who have toiled steadily on, until they have lived through & lived down the malicious attacks of open traducers, should thus again be accused before a missionary convention in U.S. & by one of whom, as a former co-laborer, other things might naturally have been expected. Surely Doct. L must be hard pushed, to resort to such weapons, with which to urge his warfare upon the Board. Is it christian for one thus covertly to plunge the cold steel into another's good name & wantonly rob him of that integrity of character which all men hold as above price! Should a serious charge of this nature depend upon mere conjecture! If Doct. L. has any reason to "believe" that "some missionaries" had taken this course specified, why not give these reasons & the names also of those missionaries

who could thus act the tyrant & coolly consign to the flames the house & earthly all of those whom they came hither to elevate & save! The world should know such names & it would have known them years ago, though the thousand trumpet mouthed emissaries of the evil one, had any such occurrence in a single instance transpired. We can all imagine how delighted would have been the arch-fiend, could he have pounced upon one such authenticated fact as is referred to above, especially in the early history of the mission!

But these remarks have inordinately extended themselves & I must stop - noticing but one more of these statements of Doct. L. In the speech above referred to & also in the same no. of the "Union Missionary" above mentioned, the condition & form of govt of our Churches is spoken of. In the latter is an attempt to explain a paragraph quoted from the "Boston Recorder" stating that an effort to establish the Presbyterian form of Ch. govt had been made at the islands & (an effort by the way wh. c. not have been made within six years unless made with careful secrecy. This is the first intimation I had been rec. of such an attempt!) It is true, as any one but partially acquainted with the condition of a people just emerging from a state of heathenism would naturally suppose, that no one form of Ch. govt can be exclusively adhered to - but that a vote of the Ch. "cannot be depended upon" to secure healthy discipline, even though the subject of discipline be a chief, is contrary to my own conviction & experience. ~~& conviction~~ But undoubtedly improvement has been made of late years, by our Chs. in knowledge & advance also in a wholesome public sentiment & independence of feeling & action. Paul found the same difficulties of which Doct L. complains, in the Corinthian Ch. & they are found in quite an equal degree - difference of circumstances being considered - in the Churches

of New England, as any one who has had opportunity to observe the progress & manner of Ecclesiastical action in the chs there (where the wealthy & influential members of course have fallen under censure) can testify.

That there is much chaff in our churches no one doubts so far as I know. I have seen the fact stated in print many times. Their mission is composed of men whose views are at antipodes regarding the "measures" to be used in mining souls as well as to the time & manner of their admission to the chs. Some are exceedingly cautious, whilst others perhaps occupy the other extreme. So far as I have been learned no individual supposes the ch. under his care to be free from unworthy members. ~~in a greater or less degree~~. As do chs. in U.S. so do these consist in part of dead branches. There is beyond doubt a far larger proportion of these in our chs. than in those of our native land; & obviously, in a ch. composed of professedly converted heathen, such must be the expectation of the christian community. Until men may possess the attribute of omniscience it will necessarily be so. & though Doct. L. appears desirous of giving the impression that such would not be the case were an anti-slavery gospel preached. the idea is plainly contrary to all sound philosophy & all experience, from the apostolic age to the present.

But I must stop. If what I have said shall correct many impressions made upon a single mind, by the statements of Doct. Lafon, so oft repeated. my end will have been answered & the cause of truth subserved. for labors for which

I am yours very truly

— —

Rev Asa Cummings
Editor Christian Mirror
Portland
Maine

Rev. Asa Cummings
Portland
Maine
4 Dr. Cofin.
Dec. 27th 1848.

ABC 19.1 v.12
Brown, Lydia
47. A.L. to R. Anderson; 21 Feb 1845
Castle, Samuel N.
48. A.L. to R. Anderson; 14 Sept 1842
49. A.L. to D. Green; 25 Jan 1845
Wyllie, Robert C.
49 1/2. A.L. to R. Armstrong; 8 March '45

THE HOUGHTON LIBRARY

ABC 19.1 v.12
Castle, Samuel N.
50. A.L. to R. Anderson; 2 May 1846
51. Same; 17 Dec 1846
Chamberlain, Levi
52. A.L. to D. Greene; 23 Jan 1845
53. Same; 17 March 1845
54. A.L. to R. Anderson; 22 March 1845
55. A.L. to D. Greene; 4 April 1845
THE HOUGHTON LIBRARY

ABC 19.1 v.12
(47-55)

Kaluaaha / Island Molokai Feb 21st 1845

Rev. Dr. Anderson
Sec. A.B.C.F.M.
Boston. Ms.

Rev. Sir, I may perhaps be intrusive inasmuch as the correspondance with this mission is transferred from yourself to Mr. Green. But as I have not made any communication to the Board for a long time & have not any personal acquaintance with Mr. Green I take the liberty to address by letter yourself. If I am "forgive me this wrong" I think it probable that I have not answered the expectation of those, under whose patronage I came to these Islands, as it respects the particular object for which I came. But I have more confidence in their judgment than to suppose they expected much from one solitary female in so arduous an undertaking. The circumstances attending my removal from Wailuku retarded the progress of my business very much & circumstances that have occured since have had the same effect. It was some time after I came on to this Island before the buildings were ready. In the mean time I collected a company of native girls & taught them knitting. & Mrs. Hitchcocks health failing I taught their children three or four months as soon as the house was so far completed that I

could, I commenced my appropriate business, & with a prospect of going forward. In a short time after Mrs. Munn sickened & died, & of course that family all removed from here. There was then but one family at the station, & Mrs. Hitchcock's health continued to fail so that they were obliged to be away much of the time for medical aid etc. & when they were here the needed all the assistance I could afford. My own health ~~it is~~ has been feeble some part of the time & not firm at all but you will readily perceive it has not been the only cause why so little has been done. The last year there has been another family at the Station, Mr. & Mrs. Hitchcock have both greatly improved in health, especialy the latter part of the year, & I have had a class of six in number young females, & have made about an hundred yds of cloth. Only between two & three hundred since I have been on this Island. There are as many as twenty ~~or~~ here that can spin very well, some can weave, but not very perfect in that yet. On Maui there are an hundred or more that have the art of spinning, & for the origin of it there, I refer you to the notes on the Sandwich Islands by Robert Crichton Wyllie Esqire which you will no doubt see & read with some interest. _ That the natives of these Islands have capacities for carrying on the business of clothmaking there is no reason to doubt but now there is so much merchandise brought here, & they can obtain cloth so much cheaper & easier

than they can make it. It is somewhat doubtful whether they will furnish themselves with implements & carry it on to a great extent. Still I do think that the introduction of it has been, & will be, of lasting benefit to them. It has aroused their energies & taught them that they can do something beside lounge on their mats. They can, & have to some extent prepared cotton for knitting, & stockings are much called for here as they are beginning wear them. It is quite a convenience to the mission to have the apparatus here & some that know how to use it, as they frequently need some things prepared. So that on the whole I do not consider it a failure. & I have the consolation of knowing that if I have done but little, I have not been a very great expence to the Board. My room at H. was built by order of the King without any expence to the mission. & of course when I left it came to the mission. My buildings here cost between $300 & $400, & over $200 together with all improvements & repairs have been taken from my yearly stipend.

I think some of a school to teach English a part of my time but have not come to any definite conclusion. If I should I shall not relinquish the other object, but do all in my power to carry it forward.

Respectfully yours

Lydia Brown

Miss Lydia Bond.

Molokai, Feb. 21, 1845

Rec'd, Febr. 3, 1845.

Ans'd = 5. L.

Oct. 29

ans'd Jan. 23/46

Lord & Lydia Anderson

Doc. A.B.C.F.M.

Boston

Ms. M.S.

Norwich Sept 14. 1842

To the R. Anderson D.D.

Dr Sir

I am requested by the Rev. S.C. Aiken pastor of the presbyterian church of Cleveland Ohio urgently to invite the Board to hold its next annual meeting in that city

Large numbers of clergymen & others from Ohio, Kentucky, Indiana, Illinois, Michigan and other western States who seldom if ever attend the meetings of the Board when held East from pecuniary inability and other causes, would gladly attend were they brought within their reach and thus a much wider and deeper interest in the operations of the Board than now exists would be enlisted through all the western States whilst the interest at the east would probably suffer no diminution. It would also afford clergymen ~~& others~~ and others at the east who might desire it a most favorable opportunity to visit this delightful city of the west

Very Respectfully
Your Obedt Servt
Samuel N. Castle

S. N. Castle

Invitation of Rev. J. C.
Aikin – Cleveland
Ohio

Sep. 14/42

Church

M. E. Church O.

Duplicate with slight alterations

Honolulu January 25. 1845

Rev. D. Green
Sec. A. B. C. F. M. —

As the accompanying Open letter addressed by Messrs Chamberlain & Armstrong to the Hon Theodore Frelinghuysen & by the same to yourself will sufficiently explain an object I have in view, I will without further preliminary remarks make a few remarks upon the topic introduced by the said communications

I most cordially and fully coincide with the above named brethren in the general principle expressed in their communication that it is undesirable that one ~~engaged~~ identifying with the missionary cause should should engage in political and civil affairs. We also agree that there may be cases where circumstances not only render such a change justifiable but even desirable. Such we esteem ~~the~~ case of M'Richards and such also ~~they~~ as well as myself regard the case now under consideration. My secular character in their estimation as well as my own renders the proposed change far less objectionable than were I a clergyman and I have their assurance that their hopes are that success may crown the present application. They have done all that seemed expedient considering our present relations and if upon the whole the object sought should commend itself to the members of the Committee & Board they would join me in the request that the members will use their private influence as far as they see proper to secure its accomplishment. As the publicity of this application in case of my non appointment might be prejudicial to my continued connection with the Mission it has not been thought advisable to consult any further than with Messrs Chamberlain & Armstrong. For the same reason I have not addressed any of my personal friends in the United States upon the subject some of whom as I have reason to suppose possess some little influence in Congress. I have not come to the conclusion to seek this appointment without reflection. I am aware that the post is one of greater exposure to temptation and with Divine aid may be one of more extensive usefulness. It is not strange that after all the demoralizing influences exerted by unprincipled public foreign agents the Missionaries should feel solicitous to secure one who shall have some regard to the moral interests of the people which they are laboring to benefit. Moreover it is not unreasonable being about three fourths of all of the American families upon the islands that their wishes respecting the character of the public agent of their country should be taken into the account as well as the wishes of others. Besides these the more moral and stable of the other American families resident would probably be satisfied with the appointment. Others still are

are divided amongst themselves and will probably not be satisfied in the same person whoever he may be

Some I should expect would be hostile perhaps not openly so. The government is not ignorant of the fact that I have used my pen as I was able in its defence where I considered it defensible at various times and I have reason to suppose that the proposed appointment would be entirely satisfactory to the authorities.

I have well considered the duties of the station They are not complicated nor is any very complicated case likely to occur and in case of my appointment with Divine assistance I should hope to be able to discharge them in a manner neither unsatisfactory nor dishonorable to my country or to this government.

Perhaps I should add that I have formerly had some experience in connection with public offices & business though not in any diplomatic capacity.

Mr. Brown informed me sometime since that he had applied for permission to return to the U.S. since which he has had some difference with the authorities and I am informed that at present the ordinary courtesies of society are not exchanged with the families of the gov't officers although he still transacts public business— The Government has requested his recall

Should he be sustained by his government in the position he has taken which is not unlikely it is thought that his relations with the existing Government would still be so uncomfortable that his continuance would not be desired by either party. I am sorry to say that the correspondence upon the subject in dispute, a printed copy of which was sent to the rooms, is marked by a want of urbanity & courtesy upon both sides but illy adapted to conciliate and heal

Mr. Browns intercourse with the mission has ever been kind although his manner is rather too abrupt to be prepossessing

It seems to be the general opinion of all not excepting himself that a vacancy must occur. I should wish no influence in my favor to be exerted to his prejudice

In relation to the secular agency of the Mission here I would remark that unless Bro Chamberlain or Hall should be laid aside it would probably need no immediate permanent accession of strength from the United States. The temporary aid which would be needed could probably be supplied here for a season and I think the expense of the Department would be somewhat diminished without impairing its efficiency. Mr. Chamberlains health however is not firm since January 1840 his average amount of labor both physical & mental has probably not been more than one half of what it was previously to that period. Still with his present health & that of Mr Hall continued I doubt not the truth of the above remark. Whilst should I be called to fill the post of commission I should be transferred to a wider field of usefulness than my present one would be

under the most favorable circumstances. An unprincipled man in the station regardless of the moral influence he might exert would do more to thwart & hinder the cause of morality than one or perhaps even many missionaries could do to build it up. I hope these views will meet the approbation of the Committee and that they will see fit to lend their individual influence in the attainment of the proposed object

In the second volume of the Friend which has been sent to the Rooms will be find some very valuable notes upon the Sandwich Islands by R. C. Wyllie Esq. Mr Damon has published an index to these notes which I herewith send you By this his remarks concerning the Mission will be easily found & cannot fail to interest you

Mr. Wyllie is a gentleman of liberal education, a critical and accurate observer of men & things with a large fund of general knowledge and a familiar acquaintance with commercial & political affairs. He was one of the Committee of United States Mexican & South American Bond Holders. has travelled extensively through those countries is familiar with their commercial & financial operations and political institutions. He was formerly connected with a mercantile house with branches in London & Calcutta. General Miller came across him in Mexico & persuaded him to take these islands on his route to the East Indies He arrived here in Feby 44. was detained till July when General Miller being called away he was persuaded to stop & act for him until his return which has not yet taken place. His notes speak for themselves but I thought some notice of the writer would be gratifying and perhaps add to their interest especially as coming from a worldly man — connected by no national or religious ties except protestantism

I regret that necessity has compelled me to speak so much of myself in this communication — more than may seem meet or modest. but I am persuaded that you will understand and appreciate the circumstances which have given rise to it. & they must be my apology.

May I ask that you will superscribe & forward the accompanying enclosed to Mr. Frelinghuysen. after perusal of the unsealed letter with such thoughts of your own as you deem proper. If you shall have received & forwarded to him him the letters & packets by the Delaware which sailed on the ninth it will be unnecessary to send to him the enclosed printed visit of C. Artemas as it is a duplicate of one sent by the above vessel. perhaps all had better be forwarded unless he shall have acknowledged the receipt of the above named. In any event please forward the letters

Very Respectfully
Your Friend & Brother
Samuel N. Castle

(3)

Rev. David Greene

M. S. A. Goulds
Nashville, 25 Jan. 1845
Rec'd Feb. 2
Reply in S. L.
Ed. 29
Ans. Ed. 31.

Rev. David Greene

49½

British Consulate
Honolulu March 8 - 1825

My dear & Rev Friend

After much and serious reflection upon the subject referred to, yesterday, my deliberate opinion is very much in favor of M.S.N.C.

The great interest in these Islands is the Missionary Establishment, which during the last 20 years has done more to civilize the Natives & make them what they are, than any other, and all other causes, put together. Commercial intercourse, it is true, has been an important help, but with a singularity rarely to be found, the gentleman referred to, to the piety of the Christian, adds a knowledge theoretically and practically of secular business. He is not wanting in political wisdom,

Rev Richard Armstrong as
Honolulu

he has shown to me, during many conversations, nor would he be likely to fail in that sound discretion that would prevent him from ever compromising the true interests of his country, by exacting of this young Nation, what it would be unreasonable to expect from any people similarly circumstanced.

In offering these remarks, I make no reflection upon past, or passing events, or their actors; it is not my Province to judge of either; nor is it my wish to interfere, in the smallest degree, in producing a change, but merely to express our opinion, just to Mr. S. N. C, in my mind, agreeably to your suggestion, and to be available not to displace any one, but in the event of a vacancy having already occurred. In this case, it would be most desirable that the selection should fall on some one, friendly to the Missionaries, and knowing the Natives practically. It is only a desire for their welfare that induces me to express my opinion, at all; and mind – it is a private, not an official opinion.

I suppose you thought I had appropriated your map of the S. Islands to myself; I now send it for Beaver, I would have called, but for a bad Diarrhoea, the consequence of the Bremen Dinner to the Commodore, yesterday.

Believe me

My dear and Old Friend

most respectfully yours

Robert C. Wyllie

R. C. Wyllie, Esqr.

Honolulu, 8th Mar. 1845

Rec'd Sept. 2.

Respecting Mr Clark.

Honolulu May 2. 1846

Rev. R. Anderson, D.D.

Dr. Sir

Your letter of Oct 31. came to hand by the Charles March 21. I thank you for the items of advice which it contains. I think however that you have misapprehended my views or rather feelings. I am not sensible of having "cherished desires, or reflected upon plans for labors other than Missionary" I had a plan suggested to my mind by peculiar circumstances & in which I have reason to suppose my brethren would have concurred had it been communicated to them

It did not succeed and I am satisfied with the result. I had never supposed that to enter the service of my country was less objectionable than any other service or secular vocation but I do not doubt there being circumstances in which a transfer from such a vocation as mine to one more entirely connected with secular concerns is not only justifiable & expedient but a duty

I was led to view the change which I proposed as expedient in the circumstances in which I was placed

What could have delayed my letter
to the 2nd of Sept when the vessel arrived
in June it is difficult to see but as I
before remarked I am satisfied with
the result. Since I wrote the
embittered feelings which had already
been engendered have acquired ad-
ditional strength. and I now view
it doubtful whether the difficulties
can be settled in accordance
with the principles of justice without
giving umbrage or perhaps great offence
to both parties. Both are in fault
to some extent but at present I
think the government least so

As to entering the ministry I do
not know but my brethren would
be willing to lay hands upon me. but
I am most laboriously & fully occupied
in my present calling aside from the
sense I have of my unfitness for the
sacred office. Mr Chamberlains being
virtually laid aside for a year past
has added to my labors in this de-
partment but enough has been said
on this point. I am in some degree sensible
of my short comings in duty & know the necessity
of trimming my spiritual lamp if I would
have oil when my Lord comes

Mrs Castle joins in kind regards to Mrs Anderson & the Children

Very Resp.ly & Truly Yours
Sam.l N. Castle

3

Mr. Paul N. Gottlo.
Marblehead, Mass 2, 1846
Rec'd Feb. 2, 1847
Ans'd March 4,

Rev. Rufus Anderson D.D.
Missionary House
Pemberton Square
Boston
Mass

NEW-YORK
FEB

| | STATIONS. | Whole number on examination. | On certificate. | Past two years on examination. | Past 2 years on certificate. | Whole number past 2 years. | Whole No. dismissed to other churches. | Dismissed last 2 years. | Whole No. deceased. | Died last two years. | Suspended last two years. | Remain suspended. | Excommunicated last two years. | Whole number excommunicated. | Remain excommunicated. | Whole number in regular standing. | Whole number of baptised children. | Baptised last 2 years. | Marriages last 2 years. | Average congregation on the Sabbath. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| HAWAII. | Hilo, | 9079 | 283 | 553 | 99 | 652 | 357 | 43 | 2057 | 576 | 59 | 483 | | 125 | 45 | 6420 | 2946 | 145 | 262 | 850 |
| | Waimea, | | | 62 | | 62 | | | 1000 | 194 | | | 129 | | | 2136 | 1076 | 120 | | |
| | Kohala, | 1673 | 468 | | 17 | 17 | 130 | 13 | 268 | 58 | 52 | 127 | 25 | 312 | 270 | 1164 | 618 | 30 | 50 | 900 |
| | Kailua, | 2195 | 223 | 12 | 35 | 47 | 336 | 54 | 302 | 122 | 447 | 371 | | 43 | 10 | 1399 | 1511 | 75 | 52 | 550 |
| | Kealia, | 586 | 513 | | | | 16 | 4 | 105 | 67 | 59 | 100 | 49 | 68 | 67 | 782 | 268 | 81 | | |
| | Kealakekua, | 2107 | 88 | 11 | 10 | 21 | 779 | 12 | 206 | 89 | 273 | 229 | 24 | 178 | 175 | 715 | | 69 | 36 | 140 |
| | Kau, | | | | | | | | | | | | | | | | | | | |
| MAUI. | Hana, | 539 | 84 | 54 | 15 | 69 | 22 | 6 | 54 | 24 | 13 | 11 | 5 | 40 | 17 | 523 | | 111 | 197 | |
| | Wailuku, | 1383 | 81 | 213 | 26 | 239 | 277 | 23 | 107 | 21 | 50 | | | | | 1078 | 844 | 192 | 186 | 800 |
| | Lahaina, | 1021 | 223 | 263 | 44 | 307 | 134 | 20 | 178 | 40 | 40 | 22 | | 37 | 34 | 885 | 935 | 210 | 223 | 1600 |
| | Kaanapali, | 159 | 30 | 21 | 3 | 24 | 9 | 6 | 20 | 13 | 6 | 3 | | | | 127 | 147 | 22 | 81 | 300 |
| | MOLOKAI, | 957 | 33 | 174 | 9 | 183 | 52 | 12 | 105 | 40 | 19 | 31 | 15 | 23 | | 766 | 619 | 152 | 117 | 700 |
| | | | | | | | | | | | 4 | 24 | 6 | | 13 | 269 | | 10 | | 500 |
| OAHU. | Hauula, | 286 | | | | | | | | | | | | | | | | | | |
| | Kaneohe, | 261 | | 2 | | 2 | | | 54 | 25 | 6 | 18 | 7 | 20 | | 212 | 136 | 19 | 146 | 400 |
| | Honolulu, 1, | 1763 | 165 | 48 | 33 | 81 | 141 | 42 | 270 | 87 | 92 | 38 | | 34 | 30 | 1446 | 703 | 54 | 219 | 1750 |
| | Honolulu, 2, | 1917 | 213 | 99 | 36 | 135 | 157 | 59 | 363 | 141 | 108 | 24 | 118 | 395 | 304 | 1217 | 437 | 31 | 252 | 900 |
| | Ewa, | 1326 | 37 | 93 | 11 | 104 | 229 | 7 | 184 | 55 | 13 | 4 | 5 | | 4 | 948 | | | 118 | 1000 |
| | Waianae, | 38 | 165 | 9 | 5 | 14 | 9 | 1 | 20 | 5 | 13 | 10 | 3 | | 3 | 171 | | | | 500 |
| | Waialua, | 696 | 32 | 1 | 2 | 3 | 333 | | 58 | 11 | 16 | 16 | 29 | 180 | 119 | 141 | 514 | 14 | | 200 |
| KAUAI. | Waioli, | 207 | 53 | 25 | 9 | 34 | 20 | | | | 7 | 4 | 3 | 14 | 11 | 178 | 76 | 8 | 108 | 250 |
| | Koloa, | 241 | 73 | 10 | 15 | 25 | 66 | 2 | 31 | 9 | 4 | 6 | 4 | 27 | | 185 | 145 | 18 | 87 | 350 |
| | Waimea, | 372 | 65 | 20 | 10 | 30 | 57 | 2 | 62 | 21 | 2 | 2 | 9 | 26 | 20 | 296 | 154 | 9 | 34 | 700 |
| | | 26806 | 2829 | 1670 | 379 | 2019 | 3104 | 306 | 5444 | 1598 | 1283 | 1523 | 431 | 1522 | 1122 | 21058 | 11129 | 1370 | 2171 | 12390 |

Honolulu Dec. 17. 1846

Rev. R. Anderson

D. Sir

Herewith I send you 3 Copies each of the Minutes & ~~Statistics~~ of Gen. Meeting for 1846 & Genl Letters from the Missionary House Rec. by the Ships Congaree Mariposa & Brooklyn. The Clarks & General Harrison & Angela. Some of these you probably have, but not knowing I send as above. We are anxiously awaiting intelligence from Rev. Chamberlain, but feel doubtful whether any will reach us via

Mexico on one of the unsettled
State of the country. I am much
pressed just now & presume you
will get every important item of
intelligence from Brethren of the
Mission who write.

Very Respectfully & Truly Yrs
Saml. R. Castle

Mr. Saml. N. Castle

Honolulu, Dec. 17, 1876

Rec'd May 14

Statistics: Acct. June 4

Rev. R. Anderson

Honolulu January 23rd 1845.

Rev. D. Greene,

Very dear Sir,

Inclosed is a communication to Mr Frelinghuysen which will no doubt excite your surprise. It has been prepared entirely at the instance of Mr Castle and not without some misgivings on our part, and it is not forwarded without some hesitation. We are as it were in a strait betwixt two, desiring to retain Mr Castle at his present post and fearing the influence of his translation to a civil office directly from the service of the Board, and on the other hand being desirous in view of his qualifications to see him holding in accordance with his own wishes the office of United States Commissioner, with all its commanding influences, and bringing them all on the side of order, morality and religion.

We have hitherto had much painful experience of the disastrous moral influence exercised by unprincipled foreign public officers upon this people, and its blighting effects upon our labors; hence we feel deeply the importance to the best interests of this government and people, that a good man should fill the office of Commissioner from our government, should the present incumbent

be removed, in reference to whom we are happy to say the previous remark does not apply. Such an one by giving countenance to our labors and strengthening the hands of the government in its efforts to do justice might be of essential service to the progress of the cause of truth. In Mr. Castle we have a man whose good sense and moral character combined with his theretical knowledge of political and diplomatic affairs afford reasonable ground to hope that the duties of the office would be not only faithfully and ably discharged, but that the cause of morality and religion would be subserved. The only objection to him is his being a missionary: this is a serious one we confess, and you are in a situation to feel its force much more than we. But Mr. Castle is evidently desirous of obtaining the office: he feels, we believe, in sober earnest that his usefulness would be promoted could he obtain it. For although the first suggestion concerning the measure came from himself, yet the thought had spontaneously occured to ~~at least~~ ~~one of us~~, whether providence might not be qualifying him for some such station as this: ~~and~~ were he not associated with us in the missionary work we should urgently request that all proper influence be used by the Board to secure, if possible, the

appointment. As it is, considering he is a secular man, his appointment would be less objectionable than if he were a clergyman.

Mr. Castle is much needed in his present situation, but his place in the secular department could be much more easily supplied, than a person could be found in all respects so suitable to fill the office of Commissioner.

But the Prudential Committee will of course consult their own good judgment in this case, as to the action it would be proper for them to take on the subject.

Should Mr. Castle be appointed, as it will doubtless be known immediately at the "House", he desires us to ask for him an immediate discharge from the service of the Board.

Should he not be appointed, it will not be best to allude to the subject in any general communication to the mission nor in any form to come before the public, as its publicity might be prejudicial.

We are however constrained to say, that, as we view the missionary character and relation, we should deprecate the suddenness of the transition which this case would involve, from the missionary service to the duties of a political and diplomatic appointment. Nevertheless, except for the

influence referred to and our esteem of Mr. Castle as an efficient helper in our secular department, the advantage of which we would forego for his greater usefulness, we should rejoice to see him filling the station which the enclosed communication would seek for him.

We remain, very truly,

Your brethren in the bonds of the Gospel,

Levi Chamberlain

Rev. Levi Chamberlain
Honolulu, 23 Jan. 1855
Rec'd May 20
Ans. 21

P.S.

As the officers of the Board by communicating with Mr. Frelinghuysen will doubtless be able to ascertain with a good degree of certainty whether Mr. Castle will receive the appointment before it actually takes place, it is suggested in that case, that his dismission should take place immediately; that its publication might precede by some time, the notice of his appointment as Commissioner.

Honolulu, March 17 1845.

To
Rev. David Greene,
Cor. Sec. A.B.C.F.M.
Boston.

Very dear Sir,

Your letter of May 11th 1844, addressed to the mission was received per Ship Inez, which arrived on the 19th January, just eight months from Boston. The letter together with the circular connected with it, which was originally addressed by Mr. Anderson to several of the Asiatic missions has been printed for the convenience of being circulated throughout the mission.

I shall not attempt an answer to the inquiries contained in the circular. I would remark however, that with the exception of the Holy Scriptures, which have been printed at the expense of the Am. Bible Society, and approved works of the Am. Tract Society, printed at the expense of that Society, we print at our presses almost nothing in the native language, except elementary school books, and such standard works of education, as the prosperity of the schools absolutely demand. A vocabulary in English and Hawaiian is in hand at the Mission Seminary, being prepared for the press by Mr Emerson. The expense of this work will probably exceed five hundred dollars, and may rise to a thousand or more before it is completed. Mr. Emerson instructs a class in the English language, and he considers a vocabulary indispensable to the study of the language. I shall send you a few specimens of writing & composition by his scholars, forwarded by request of Mr. Emerson. They will go by private conveyance to Boston.

We employ our presses to some extent in

printing job work. The Friend, Cascade & Mon-
itor - periodicals, are printed at our press; for
which the Printing Department receives pay to
the full amount of cost of materials, work &c.
As they are works calculated to promote the
cause of temperance, truth, education and
morals, it is not our design to make money by
the printing, but to charge only enough to
save ourselves from all loss.

We engage in no rivalry with the other press
established here; which has been purchased by
the Government, and is now under its auspices.
So far as emolument is concerned we surren-
der to that press every thing that could be
required. But Mr. Damon, who edits the Friend,
has a decided preference to our office, and we
have been unwilling to reject his paper, par-
ticularly as we were the printers of it before the
establishment of that Office. Some uneasiness
was felt on account of the publication of the
Friend on terms so moderate, and on account
of its becoming to some extent a rival with
the Polynesian: but with this the mission had
nothing to do, and the subject was referred
to the two editors and the directors of the
Government press to settle.

I send copies both of the Friend &
the Polynesian to the Missionary House: they
are addressed to Mr Hill. You will see by
the editorial articles in the Polynesian that
there is not a very comfortable feeling in the
community. There is much rancor of feeling
on the part of Government agents and the
United States Commissioner and the Commer-
cial agent at this place

At a late trial in which Mr Brown
acted as Counsel for an American ~~[illegible]~~

a sailor from the United States Frigate Brandywine who had been riotous, in an appeal case, I was requested by Mr Brown to act as interpreter, with which request it seemed expedient I should comply. It was a service I would gladly have declined; and in view of the ground taken by Mr Brown in opposition to some of the officers of government - foreigners who had taken the oath of allegiance - I felt myself unpleasantly situated, though I could not feel, all things considered, that I was out of the path of duty. The part I had to perform was simply to interpret such sentiments to the Governor of Oahu, who acted as Judge of the Court, as Mr Brown wished to express to him; which sentiments were perfectly decorous, and nothing was said to him in person in the least disrespectful, though to the Secretary of State for Foreign Affairs, and the Law Adviser his address was very severe, personal and irritating in its nature.

I have since been called to act as interpreter for Mr Brown, at an audience held by him with the King. The audience was secured for the purpose of presenting a complaint against the Secretary of State for Foreign Affairs; it was that of an alledged threat to do all the injury that lay in his power to the interests of a trading house in this place, in case the partners of the house should take a certain course, which was disapproved of by the Secretary; which threat was regarded by the U. States Commissioner as an interference with the interests of Americans. The complaint was presented in writing accompanied by the depositions of the persons to whom the threats were made. I had no connection with the business further than to furnish a translation of the communication and to read the same to the King. But it is unpleasant to be brought into such a relation to the diplomatic of our Country taking such a stand against an Officer of the Hawaiian Government. The alienation of feeling which exists on the part of the U. S. Commissioner and the foreigners in the service of the Hawaiian Government is much to be regretted, and I think it could all have been avoided, but how it can be healed I know not. I think much more is made of what is called the threat of the Secy, than would have been made of it in any other circumstances.

I remain, very truly, Your Frd & Servt

Levi Chamberlain

The Rev. Chamberlain
Honolulu, 17th Mar. 1845

Rec'd Aug. 18

Ans. Sept. 7

Oct. 29

Rev. David Greene,
Corresponding Secretary
A. B. C. F. M.
Mission House
Boston
U. S. A.

54

Honolulu, March 22nd 1845.

R. Anderson, D.D.
Cor. Sec. A.B.C.F.M.
Boston

Very dear Sir,

By the ship Inez which is now ready for sea I send the numbers of the Polynesian up to the present time.

You will notice in the two last numbers of that paper reference made to a trial, in which the United States Commissioner George Brown, Esq.r acted as counsel for the plaintiff, in a case of appeal, before the Governor of Oahu, who acted as Judge of the Court.

The paper of today contains the report of the trial in part. I would remark that as I acted as Interpreter to Mr Brown in what he wished to communicate to the Governor, I am able to say that, to the Governor in person, his address was throughout respectful, and that concerning the natives themselves he used no language but of decorum.

In regard to the portion of the report or minutes presented in this day's paper, I can say it seems to me to lack in several places literal correctness, and to contain some errors in terms. There are also omissions which interrupt the

connection in such a manner, that the remarks of Mr Brown do not appear ~~in such a manner~~ as they would, had the sentiment been noted, to which the application is made: for instance. ("A remark") NONSENSE.

What I have said above, (and much more could be said) is in justice to Mr Brown, who appears evidently to disadvantage in the report.

It was of course a point of importance with the publishers that Mr Brown should stand in the worst attitude he could be placed and themselves in the best. Mr Brown therefore feels, in the view in which the minutes present him, that he has been injured.

I write this in great haste and have time only to add the high sense of regard I entertain for yourself, and am,

Very truly
Your friend & bro.
Levi Chamberlain

Rufus Anderson D. D.
Cor. Sec. A. B. C. F. M.
Missionary House
Boston.
U. S. A.

Miss A. S. Goodale.

Mr. Geo. Chamberlain.

Honolulu, Mauai 22, 1845

Apr. 15, 1845

Recd. Sept. 14

Honolulu, April 4th 1845.

Rev. David Greene,
Cor. Sec. A.B.C.F.M.
Boston.

Very dear Sir,

As the Inez has been detained about two weeks I have it in my power to acknowledge the receipt of your letters of the following dates: viz. Oct. 14, & Nov. 2nd 4th & 9th. I can do little more now than acknowledge the receipt of these letters together with that of your letter to the mission, which I have put into the printer's hand to be printed for circulation throughout the mission.

No general meeting was appointed for this year, and unless some important business should soon come up we shall not have one, and of course no general letter of the mission will be written.

Something will probably be attempted to supply the vacancy in the Seminary occasioned by the death of Mr. Dibble. I have heard it suggested that Mr Hunt be allowed to remove from his present location in Kau to Koloa on Kauai, and that Mr. Pogue be transferred to Lahainaluna; but this may not be an ar-

rangement that will be effected.

You have been informed from time to time of the declining health of Mr Knapp: For more than a year he had apparently been standing upon the verge of the grave: he has at length been removed from us, and his departure was peaceful and happy - in all respects what we could have desired: it occurred on the 28th ultimo. Thus our ranks are thinned and the prospect is not afforded us that the vacancies will be soon filled.

You will see by the Polynesian and Friend copies of which I send, what notice has been taken of Mr Haalelio's death. The news was altogether unexpected and quite overwhelming to the King. He was not prepared to hear of his death, as he would have been, had the overland mail reached us previously to the arrival of the Montreal.

The King and Chiefs are now convened at this place: business of much importance will doubtless be transacted at this session of the national congress or parliament.

Mr. Richards repaired immediately to Lahaina where his family was, and he has not

yet returned, but has been expected for several days: his presence will be much consequence in the business to be transacted. The appointment of Mr Wyllie to the office of Secretary of State for Foreign Affairs, in the place of Dr Judd who has resigned, probably to fill a more important station, is an event which will have an effect favorable, we trust, upon the interests of the nation. His notes on the Sandwich Islands show him to be a man of talents and of a disposition favorable to the interests of the mission and of the nation.

I do not know what station Mr Richards is expected to fill: perhaps he will stand in the relation to the King that Hushi did to King David. It is very certain that his Hawaiian Majesty will need a friend and counselor: and one more faithful & trusty could not be found.

You will regret to see the attitude in which Mr Brown stands forth in the Polynesian. The state of things as it respects the U. S. Commissioner and the foreign officers of government is very unhappy. Mr Brown has been greatly provoked and he has been imprudent.

but I believe that he has been sincere in his friendship to the native inhabitants and zealous for his country's right. The manner in which he is made to stand forth in the trial of Gray looks much to his disadvantage: but it should be remembered that it is the report of only one side, and of the side opposed to himself, and does not show the reasons for the strong expressions which were employed by Mr Brown.

Mr. Brown's intercourse with the missionary families has been uniformly of the most friendly character, and he appreciates most fully the benefits which have through our instrumentality been conferred upon the Hawaiian nation. Indeed the effect of the gospel upon the condition of this people is so obvious that no candid man would hesitate a moment to acknowledge it, and give the credit to the missionary operations here.

I remain, very truly,
Your Frd & Servt
Levi Chamberlain

P. S.

Your letter of Aug. 6/44 was handed me a few days ago by Dr. James M. Smith the gentleman whom you introduced as proceeding to the islands in conformity with the request of Mr. Hooper Acting U. S. Consul, forwarded through me to you.

Dr. Smith will engage immediate in the discharge of the duties of physician at the port of Lahaina. He will supersede in part Dr. Winslow who was admitted temporarily to the service of physician of the U. S. Consulate; as Mr. Hooper regards himself pledged to Dr. Smith in consequence of his application. It was understood by Drs. W. that it would be so; and it was in the hope of arresting the effect of the application that I wrote by his request to you last August. Dr. Smith appears satisfied with the arrangements and will doubtless find profitable business. I trust the mission and cause

will be aided by his residence in the islands.

Mr. Levi Chamberlain
Honolulu, Oahu, 1845

Rec'd Feb. 13.
Ans'd in S. I.
Feb. 25

Mr. Greene

Rev. David Greene,
Cor. Sec. A.B.C.F.M.
Missionary House
Boston.
Mass. U.S.A.

ABC 19.1 v.12

Chamberlain, Levi

56. A.L. to R. Anderson; 5 Apr 1845
57. A.L. to D. Greene; 14 Oct 1845
58. Same (duplicate)
59. A.L. to D. Greene; 7 Nov 1845
60. A.L. to R. Anderson; 20 Jan 1846
61. A.L. to Same; 13/14 Aug 1846

THE HOUGHTON LIBRARY

Honolulu April 5th 1845.

Rev. Rufus Anderson. D.D.
Boston.

My dear Brother,

I trust I shall be pardoned for an intrusion upon your retirement, if the thoughts which I may present in a brief manner to your attention, may with propriety be thus regarded. But I know the kindness of your heart, and too well the stability of your friendship, to indulge for a moment the suspicion that a subject so deeply affecting to my heart as the welfare of my children, will be regarded in the light of an intrusion, presented as it will be by one who has something to claim on the ground of "Eldest time".

My two sons whom I transferred at an early age to their father land, have not been out of my thoughts probably for a day since the farewell which I extended to them on board the ship which conveyed them from these shores, and as I then thought towards shores where once received, they would be as plants by rivers of waters. It was a hazardous decision; but was made in view of greater hazard, as then seemed to me to be before them at the islands. Their history from the time they arrived at the Missionary Rooms, in Boston, until the present, is known to they. We have received as frequent notices from them, as, probably, we ought to have expected. Mr Hill has made it a point to give me information by every opportunity, and I feel under great obligations for his attention, both in respect to information and the care he has taken of the children; and I likewise feel under obligations to yourself and Mrs Anderson for all you have done for them.

The infancy of these children is now past: the character which they formed in infancy remains: that this character is not in all respects what a refined, well instructed and pious parent would have it, cannot I think be denied: that it is better than is found in some youth, whose parents have strong affections for their children and desires that they should do well, is doubtless true. If there has been a defect in their early training the only remedy left is to apply without delay and in the wisest manner possible the correctives. What their defects are and how they can be remedied may be known by their judicious friends near at hand, better than by their parents, removed as they are and have been from the scenes of their lives and personal knowledge of their character.

I did not commit my children to the care of my relatives in Boston, for the single reason that they are Unitarians. I doubt not but my cousin, Mrs Nichols, would have felt a satisfaction had I committed them to her charge as I committed them to my friends at the Missionary Rooms. But I had given myself and my children to the trinune God, Father, Son & Holy Ghost; I had embarked in the service of that God, having forsaken all for it, and I thought I might safely entrust my offspring to Him whose promise is unfailing. But I did not expect that all, which I desired and prayed for, would be done without means. I employed the only means in my power. I sent them to the Missionary Rooms: I expected they would go into the bosom of the Church. I cast them, it is true, like bread upon the waters expecting after many days to reap the fruit of what was sown in tears.

And now I intrude upon the sanctity of your private hours, my brother — brother of olden time — of the Missionary Rooms in the days of Evarts — and ask you to pray for my children — to do

what you can to promote the good of their souls — to exert the influence which you may be able kindly to do, for the remedy of their faults, the improvement of their character and the increase of their qualifications for future usefulness.

If it would not be taxing your kindness too much and prove too much of a draft upon your time, I would esteem it a favor to have you address Mr Williston the patron of the Seminary in East Hampton, and also Mr. Wright the teacher of Latin, and endeavor to enlist their special interest in behalf of my sons. As they are near to them their influence may be exerted in a salutary manner: and your own letters of counsel and kindness would not be in vain; the influence would doubtless be lasting on their character.

I have learned with much regret that Warren, in his thoughtlessness some years ago, marked one of his hands with India ink. He now regrets the act and feels shame that the mark is on his hand. He says the initials of his name and the perfect figure of an anchor, the latter in plain sight, are on his left hand. A mark of that kind in a conspicuous place is a very great injury. One is not ashamed of a natural stain; but when it is the work of art, an idea of meanness is always associated with the thing, and is ever felt by persons of sensibility to be a disgrace. Had he been under the eye of his parents they would have prevented it or had it removed, if a possible thing, before it had become indelible. Perhaps I think more of it than some would. The thing would not affect his christian character; but persons of refinement and taste would feel a measure of disgust with the sight of such a mark, at least so it seems to me, unless they had qualifications which set at defiance all such prejudice. If it were a possible thing I would have it even now removed. It will however depend very much on his own feelings. I refer to the subject with more strength perhaps than I ought to do. It having just come to my knowledge through himself with

strong feelings on his own part gives it freshness and point. I think too I see a little tendency in his mind towards the sea, of which the figure of an anchor is an indication. Against that indication I would have a kind influence exerted. What could a deaf boy do at sea!

I fear he does not enjoy all the advantages of improvement, in his present circumstances, that would be desirable for the advance of his mind.

Mr. Levi Chamberlain.
Norwich, April 5, 1845
Rec'd Aug. 14
Ans'd Sept. 29
Ans'd Oct. 31
His children

R. Anderson, D.D.
Missionary House,
Boston.

It is not in my power to determine what course it were best to pursue with him, but I very much desire he should enjoy those advantages of mental culture, by which he may be fitted for a useful station. I beg you will pardon this long letter so full of pleas, and believe me to be,
With sentiments of very high regards to your self and Mrs Anderson
Your ob't Servt.

Rev. R. Anderson D.D.

Levi Chamberlain

Duplicate. 57

Honolulu, October 14, 1845.

Rev. David Greene,
Cor. Sec. A.B.C.F.M.
Boston.

Very dear Sir,

Your letters to the mission of Feb. 22nd & 26th, via Mazatlan, were received on the 30th of July, and your letter to me, of March 26th per Mindoro, was received on the 19th ultimo.

I have written very little this fall owing to the state of my health, which since my severe illness in the summer has been quite feeble. Whether I shall ever possess much energy again I do not know. Sometimes I fear I shall not. But I must not fail to write you a short letter by this opportunity.

The Rev. A. B. Smith is soon to take passage for the U. States by the way of China. We pay $800 for the passage to New York of himself, wife and three orphan children of Mr. Locke. The prospect was not favorable of a passage by the way of Cape Horn; and as the Supercargo of the ship Leland, the vessel in which he is to embark, offered to take him as we thought on reasonable terms, we concluded to furnish the means; which of course we do without drawing upon the Treasury of the Board, in any way to go beyond the limits assigned us by the Prudential Committee. We allow also to Mr. Smith the balance of his salary for the year which ends in December; also the allowance of the children to that time. This we do on the ground that they will be detained about two months in Canton and will need the means of support, which will probably exceed what it would cost at the islands. In our settlement of Mr. Locke's concerns we have permitted Mr. Smith to dispose of the articles of outfit which belonged to Mr. Locke, or such of them as he could sell, and to take charge of the avails, with a view of settling the matter with the Committee at home. He has, with the concurrence of Mr. Rowell, taken the charge of all the property of Mr. Locke which could be separated as private, and he will hold it for the benefit of the children. I do not know how much he has in possession of the property which would properly come under the head of outfit. He will give full information on this point, as he chooses rather to act

with you in regard to those effects, than to do so with the Secular department of the mission, and we are very willing to leave the final adjustment of this business with you. A balance of $67.60 remains to the credit of Mr. Locke's estate on our books; which we do not consider as private property in the sense in which salary is regarded as private. We should under other circumstances transfer this sum to the credit of Contingent fund; but we shall now refer it to your decision.

Mr. Smith is the bearer of a Resolution, which has received the unanimous sanction of the mission to his return. We had no General Meeting this year, but the resolution was sent to all the stations and fully approved. His place as pastor of the Church at Waialua is vacant, and unless Mr. Emerson should remove from Lahainaluna and return to that post again, I do not know how it will be supplied with pastoral labor.

The following is a copy of the Resolution in regard to the case of Mr. Smith: Viz.

"Whereas the Rev. Asa B. Smith, of the Waialua station, has declared his intention with the concurrence of his brethren, of embarking for the United States during the approaching autumn, unless providence shall otherwise direct, and with this in view wishes to remove as soon as may be to Honolulu, in order to prepare for his contemplated voyage: therefore ——

"Resolved, That in view of Mr. Smith's protracted ill health and consequent inability to perform the labor devolving upon him; in view of the necessity he feels of changing his employment, and his intention of removing to his native land, unless otherwise directed by an all-wise Providence; — we approve of his embracing an early opportunity of embarking, and of his removing to Honolulu, as soon as he may deem it necessary, in order to prepare for his contemplated voyage.

"Resolved moreover, that we deeply sympathise with Mr. and Mrs. Smith in their affliction, and affectionately commend them to the tenderest sympathies of the Board and the christian public, on their arrival in their native land."

It is the wish of Mr. & Mrs. Smith to retain the children of Mr. Locke. They feel a great affection for them and would be willing to give them up, even to be taken care of by their friends

in the United States. It was the wish of Mr. Locke expressed after his wife's death, that the children should be brought up together and not be separated. Mr. Smith took them with the design of carrying out what he knew to be Mr. Locke's wish, and he will doubtless apply to the Board for help to support them, and will expect to receive the full amount granted to children of missionaries, which have returned to the United States. These children will find in Mr & Mrs Smith all that could be wished for in guardians, and will have less cause than most in similar circumstances to lament the loss of parents: though their natural parents possessed apparently admirable qualities for training their children. The guardianship afforded in these persons is an admirable illustration of the care of God for the offspring of those who put their trust in Him.

We have recently had a visit from the United States Pacific Squadron, commanded by Com.dore Stout in the Frigate Savannah. The Commodore seemed to regret deeply the difficulties existing between the U. S. Commissioner and the Hawaiian Government, and he exerted himself very commendably to bring about an amicable settlement of them, and to have Mr. Brown reinstated. The Commodore conducted with great moderation and went through very patiently with an elaborate investigation of the whole case. He considered that there was blame on both sides, and would neither condemn nor justify Mr. Brown, though he thought the government had been the aggressors, and ought to admit Mr. Brown to official intercourse; but which they continued to deny him on the ground that their complaints against him had been preferred to the government of his country, and they chose to wait the issue from that source. He was admitted to an interview with the King and laid the subject before him in a very dispassionate manner without making any demand or threat and referred the adjustment of all causes of complaint to his Majesty's honor, integrity and sense of justice.

I remain,

very respectfully & truly, yours

Levi Chamberlain

Via Mazatlan.

P.S. I find there was a mistake in regard to the balance due the Estate of Mr. Locke: the sum should have been stated at $88.60 instead of $87.60.

October 27th

L. C.

Mr. Levi Chamberlain,
(Assistant Secretary)
Northfield, Oct. 14, 1845

Recd. March 14/46.

Recd April 10

Rev. David Greene,
Cor. Sec. A.B.C.F.M.
Missionary House,
Boston,
Mass.

Pr. California.

Mr. Chamberlain
Northfield

58

Honolulu, October 14, 1845.

Rev. David Greene,
Cor. Sec. A.B.C.F.M.
Boston.

Very dear Sir,

Your letters to the mission of Feby 22nd and 26th, via Mazatlan, were received on the 30th of July, and your letter to me, of March 26th, per Mindoro, was received on the 19th ultimo.

I have written very little this fall owing to the state of my health, which, since my severe illness in the summer, has been quite feeble. Whether I shall ever possess much energy again I do not know. Sometimes I fear I shall not.

But I must not fail to write you a short letter by the opportunity. The Rev. A. B. Smith is soon to take passage to the United States, by the way of China. We pay $800 for the passage to New York of himself, wife and the three orphan children of Mr Locke. The prospect was not favorable of a passage by the way of Cape Horn, and as the Supercargo of the Ship Leland, the vessel in which he is to embark, offered to take them, as we thought, on very reasonable terms, we concluded to furnish the means; which of course we do without drawing upon the Treasury in any way to exceed the limits assigned us by the Prudential Committee. We allow also to Mr Smith the balance of his salary for the year, which ends in December; also the allowance of the children to that time. This we do on the ground that they will be detained about two months in Canton, and will need the means of support, which will probably exceed what it would cost at the islands.

In our settlement of Mr Locke's concerns, we have permitted Mr Smith to dispose of the articles of outfit which belonged to Mr Locke, or such of them as he could sell, and to take charge of the avails, with the view of settling the matter with the Committee at home. He has, with the concurrence of Mr Rowell, taken charge of all the property of Mr Locke, which could be regarded

private, and he will hold it for the benefit of the children. In this matter we have relied entirely on Mr Smith, who, we doubt not, has acted with perfect conscientiousness and sense of justice. I do not know how much he has in his possession of the property which would properly come under the head of outfit: he will give you full information on this point, as he chooses rather to account with you in regard to those effects, than to do so with the secular department of the mission, and we are very willing to leave the final adjustment of this business with you. A balance of $67.60 remains to the credit of Mr Locke's Estate on our books, which we do not consider as private property in the sense in which salary is regarded private. We should under other circumstances transfer this sum to the credit of Contingent Fund; but we shall now refer it to your decision.

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barking and of his removing to Honolulu as soon as he may deem it necessary in order to prepare for his contemplated voyage.

Resolved, moreover, that we deeply sympathise with Mr & Mrs Smith in their affliction and affectionately commend them to the tenderest sympathies of the Board and the Christian public on their arrival in their native land."

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We have recently had a visit from the U. S. Pacific Squadron, commanded by Com. Stout in Frigate Savannah. The Commodore seemed to regret deeply the difficulties existing between the U. S. Commissioner & the Hawaiian Govern.t and he exerted himself very commendably to bring about an amicable settlement of them and to have Mr Brown reinstated. The Com.dre conducted with great moderation and went through very patiently with an elaborate investigation of the whole case. He considered that there was blame on both sides, and would not condemn nor justify Mr Brown, though he thought the Government had been the aggressors and ought to admit Mr Brown to official intercourse; but which they continued to deny him on the ground that their complaints against him had preferred to the Govt of the U. S. & they chose to wait the issue from that source. He was admitted to an interview with the King and laid the subject before him in a very dispassionate manner, & without making any demand or threat referred the adjustment of all causes of complaint to his Majesty's honor, integrity and sense of justice. — Very respectfully, your frd & servt

Levi Chamberlain

22

SHIP

12

JAN

Rev. David Greene,
Cor. Sec. A.B.C.F.M.
Missionary House
Boston
U.S.A.

via Mazatlan.

Mr. Levi Chamberlin,
Mililani, Oa. Is. 1845
Rec'd Jan. 12, 1846.

Honolulu, Nov. 7, 1845.

Rev. David Greene,
Cor. Sec. A. B. C. F. M.
Boston.

Very dear Sir.

In my letter of the 14th ult. via Mazatlan, a duplicate of which will be forwarded by the way of Cape Horn, I referred to a visit of the United States Pacific Squadron at this place, and to an interview of Commodore Sloat with the King, obtained for the purpose of addressing his Majesty on the subject of the differences existing between the U. S. Commissioner and the Government authorities of these islands. The Address of Commodore Sloat on the occasion, and the reply of the Secretary of Foreign Affairs in behalf of the King, subsequently communicated, have been published in an "Extra" of the Polynesian, which I shall forward to you by the present opportunity. You will, I think, feel an interest in this correspondence, and also in the diplomatic correspondence published in the Polynesian, the numbers of which will be sent to the Missionary House by this opportunity. The Government have come to the determination of publishing all the correspondence that may pass at any time between themselves and the Agents of foreign governments, and thus place all matters of difficulty in their true features as they arise, before the world. This is doubtless good policy, as it will tend to make both parties more circumspect in their official communications. If any exception can be taken to such a course, it must be on the ground

that some communications may be regarded by other governments to be of a confidential nature.

I must not now do much more than acknowledge your letter of the 23rd of April received by the Ship Congaree on the 28th ult.; as I am forbidden by my physician from using my pen to any extent, having recently had a return of raising blood from the lungs though but in a slight degree. A voyage in the tropics is recommended, and it is thought that my life may be prolonged ten or twenty years by taking early measures for the removal of my disease. What course Providence may point out I cannot tell. Mr. Clark once made a voyage to China at an expense of about $500, with favorable results. In 1840 I visited California and Mazatlan at no more expense than the value of the provisions which I consumed or was to provide ~~which I consum~~ amounting to about $60. This voyage was thought to be very beneficial. But I cannot expect again to enjoy an opportunity so favorable as respects accommodation & price. A voyage to the United States and back might afford the relief desired, though the climate of my native land might prove unfavorable to me after so long a residence within the tropics: but by avoiding a N. E. winter I might visit the United States not only without danger from climate but with the most salutary effects on my health. I shall refer the whole subject to the decisions of a wise providence which will not err. Dr. Smith has suggested a voyage for himself, being affected with pulmonary symptoms, and he would accompany me on a voyage in case an opportunity in the right direction and equally

favorable for both of us should be afforded.

The manner in which the Committee have attended to the subjects which were referred to them and the decisions which you have communicated, will meet I doubt not, the entire approbation of the Mission, as they do most fully of mine and of those of the brethren who have seen them.

Any diminution of interest in the missionary cause, whatever may have given rise to it, is matter of regret; but fluctuations of feeling are to be expected in an extended community, and doubtless it will be a long period before it is otherwise; and it will be necessary to continue an efficient agency to keep up an interest at all adequate to the wants of the case. Christians still need to be urged to the performance of d[illegible] and they must be pressed continually.

I shall not be able to write to Mr. Hill by this opportunity, but I hope to write to him and to my children by the Alliotts to sail in about 60 days.

Very respectfully and
very truly Yours,
Levi Chamberlain

Rev. David Greene
Cor. Sec. A.B.C.F.M.
Missionary House
Boston
U.S.A.

Pr California.

M. Jesse Chamberlain
Honolulu, Jan. 7, 1845.

Rec'd March 14/46

Ans. Apr. 10

Hong Kong. Jany 20, 1846.

Rufus Anderson, D.D.
Cor. Sec. A.B.C.F.M.
Boston.

Very dear Sir,

The state of my health was such that a voyage was recommended, as the only measure that could be adopted with hope of advantage. The Ship Congaree being at the islands and bound to China, I was advised by my brethren to take passage in her. Dr. Wood, who was my physician, recommended the course strongly. I felt constrained to yield to the judgment of those to whom I submitted my case, though my personal feelings were very much opposed to a voyage undertaken without any visible prospect of a return. To leave my family, and enter on a long and uncertain voyage, was no pleasant subject of contemplation. Nothing but the conviction that it was the will of God that I should thus do, could have gained my consent. I did not know but I should be under the necessity of continuing my voyage to the United States thus prolonging my absence from my family fifteen or eighteen months. Stern necessity alone could have gained my consent to such an undertaking.

I embarked on the 13th of December, and arrived at this place on the 13th instant. I had two returns of raising blood on the voyage; one

a few days after leaving, and the other about a week before my arrival, both turns being slight. My health now is somewhat better than it was when I commenced the voyage, and the prospect of benefit from it as fair as at the time the measure was proposed.

I am now residing in the family of the Rev. Mr. Brown, at the buildings of the Morrison Education Society, where I am receiving very kind attentions, and find myself very pleasantly situated. I have not yet decided on the course I shall pursue. I am waiting to find out whether an opportunity will be presented of a passage direct to the islands. I shall of course aim to secure a return direct, unless it should be evident that the object of my voyage shall not be accomplished without protracting the time of my being on the sea. Should this appear, or should there be no prospect of a passage for many months, I may deem it expedient to direct my course to the United States, in which case I should spend the summer there and seek a return to the Islands before the setting in of cold weather.

You will doubtless have received intelligence from the islands of as late a date as the time of my sailing from thence; it will, therefore, be unnecessary to allude to the state of things there.

I learn that some disturbances have recently occurred at Canton, and that the safety of foreigners resident there may be in danger, on account of the feelings of the populace. The time for

the fulfilment of the last penal stipulations of the English Treaty has arrived, and the last installment of 2,000,000 of dollars to be paid, the gates of Canton to be opened to the egress of foreigners, and Chusan, which had been held by the British as security for the payment of the money, given up to the Chinese. The populace are unwilling that the money should be paid and the gates of Canton be opened, while threatnings are uttered of vengeance, if Chusan is not surrendered.

Two English sloops of War and a Steamer have gone up to Canton from this place, and the ships of the U.S. East India Squadron, Columbus & Vincennes, are already there: so that in case of serious difficulties, protection will be afforded to the persons of foreigners.

I have not yet seen any of the missionaries of the A.B.C.F.M. who are in this quarter of the world. I hope ere long to meet Dr. Bridgman and the missionaries in Canton, and to obtain their advice in regard to my future course.

My expenses here will exceed what they would have been at the islands, and a passage hence to the U.S. may amount to $500, while to the islands it will probably not amount to half of that sum. I shall be as economical as possible, & I hope to have the approbation of the Prudential Committee, both in my expenditures & proceedings.

I remain, very truly, Your brother
and servant in the Lord,
Levi Chamberlain

Mr. Levi Chamberlain

Honolulu, Jan. 20, 1846

Rec. May 6

Ans. July 3.

Mission House
Boston
U.S.A.

Mission House, O.W.
Oct. Sec. & Treas. A.B.C.F.M.

61

Ship Lucas, at sea, Aug.t 13 1844

My dear Brother,

The accompanying letter from Dr. Parker I have transcribed; as, being written in a hurried style, it may not be read with perfect facility. And I do it also that I may introduce a few explanations, though in themselves of not much consequence. You would infer that the abscess he speaks of formed and evacuated itself in China; which was not the fact: it happened about a year ago at the islands. He also states that my lungs have been affected for 18 or 20 years at times. The fact is, and which he misunderstood, the hemorrhage of which I have been the subject, commenced at about the age of 18 and continued for several years, and returned in the year 1840: that for 18 or 20 years I was exempt from the disease, and seemed to be recovered. He speaks also of my being off the Cape in the summer: but the Cape of Good Hope being in South latitude, the season was winter when we were off there.

I left Canton on the 30th of March for Whampoa, where ship Lucas was lying at anchor, and on the morning of the next day the vessel was got under way and proceeded down the river. On the 3rd having got into the open sea, our departure was taken from the Grand Ladrone; and on the 27th we arrived at Anger, island of Java, Straits of Sunda, and sailed thence next day, having taken in such refreshments as we needed. We were 19 days doubling the Cape of Good Hope, and on the 4th of July we anchored at Jamestown, island of St. Helena,

where we stopped a few hours and replenished our stock of water. William Carrol, Esq.r the Acting U.S. Commercial Agent resident here and is an honorary member of your Board, desired respects to yourself and M Hill. I did not go on shore, being ill at the time, but he sent the message by his son who came off to the ship.

Our voyage, though boisterous off the Cape, has been, on the whole, pleasant, though somewhat long. I have not been entirely free from hemorrhage. During the early part of the voyage my health seemed to improve; but since the 1st of July I have experienced several turns of bleeding, not profusely, however; but sufficient to moderate my hopes in regard to final or complete recovery from this malady. The hemorrhage has been for a day or two, and then has subsided, followed with my usual health. I have now not raised blood for more than a week; and as my bodily strength has improved since the commencement of my voyaging, I still hope ultimate benefit: and that the course I am pursuing in accordance with the advice of my friends and physicians will be crowned with the divine blessing and restoration to comfortable health.

I hope in due time to be favored with an interview with yourself and fellow-laborers at the Mission House. I shall be anxious to get an early passage for the islands; but I can form no plans now.

I am very affectionately and respectfully
your friend & brother
Levi Chamberlain

Rev. R. Anderson.

P.S.

I have the satisfaction to inform you that the Ship Lucas has arrived at New York, and I am now at the Missionary Rooms. My health has suffered a little from the fatigue of arranging my baggage and the excitement of arriving, which has induced slight hemorrhage. I shall stop with Mr Merwin a few days, until providence shall open still further my way before me. It is my wish to visit the friends of Mr Chamberlain, who reside in Lancaster Co. Pa. Should my health permit. In this case, it may be expedient that I should make this visit, before going to the north, as it will save expense, time, and effort. My children in East Hampton I must also visit and then see Boston unless you should recommend my going first to Boston.

My health will not allow me at present to write more, or I should address Mr Hill by this opportunity. Will you be kind enough to inform me what prospect there is of a passage to the islands this fall. and to give me any advice respecting my course that may occur to you as proper in my case.

Very affectly
Your brother
Levi Chamberlain

Missionary Rooms
New York
August 14th 1846

Rev. R. Anderson, D.D.

Rev. R. Anderson, D.D.
Cor. Sec. A.B.C.F.M.
Boston
M.S.A.

Mr. Cor. Mem. Letter
Aug. 13 & 14, 1846
Rec. Aug. 28th

ABC 19.1 v.12

Chamberlain, Levi

62. A.L. to R. Anderson; 20 Aug 1846
62 1/2. Same; 21 Sep 1846
63. Same; 30 Sep 1846
63 1/2. A.L. to S. Williston; 13 Oct 1846
64. A.L. to R. Anderson; 14 Nov 1846

THE HOUGHTON LIBRARY

New York city, Aug.t 20th 1846.

Rev. R. Anderson D.D.
Cor. Sec. A.B.C.F.M.
Boston.

My Dear Brother,

I was gratified to receive a letter from you yesterday, dated the 17th instant, granting me a cordial welcome to these shores, and making known your approval of the course I have pursued in visiting my native land in the way of my return to the Sandwich Islands.

You will have learned from Mr. Merwin that a letter from me was forwarded to the "Mission House" the day of my arrival, which letter I hope you will receive, as from it you will learn my condition at the time of my arrival, as also what had been my health on the passage. As Mr. Merwin has kept you informed of my state since I have been here, I need not be particular in writing about it in this communication which I write for the purpose of suggesting an idea which has crossed my mind, but which has not matured to a plan. It is that my two sons meet me at their grandfather's residence in Pequea, Lancaster Co. Penn.a

Had I known on my arrival that Evarts was in Boston I should have been disposed to inquire whether he might without detriment have come on to this city and attended me to Penn.a; but the time perhaps is past when he could com-

veniently join me here: and it might be a query whether he would be an adequate attendant for me in my feeble state, even if it would be safe for him to be thrown on the responsibilities and trials of such a journey. But if he were accompanied by his brother, there might be less danger, or objection to the course. The Rev. C. S. Stewart has kindly offered to accompany me to my friends in Penn.a; and there is less need of the attendance of my sons than otherwise would have been: but in returning I shall need assistance, and it has occurred to me that the presence of my children would be sufficient, and that in meeting me at the residence of the relatives of their mother whom they have never seen two objects would be accomplished, and my visit with them would be prolonged. There may be real objections to this course aside from the expense which it would occasion - one I can see - their inexperience of traveling, from which care might be thrown back on myself - and it may not be best that the thought should be further entertained, or even mentioned to the youth. Of this, however, you can form a judgment better than I. Very cheerfully will I defray the expense, if the object can be accomplished in season, and without detriment to themselves. It may not be best that Cort's mind should be diverted from his studies or that he should be delayed from returning to his school to commence with his fellow students the business of the term. This point I refer to your better judgment. And Warren's engagements may be such that it may not be expedient to cause a

derangment of them. You will receive these suggestions, decide as your knowledge of circumstances and good judgment shall dictate, and write me your decision by the earliest opportunity.

My present plan is to start on Monday for Pha and go on forthwith to Pequea; where I shall remain for a short time, and then be prepared, should health permit, to take my journey to the north. My wish will be to attend the meeting of the Board in N. Haven, and I hope to be there in season to see you at the opening of the meeting: but all will depend on my health and the leadings of Providence. I am doubtless in a very precarious state, and though not bleeding to-day, I may be down tomorrow. I have already, perhaps, in writing so much, overstepped the bounds of prudence: but I am writing on a subject of so much interest, and to one who can so fully appreciate my feelings and sympathise with me, that I could not say less.

Please say to Mr Hill, that nothing but what seems unavoidable necessity has prevented me from writing to him, and I must still deny myself the happiness of addressing him. With fraternal christian affection,

I remain, very truly, yours,

Levi Chamberlain

P. S. Should you write me after I leave this city, please address to Cain's Post Off. Lancaster Co. Pa
James Patton is the name of my wife's father.

Rev. R. Anderson, D.D.
Cor. Sec. A.B.C.F.M.
Missionary House
Boston.

Mr. Lewis Chamberlain
New York City, Aug. 20, 1846
Rec. Aug. 24, 1846

East Hampton. Sept.r 21st 1846

Rev. R. Anderson, D.D.
Cor. Sec. A.B.C.F.M.
Boston.

My very dear Brother,

I regard it my duty to give you a short account of myself since leaving New Haven on the morning of Friday 11th instant. The indisposition which had been gaining upon me for several days continued during my ride in the cars to Springfield, I coughed and expectorated continually. As the train was later than usual, that which was to have taken us to North Hampton had left, and we were obliged to wait for the evening train. We arrived at North Hampton about 10 o'clok, and put up at the Hotel for the night. At an early hour in the morning a hack was obtained, and I set off with my two sons for the house of Mr. Wright, distant some four or five miles. We found the family just through with their breakfast. But I found myself very little inclined to eat, and almost immediately after breakfast, retired to a chamber and to my bed, much oppressed with phlegm in the air passages and a heavy beating pulse of about one hundred strokes in a minute. The excitement which had kept up the powers of mind and body, and enabled me to sustain my journey to & from Pennsylvania, from New York to N. Haven and thence to the home of my son, now began to flag, and as it subsided left me in the arms of the disease which had been pressing upon me.

Dr. Thompson, of N. Hampton, was called, and he prescribed as his judgment of the nature and power of my disorder dictated as requisite. I have been confined to my room and to my bed nearly all the time I have been here. The fever I had at first has abated, and the severity of my cough is in a measure allayed. My expectoration is somewhat

free but is frequently tinged with blood. The Doctor however encourages me to hope that I shall recover from this present attack, so as to be able to embark for the Islands next month. But he advises me to remain in this region until near the time for sailing of the Ship. I had hoped to make a visit of several weeks in Boston. Days could be spent in conversation with yourself and others respecting our affairs at the Sandwich Islands: it is among the greatest trials I am called to experience at the present time, that I cannot be with you and others at the Missionary House, in order that I may confer on all points relating to our Mission. If the Board are designing any change of policy in regard to the Sandwich Islands Nation, or Government, or to their Missionaries on account of recent changes of the Government, the Prudential Committee will need avail themselves of all the light they can gain, ere such changes are made.

But I am trespassing the rules of wisdom, in prolonging my communication. I shall close this sitting up in my bed.

I desire to know when the Montreal is expected to sail for the islands, if the time is known. I shall need preparation. I left all my effects at New York. All my baggage needs overhauling, and it ought to be done under my inspection. So much depends upon the time of the sailing of the vessel, I may with propriety defer till another time any suggestions in regard to outfit. I would say in conclusion, though the clouds are dark around me, I am allowed to hold my mind in peace. God is in the dark as truly as in the light, and he enables me to trust "that at the evening time it will be light." I have only to walk in the shadow of his hand.

I wish to be remembered very affectionately to Mrs. Anderson.

I am, very truly,
Your friend & brother,
Levi Chamberlain

P.S.

As a subject for consideration I would make the enquiry whether the Committee will not be able to send a physician to the Islands this fall. This is a subject in which I shall feel a deep and personal interest. Or if you have no physician to send, have you not some one else whom by some extra effort you can get ready for our mission who might help me in my feeble state on the voyage. Mr Bingham made inquiries of me respecting his own return and said Mrs B. had not relinquished her desire as this remained as strong as ever in her mind. Were it not for Mrs B.'s health, there would be no insurmountable obstacles to his return. He is a strong man in appearance and I doubt not in heart; though he would go back to what would well near be to him a new mission. It would not be practicable to place him just as he was when he left in 1840, and Mrs B. fear, with her strong affections for things as they were in old times, would be much disappointed. I did venture to say to Mr Bingham in that candor which is natural to me, that I could not advise him to go out. But in thinking over this since I have had somewhat of a misgiving. Perhaps I was too candid. If the Lord has any work for Mr B. to perform at the islands it is my desire and prayer that he would open the way for his return. But I would wish to have it of the Lord's own leading and directing. Should he return to the islands it should be under the direction of the Board, and his support should be appropriated to him just as to the rest of us. I am very much opposed to ways of support not essentially the same in regard to all.

Rev. R. Anderson D.D.
Cor. Sec. A.B.C.F.M.
Missionary House,
Boston.

Mr. Geo. Chamberlain
E. Hamilton, Feb. 21, 1846
Rec'd Feb. 24
Ans'd Feb. 26.

East Hampton, Septr 30th 1846.

Rev. R. Anderson, D.D.
Cor. Sec. A.B.C.F.M.
Boston.

Dear Brother,

Your favor of the 26th inst. came to hand last evening. A short time previously, I had sent to the Post Office a short letter which I had addressed to Mr Hill, by which you will learn the state of my health. I continue to be, as I hope, on the mending hand. I have had no hemorrhage for more than a week: my cough has subsided, though it is not entirely gone. I am, however, feeble and must have recourse to my bed part of the day. The last call I had from my physician was on the 25th He has thoroughly examined my lungs, says he can detect no cavity in them; and I think his views accord in the main with Dr Bliss, of New York, that the substance of my lungs remains uninjured. He is cautious however in stating an opinion; but favors my embarking for the islands. The point now of moment with me, is - When shall I leave this place for Boston? Shall I remain here till near the time of sailing, and so cause the expense of a visit for yourself to this place with the consequent interruption it would occasion in your labors? or shall I run a little hazard by an earlier departure for Boston, and enjoy opportunities of interviews with you there? I would prefer to spend a week or two in Boston, and not be hurried away with no time to see my friends: but in regard to this I would submit to the will of God. I shall be reconciled to remain here, if the wiser course should seem to be that I do so. It was well that I made this my stopping place, as I have formed an acquaintance with my sons, and am better prepared now to advise their future course, than without this acquaintance I should have been. I am still solicitous about a place for Evarts. I think it best he should go on a farm; but not decided as to the length of time - whether six months - one or two years - or permanently. I hope Providence will throw light on the subject in the course of a few weeks.

With very kind regards to Mrs Anderson, I remain very truly, your friend & brother

Levi Chamberlain

P. S. You inquire about my being able to converse: or rather request me to inform you when I get able to do so, without subjecting myself to hemorrhage. This doubtless is in reference to making a visit to this place. I have no symptoms, at present, of hemorrhage; but I feel no security against an attack. I am liable to a return at any time of the malady, even without respect to the use I may make of my lungs. — I converse occasionally, but do not use my lungs very long at one time. With intervals of rest, I could even now converse considerable. Yours &c Levi Chamberlain

I have rec. a letter from Miss Mary D. Brown, which I hope to answer soon.

Rev. Levi Chamberlain
E. Hampton, Oct. 30, 1846
Rec'd Oct. 2.

NORTHWESTERN UNIVERSITY LIBRARY MSS.

Rev. R. Anderson, D.D.
Cor. Sec. A.B.C.F.M.
Missionary House,
Boston.

P. S.

I have not directly referred to the point of a thorough education and thorough qualification for business, though the idea is implied in what I have written. I hope my son will feel the importance of this point, and that all proper influence will be exerted to fix the principle in his mind that to be faithful and thorough in all things is essential to an estimable character. I fear the boy has been faulty on this point, and that he will need line upon line and precept upon precept to bring him right.

Levi Chamberlain

Mr. Levi Chamberlain

Copy of a letter to
Hon. Saml. Williams
of L. Hamilton
about his son
Jeremiah Evarts

Dated L. Hamilton, Oct. 13, 1846

Copy. 63½

East Hampton, October 13th 1846.

Very Dear Sir,

I have expressed verbally to you my desires and feelings in respect to my son Jeremiah Evarts. It may not be amiss that I should do the same in writing, in order that my views and wishes may lie before you in a form to meet the eye, and state to be reviewed. I need not enter into detail of the reasons which operated in my mind for sending my sons, at a very early age, to this country, nor give a history of their course since their arrival here, in the year 1837. Suffice it to say that my motive of action, from first to last, whether in planning or executing, was the desire and the design of promoting the best good of the children, and the hope of their being ultimately qualified to be laborers in the service of the Lord. The elder having become partially deaf, his fitness for a learned profession is thought to be impaired; and he has been advised to engage in agricultural employments. Not so the other: he has no defect mental or physical, so far as I know, to prevent the carrying out of my wishes in respect to an education. Mr. Luther Wright, principal of the Seminary, is acquainted with his character, mental endowments and present attainments.

Evarts will be sixteen years old in February; and his course of life should, with as little delay as possible, be designated and entered upon. His present desire is to suspend his studies for a season; and to this wish I am ready to yield, provided that a suitable place on a farm could be obtained for him. I shall be unwilling to urge his remaining at school without a disposition on his part to employ his time faithfully in study: it would be a waste of time and consecrated money. And therefore I should not only consent to his leaving his studies for a season, but permanently, if it be only by constraint that he can be induced to attend to them, and this constraint produce, after all, only a partial attention.

As it respects an employment for him in the event of his not feeling such an interest in his studies as would justify a continuance at school, my wish is that he should be placed on a farm, and pursue the work of a farmer for an occupation, unless his

objections to the employment should be strong and based on good reasons. Should this be the case, I shall approve of his learning some respectable mechanic art; and I should prefer his learning it in the country rather than in the metropolis, on account of the many incitements to evil which exist in large cities. I shall mention mercantile pursuits last, as a resort in case the youth should so fix his mind that way that it could not without undesirable influence be diverted from it. But I trust it will not be so. Whatever may be his employment, whether agricultural, mechanical or mercantile, the religious character of his master, and his principles in regard to the moral training of his apprentices, will be a matter of the greatest importance and consideration. On this point I could enlarge, and speak in the strongest terms: but to you, Sir, who feel the full force of the subject, I need say no more. I would not entirely resist an inclination on his part to go to Boston to obtain an employment, provided the step is recommended by Mr. Hill, or obtains his sanction. Evarts has manifested some desire to go to sea, not indeed to give himself up to a sea-faring life, but for a change. To this, however, I am altogether opposed, as he knows; and I shall continue to be thus opposed as long as providence shall not plainly indicate that his path of duty lies in that direction. Should his feelings become strong in regard to this point, and his mind be in such a state as not to be diverted, I should then recommend, as an expedient, that he be encouraged to visit his relatives in Ohio, and place himself under the care of his uncle Richard Chamberlain, residing in the town of Sullivan, Lorain County, in that state. This I recommend only as a last resort, to save him from the sea, or a roving inclination equally bad should it be indulged.

I shall, I trust, be excused in giving utterance to you, dear Sir, the strong emotions of my heart in reference to parental guardianship, or that which shall take its place — a guardianship of which my son has, to an undesirable extent, been destitute, but without fault on the part of those to whom he has been entrusted. I feel the deepest solicitude in re-

spect to what may be his future conduct, and in respect also to this particular point — guardianship — What will be his behavior towards the person who shall be entrusted with this responsibility, and who from a ~~spirit~~ principle of benevolence shall be willing to accept of the trust? I cannot but hope his conduct will be submissive and highly respectful. If it should be otherwise, I shall be grieved and greatly afflicted. My son has been dedicated to God: it is my strong desire he should become a preacher of the Gospel. He and his brother in being sent from their parents at the tender age at which they left them, were cast as "bread upon the waters." They were sown in tears and, I may add, in faith too. The Lord grant there yet may be "sheaves" that they may not be "as grass upon the house-tops, that withereth afore it groweth up: wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom." Doth not the Lord care for them? and hath he not put it into the heart of some of his children to care for them? The interest you have manifested and readiness to afford assistance call for the liveliest gratitude on my part; and they add strength to my faith and hope, and inspire me with comfort.

If no place for Evarts on a farm can be secured this fall, he is willing to return to the Seminary until a suitable on can be provided. Should he in the mean time become more fond of study or disposed to diligence, I would then refer it to his teachers to decide whether he continue in school until he shall be fitted to enter college, or work for a season on a farm. And as to the College to which he shall go and the guardianship he shall be under there, this matter also I refer to those who shall have the guardianship of him at this Institution, conjointly if need be with Dr. Anderson and Mr Hill.

The wishes above expressed and other views communicated respecting Evarts are those with which I am impressed at the present time, and which I am desirous should be carried out. But in case of my death and the return of my wife and children to this country there may be a change in the means of supporting him at col-

lege. I have not, however, from any consideration of my own life or death, though it proper to alter my design of giving him a liberal education. Should he be found to possess talents and have a desire to improve them, a way, I trust, will be opened to support him in his studies. If he have a call to the Lord's service, the means will not be wanting to qualify him for it.

The assurance you were so kind as to tender me of a readiness to exercise a care for my son, and as far as practicable to watch over and direct him, has given much relief to my mind previously greatly oppressed with the subject. It is a great comfort to know that I may depend upon your aid in person, should neither Mr. R. M. Wright nor Mr. Luther Wright, whose names you have mentioned, be able to take that responsibility: Or should either of these gentlemen find it practicable to exercise the guardianship requisite, I have the satisfaction of knowing that you will always be ready to unite your counsels with theirs: So that I may rely upon you still to act in the character of guardian and occupy in a certain sense the place of a parent. It being understood that neither Mr Hill nor Dr Anderson is relieved from the responsibility devolving by office, and under which they have heretofore acted.

Deeply convinced that without the converting power of the Holy Spirit my son will fail of permanent benefit from any arrangements I can make for him, and that every thing will be nugatory without it, I can do no more in conclusion than to commend him and his guardianship to God and to the word of his grace, which is able to do all things for us and to fulfil all the good pleasure of his will.

I am, with great respect,

Your friend & Servant,

Levi Chamberlain

Hon. Samuel Williston,
East Hampton.

Boston, Nov. 14th 1846.

My Dear Brother

The enclosed is a copy of a letter which I have written to Mr Williston in relation to my son. This as well as the other already in your possession were copied that yourself and Mr Hill might be aware of the relation in which Mr Williston has kindly consented to stand to Evarts and my wishes in regard to him. I shall leave the country with a feeling of much confidence that the interests of my son are as safe as human arrangements can make them. I can only commend the youth to the gracious direction of Him who has said "commit thy ways to the Lord and he shall direct thy steps". His blessing I ask upon the youth and those who shall have the care and direction of him.

Very affectly and respectfully
your brother
Levi Chamberlain

Rev. R. Anderson, D.D.
Mission House

Mr. Lord. } Chamberlain

Boston, Nov. 14, 1846

Rd. Nov. 18 —

2

Rev. R. Anderson, D.D.
Missionary House,
Boston.

ABC 19.1 v. 12

Clark, Ephraim W

65. A.L. to Secretaries of ABCFM; 16 Sep 1844
66. A.L. to R. Anderson; 15 Oct 1846
67. A.L. to D. Greene; 24 Oct 1845
68. A.L. to R. Anderson; 21 Nov 1846
69. Same; 14 Dec 1846

THE HOUGHTON LIBRARY

Wailuku 65 Sept. 16. 1844.

To the Secretaries of
A. B. C. F. M. Boston.

Dear Sirs,

I take the liberty to introduce to your acquaintance Mr. Henry T. Cheever, a brother of Rev. George B. Cheever of N. York City. Mr. Cheever has resided more than a year in the islands - has visited nearly all our stations, & has become intimately acquainted with missionaries & missionary work at the islands. Being a gentleman of intelligence & piety, you may gather from him useful facts & suggestions relating to missionary operations at the islands. His opinions are entitled to much weight.

Very truly Yours in the bonds of the Gospel

E. W. Clark

Rev. S. W. Clark.

Milwaukee, Feb. 16. 1845

Rec'd Oct. 11.

Intro'd Dr. Cleveland.

Pub'd in S. L. Oct. 29

H. H. Gerrodius of
A. B. C. F. M.
Jefferson Home
Boston
Mass.
U. States.

Mailuku Oct. 15. 1846.

66

To Rev. R. Anderson,

Dear Sir,

Since my last letter to the Missionary house, about one year ago, directed to Mr. Greene, we learn that you have again become the medium of communication between this Mission & the Board. May you both be spared to continue the Christians labors, which have so long devolved upon you. It seems but a short time, since we bid you farwell on the deck of the Parthean, although 19 years have since elapsed. How many changes have taken place during these short years. Everts, Cornelius & Thurber, who were all then laboring for the conversion of the world, have long since finished their work. May we, like them, witness a good confession.

A kind Providence, ~~has been~~ is sparing my life, & granting me a comfortable measure of health. Also the life & health of my beloved companion & seven children are spared, while some of our number are called to the heart rending trial of a separation from those endeared by the strongest ties. Of the death of our beloved brother Whitney, you

have heard before this; & now another of our number rests from her labors, the wife of Dr. Andrews. She died the 29th of last month, after an illness of only 3 or 4 days. Her husband has long been afflicted with ill health, & we have many fears, that this sudden stroke will prove too heavy for his bodily strength. How much he needs the sustaining hand of the Saviour. He is left with two children. One of them an infant. Mrs. Paris too is apparently sinking under the relentless hand of consumption; & our dear brother Chamberlain too, where is he? We fear, he will never mingle more in our counsels & our toils. But the work will be carried on by other hands. Our trust is in him, to whom 'there is no restraint to save by many or by few'.

You will have a brief amount of the state of our whole Mission in our last General Letter. In the same letter, you will receive also a reply to enquiries in your last letters.

With regard to my own field of labor, I have nothing of very special importance to communicate. Since my last letter, one year ago, 148 persons have been admitted to this Church on profession. During the first part of the present year, we were considerably revived, the effects of which, we trust, have not wholly ceased. Our large house is generally

well filled on the sabbath, & sometimes crowded with attentive hearers. Sabbath before the last, the Lords supper was administered & the house was nearly full of communicants, although the section of the church connected with the out-station of Hounaula was not present. I visit this out-post 3 or 4 times a year & administer the sacrament. They usually attend the ordinance once a year at this place. I spend most of the week before communion with our native helpers, in attending to cases of discipline, & in special meetings with the church. A few are set aside at almost every communion, & others are restored to fellowship. We sometimes have trying cases, but do not often meet with obstinate offenders. Some of our offences are such as would not be accounted very serious in more enlightened lands, but they are generally accompanied by such a state of feeling & acting as to give fearful evidence, that the person is destitute of the love of God in the heart. But with all our care, many tares will remain with the wheat to be separated at the last day.

This church continues their contributions towards the support of their pastor. They raised last year $450. for this object, & they are making an effort to raise the same amount this year. A part of this amount has been collected. Considering the destitution of the people, & the efforts of the papists, I do not feel inclined to urge them

strongly in this work, but they are allowed to pursue very much their own course. It is doubtful whether the same amount will continue to be raised from year to year. A part of the contributions from the out-station at Honuaula will now be devoted towards the support of Kaili, who has lately received a regular license to preach the Gospel. He was mentioned in my last letter, as the successor of Bartimeus in that field. He continues to give promise of usefulness. I have many other helpers in my field, but they aid our work in very much the same capacity, as deacons & elders and their pastor in the U. States.

The subject of a native ministry was discussed at our last Gen. Meeting, & our thoughts expressed to you in the Gen. Letter. We may have been too slow in giving a regular license to native helpers, but we do not think we have erred materially. I should not think it expedient to give a license to any other one in my field, at present, as there is no other prominent out-post which seems to demand a licensed preacher. I think it ~~important~~ very desirable, that all our important out-posts should be supplied with licensed native preachers, as soon as proper persons are qualified & ready to take up the work at these out-posts. But I do not think it best to give regular licenses to preach to native helpers, unless in some

special case, until a definite field is assigned them. Some of our number are less inclined to give a regular license to any of our native helpers. They think little will be gained & perhaps, some injury done. They have, they say, a hundred native preachers, who can, perhaps, be better guided & controled without a license than with. But there must be some advance forward - some increase of responsibility, or we shall never have a regular native ministry. A distinction must be made among our one hundred native helpers, & the best qualified licensed to preach, & put into the most important posts. This doctrine rather prevailed at our Gen. Meeting, as you will see from our Minutes & General letter. I do not know that any have been regularly licensed since that time, except Haili above mentioned. Any three clergyman are now authorised by our Association to give a regular license. It will probably be some time yet, before we shall commit the entire charge of native churches to native pastors; though I should not hesitate to do it now, in case we were called from the field, with no foreign missionaries to take our places. We are not without hope that native pastors, in the full sense of the word, will yet be provided, at least, to some extent,

for our churches. But there now seems to be a strong probability, as foreign settlers are coming in so fast, that many of the more important offices, both in church & state, will continue to be held by foreigners.

In my last letter I remarked, that Romanism on this island had almost died out, but that it would probably be revived again, if some foreign priest should come in. This has proved true. About the time of our last Gen. Meeting, when most of us were absent from our stations, three or four priests commenced their labors on this island. We felt much anxiety for our flocks, but the Great Shepherd preserved them. I have heard of no church member in my field, who has manifested a disposition to go after the new doctrine. I have just heard of an excluded church member's resisting an earnest solicitation to be baptised, accompanied with a tempting offer of employment. They do not seem to have made a very great impression in this vicinity. There has been no apparent diminution of my congregation, although a meeting of papists has been held but a short distance from our house of worship. They have taken advantage of the school system to gain some prosolytes, among the more

ignorant class, by promising exemption from school taxes &c. They have secured more followers in some other parts of this island. But their success has not been so great as we had reason to fear. Mr. Richards is now at the head of the school system. We hope things will be so managed, as not to give undue advantage to the Papists. But we have reason to fear, that no school system can be carried out impartially, if every thing, which they are pleased to call intolerance, must be avoided.

You will hear of the affairs of our little kingdom from the New Papers & other sources. The Government still meets with much opposition from a large class of foreigners. But self-will & self-interest is at the bottom. The Government may have committed some mistakes, but I am satisfied with the general course of policy. We have all felt much ~~anxiety~~ anxiety in regard to the effects upon the native population of bringing in foreigners to take part in the affairs of the Government. But I am convinced, no other course could have been pursued, which would not have proved equally serious to the native population. Providence has so placed the islands in the high way

of the nations, & so opened them to the ingress of foreigners, that a purely native Government could not probably have existed much longer. The only alternative was a mixed independent Government, or entire submission to a foreign yoke. Those who profess so much regard for a native Government, & so much hostility to foreign officers, especially to the Attorney General, (See Sandwich Islands News, a new periodical lately commenced at Honolulu) would make things no better for the native population, if they had the power in their hands. Self-interest brought them to the islands, & it is this, which they would promote above all things else, if not to the ruin of all things else. I have not been entirely pleased with some Government measures, especially with the new license system, & I have expressed my disapprobation in print, but I have much ~~that~~ confidence, that those, who have the principal management in the affairs of the Government, are seeking the good of the nation, & are trying to enact impartial laws. And, I think, this is the opinion of the ships of war, which have lately visited the islands, both English & American. So there is hope that the Government will be able to hold on its way, & remain independent. Their greatest difficulty now is with the House of Ladd & Co, who came out as Christian merchants, with the professed object of promoting the best interests of the people!

We perceive ~~that the Board~~ from the public prints that the Board still meets with trouble & opposition from a certain class of abolitionists. We, at the islands, strongly sympathise with all judicious measures to free our country & the world from the curse of slavery; but we deeply regret the efforts of Dr. Lafon & some others to bring the Board into disrepute in connection with this subject. As I remarked in my last, I am still on good terms with Bro. Green, although we do not agree on all subjects touching the Board &c. I have recently written him a letter in reply to a note from him, which grew out of a late conversation. I have thought best to send this letter to the Editor of the Evangelist, though I did not design it, in the first instance, for publication. It expresses the general views & feelings of our Mission on this subject. We have thought that, perhaps, something was due from us, as the Sandwich Islands Mission is often brought into this discussion. Mr. Green appears entirely sincere in his views & in his course, but on this subject, his mind seems singularly biased. The letter contains a defense of a paragraph in Sect. D. Green's letter to Mr. Hall quoted in the Anti-Slavery Reporter for Sept 1846. In the conversation & note referred to, bro. Green bestowed great

anathamas on this paragraph, agreeing with the remarks of the Anti-Slavery Reporter.

It is greatly to be regretted, that so good a cause as that of Anti-slavery should be so badly managed, as it sometimes is. Dr. Lafon, we all regarded as a good man, & he is probably consciencious in his present course; but it is exceedingly difficult for him to keep on the side of truth, whenever he speaks of any thing relating to oppression & its effects at the Sandwich Islands. This seems to be owing to the habit of endeavoring to make every thing bear upon one single point, the sin of Slavery.

With kind regards to your family & associates, I remain yours

very truly E. W. Clark

Rev. E. W. Clark
Honolulu
Oah, Oct 15, 1846

Rec'd April 12
Ans. May 26.

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Wailuku Oct. 24. 1845.

To Rev. D. Green,

Dear Sir,

Since the date of my last, I have received yours of May 9. 1844 which I am happy to acknowledge. The pamphlet containing some account of Bartimeus & Hawaii you have probably received before this. Those good men afford a specimen of what the Gospel has done for this people. We have many other converts like minded with them & the number, we trust, is increasing.

Since my last letter one year ago, 55 persons have been admitted to this church on profession, & 18 by letter. 82 have been suspended & 12 previously suspended have been restored to fellowship. 51 children have been baptised. 18 now stand propounded for admission to the church. These statistics show a less number admitted to the church than during some previous years. The progress of the Gospel, however, is not to be measured ~~by~~ merely by the numbers admitted to our churches. A growing firmness & an increased knowledge of themselves & of the great truths of the Gospel, is manifested by many of our people.

The fact communicated in my last, viz; the effort making by this church to support their pastor, is a proof that the Gospel has not

been preached in vain. Out of their deep poverty they have done all & more than I expected. It is now one year & a half since this effort commenced. At the close of 1844, $275. was reported to Mr. Hill by Mr. Chamberlain as raised by this church for the support of their pastor. Since the first of Jan. $300. more have been raised for this object mostly in money. In addition to this about $50. have been raised as monthly concert contributions, which have been appropriated in various ways for the advancement of the kingdom of Christ, making in all during the year & a half $625. Much the greater part of this has been in money. When the poverty of the people & the small amount of money in circulation is considered, this must be regarded a large sum. There are very few individuals in the church whose whole property would amount to $500. Some who are not possessed of half this sum pay $5. a year for the support of their pastor. This is no small portion of the money which passes through their hands during the whole year. Will not the friends of missions take courage in view of these facts to give more liberally of their abundance to the missionary cause? What better proof that their contributions to this cause have

not been in vain? But this is not the only proof as the lives of Bartimeus & Hawaii & many others abundantly testify. Since commencing this letter, we have been called to part with two more good men, who have done what they could. Others still remain, who, we have no doubt will adorn the Saviour's crown.

I could here go into the details of missionary labor, but it would be the same as has been often reported to you.

With regard to native helpers alluded to in your letter, I would say, that we greatly value even such as can now be obtained. My whole field is divided out to some 10 or 15 of our best church members, several of them have been instructed in the Mission Seminary. They act as under shepherds in their own small field, & render invaluable help to their pastor, with little or no compensation. The important out-post occupied by Bartimeus is now occupied by a younger man trained in the Seminary. He has not been formally inducted into the ministry, but he acts as a licensed preacher in the particular field assigned him. He has not the depth of piety & holy fervor of Bartimeus, but he has more knowledge, & a better disciplined mind, & perhaps equal facility in expressing his thoughts. I greatly value his labors. Others both in the Seminary

& out of it are becoming better qualified to act as helpers in the missionary work.

You have probably heard before this of the death of Mr. Dibble, my former associate in the Seminary. He has finished his work & rests from his labors. His end was peace. The brethren at Lahainaluna may have given you some account of his departure. I prepared a notice of him for the Friend, which you will see. Mrs. Dibble is still here, but looking for an opportunity to return to the U. States with her family. Mr. Knapp also rests from his labors. Mr. A. B. Smith has just embarked for the U. States. Our good brother Chamberlain has again been brought near the grave, but he yet lives & we hope his invaluable life may ~~yet~~ still be prolonged. But we cannot expect him to continue with us very long. Who will occupy the breach which has been made in our number, & continue to supply our thinning ranks?

With regard to our political affairs, I will leave others to write. The wheels of our little Government do not move very smoothly yet. We are hoping for better things. We have now quite an array of foreign officers. What the final result will be we do not pretend to predict. But such is the state of the Government & its relation to foreign powers, that foreign help in some shape is indispensable. Our good brother Andrews now occupies the judge's bench under Government.

Oct. 30th Since writing the above I have received yours of April 26. 1845. I am glad the Memoir of Bartimeus is to be reprinted. I hope it will do good.

Your views with regard to the people's supporting their pastors meet my approbation. I have avoided pressing the subject of my own support. The effort which the people have been making has been entirely spontaneous on their part. I have, indeed, instructed them in the duty of supporting religious institutions & of giving for the upbuilding of the Saviour's kingdom in the world. And since they commenced their present effort, I have encouraged them to go on. I could not indeed well, ~~to~~ have done otherwise, if I had been disposed, without seeming to put a damper on the good work. We have many native helpers, who spend more or less of their time as evangelists, but we have not appropriated any thing from the funds of the Board for their support. Mr. Coan did apply for something for this object, but it was thought by the Mission that it would not be a good precedent — that native helpers should be sustained by the people, or by funds raised at the islands. Even the money raised for my support may be turned into this channel, if thought best by the Mission; as I still

receive my allowance as heretofore from the Board. We have only to regard it as additional means put into our hands for the spread of the Gospel, & we can devote it to aid native helpers, or in any other way for the advancement of our cause. The native helpers in my field are sustained so far as is necessary at present by the people. When more is needed for this object, I have no doubt it can be procured from the people. It is well to allow them to aid our cause in the way most agreeable to themselves. They value the labors of their foreign teachers & take an interest in contributing for their support. I think it best, therefore, to allow them to regard what they raise as doing so much towards the support of their pastor. They are led in this way to see & feel their obligations to support the teachers of religion whether foreign or native. They have heard the general truth on this subject but the obligation has not come home to themselves. Their teachers have, in some way, been supported without any effort on their part. They have not been called to put in practice this part of the Gospel; & this is one reason why they have been so slow to support their own native teachers. They are already beginning to feel a self respect & independence, which promises much good.

Your suggestion with regard to the

papists has weight, but I have not seen the least cause for fear as yet. On the contrary there seems to be far less interest in the cause of the pope in this vicinity than there was when this effort commenced. Two years ago, there was sometimes quite an assemblage in view of my own door, but I am not aware that any regular meetings are now held in any part of my field. Yet we must be on our guard against their wily foes. We know not on what tactic we may next be called to meet them.

We often speak of the people as very poor. This is true, but their poverty is not accompanied with the same suffering as poverty in more civilized lands. They have less of this world's goods, because they have not been accustomed to consider much as essential to their comfort; of course, they have been indolent for want of motives to action. Any good motives which can be brought to bear upon them, so as to awaken industry & enterprise must be considered a blessing.

But things are in a changing state, as you say. I hope too high expectations will not be raised of the people's soon supporting the Gospel. The present effort is an experiment. I hope it may prove successful.

I have delivered your message to Bro. Green. He was pleased with your notice of the memoir of Bartimeus; but he wished me to say, that you seem to have an impression which he would like to have corrected — that he never doubted the sincerity of your friendship — that he never thought you guilty of the sin of insincerity or hypocrisy. He expresses himself, you are aware freely & sometimes harshly, but he does not feel willing to admit that he has been the principal transgressor in the correspondence.

With much love to your family & associates I remain

Yours very truly E. W. Clark

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Rev. David Greene
Missionary House
Boston
Mass.
U. States.

Rev. E. M. Cook
Malden, 24 30th 8th. Mts
Ac. Calcutta 20th, 1846
Mass. Pa.

Wailuku Nov. 21. 1846.

To Rev. R. Anderson

Dear Sir,

I wrote you about 5 weeks ago, giving some account of the last years labors &c. As I have just received your long letter to the Mission of April 10th, I must add a few words. You can receive only individual replies to the letter, as we shall probably have no Gen. Meeting until May 1848.

With regard to a native ministry, I do not know that I can add any thing to what was said in the general letter of the Mission, & in my last letter. You will perceive from those letters, that we are pursuing substantially the course you recommend. As was observed in our general letter, we have none of us been regularly installed as pastors ~~as pastors~~ of the Churches. We are constituted pastors simply by a vote of our Association, & the relation is dissolved in the same way, whenever there is occasion for it. The fact that some of our Churches have proposed to support their pastors, in whole, or

in fact does not alter the case at all, so long as we retain our relation to the Board & the Mission; & no one of us, I believe, has any thoughts of dissolving this relation at present. The amount received can be employed in such ways as shall be thought best in promoting the cause of Missions at the Islands, or elsewhere. I am convinced that, if I should say to my people, I do not wish you to contribute any thing more towards my support, not half the amount, which is now raised, would be procured for any other object, or objects. Shall I then say to them, do not contribute any thing more for the support of your pastor? If I consulted merely my own ease & my own inclination, I should certainly say this to them. But the good of the common cause, I think, would not be promoted. They do not confine their contributions to the support of their pastor. It is understood that Haili, a licensed preacher at Hamauula, is to receive fifty dollars from the contributions of the Church. Other objects receive due attention.

As I stated in a former letter, we make great use of native agency in teaching & governing our churches. We are dealing upon them, in some of our churches, at least,

more & more responsibility. His church is divided into 12 or 15 sections with one or more native elders or bishops over each section, who conduct meetings & watch over the flock. In that part of the field most remote from the station, which I can visit only 3 or 4 times a year, I have a licensed preacher is placed over the flock, who performs all the duties of a pastor except administering the sacraments, & admitting & excluding members. He has several helpers under him. I think your letter urges us on in the right direction, & I hope, we may profit by it. We have not all precisely the same views on the subject. Some are inclined to hold back more than others in throwing responsibility upon native helpers. A few look much upon the dark side of native character, as you have doubtless learned from your correspondence with different individuals. This materially affects their labors, & I must think, their usefulness & happiness. Mr. Smith, who returned a year ago, is an extreme case of this kind, as you have probably learned before this. Dr. Lapon is another. Our good brother Chamberlain, if he lives to reach Boston, will give you a more correct view of things.

I remarked in my last, that I had forwarded

for the New York Evangelist a letter written to Bro. Green touching some points on which we have different views. Since that letter was written, I have received an account of the doings of the Syracuse Convention in Feby last. On receiving this, I wrote a few more sheets for the Evangelist in reply to the allegations made at that Convention, & also to the statements made in the Union Missionary for Aug. 1845 on "Church Government at the Sandwich Islands". I sent these sheets to Henry J. Cheever, as he had requested something for the Evangelist. If the letter should be published, I should be glad to have it meet the eye of the Editor of the Boston Recorder, as it may remove his difficulties with regard to Presbyterianism at the Sandwich Islands, & give him a more correct view of Church Government here, than he will get from the article in the Union Missionary referred to. If I had received your Ext before that letter was written, I should perhaps have been more full on some points. The fact that the old system of oppression has been so thoroughly removed through the influence of the Gospel, sufficiently proves the falsehood of the assertion that we are propagating a proslavery Gospel, installing

oppression in the church &c, &c. The world can show few examples, where arbitrary power has been so willingly relinquished in favor of free institutions; & this has been effected through the influence of the Gospel, as it has been preached & carried out in church discipline at the Sandwich Islands. There may be instances of overreaching, extortion &c still, but the system of Government is changed. Our common people, in their prayers for the overthrow of slavery & oppression, speak of it as a thing which has passed away at the Sandwich Islands; & they always look upon this change as effected by the Gospel.

It is true, the chiefs were not required to make a thorough revolution in the system of Government before they were admitted to the church. But they manifested a desire to learn & to do what was right. They received reproof kindly, & endeavored to follow the instruction of their teachers. When they have been openly guilty of extortion, cruelty, or any other sin, they have been disciplined like common men. A greater proportion of discipline has fallen upon them than any other class, owing doubtless to their being exposed to

greater temptations. I have had several cases of discipline for oppression, extortion &c, since I have been pastor of this church. Indeed, I am often applied to to settle difficulties of this kind, but it does not often become necessary to proceed to excision for these sins. One officer of Government, however, has been suspended for what was regarded by the church as oppression. Nothing can be more false than the assertion, that "the chiefs are seated in the church above the reach of discipline," as you will see from the communication to the Evangelist above referred to, & doubtless from other letters from the Islands.

Mr. Green has lately intimated to me, that he intends to give his knowledge of Sandwich Islands' oppression to the public. This was before he knew that I was doing the same thing. I have some curiosity to know what ground he will take. The intimation was made in a letter, & I have not seen him since. He sympathises strongly with his brethren at Syracuse, & it was in reference to their doings that he made the remark. He thinks well of the present Government,

& has taken the oath of allegiance. He has always thought highly of Kaahumanu, Hoapili & other high Chiefs. But he has entertained strong prejudices against the late Premier, Gov. Adams, & some others. He may say these persons never should have been received to the Church. It is true, their piety became doubtful, & they were under discipline at different times. But their general course of Government was much the same as the others, & Kekauluohi, the Premier came fully into the new order of things. Gov. Adams was more disposed to hold on to the old system. They both, like many Church members in those civilized lands, loved Mammon too well. But Mr. Green was willing to receive part of a legacy left by the Premier for benevolent purposes, polluted as it was by oppression.

I must say a word with regard to our present Government. Your letter was evidently written after receiving letters from the Islands conveying feelings & views, which existed in the Mission one year ago, far more than at present. It is difficult for you to understand precisely the political affairs of the Islands. You

will receive different views from different individuals. Indeed, there are strong party feelings on politics, in our little kingdom, as well as in greater kingdoms of the world. We all regretted the necessity of the native Government's calling in foreign aid, & especially the necessity of calling any of our number to engage in political affairs. This necessity may hasten the extinction of the native race. Much will depend, however, on the course pursued by the foreign agents of the Government. But it was, at best, a choice between evils. If the Islands could be isolated from foreign cupidity & foreign interference, the Hawaiians could manage their own internal affairs under the spiritual guidance of the Mission. But Providence has not so ordered events. The Islands are in the high way of the nations, & are open to adventurers from all parts of the world. And they cannot be shut. Now, although the native king & chiefs may be able to govern Hawaiians, they cannot govern foreigners of all characters & of all nations & languages. But unless this rapidly increasing class of inhabitants are governed, they will soon produce

a state of anarchy & confusion throughout the Islands; & some foreign Laplan, or Lord Paulet will put things right, by placing the Government in the hands of his own nation. After observing the state of things at the Islands for nearly 19 years, this is as clear to my mind as any proposition in Euclid. Is it not then better, that foreigners, to some extent, at least, should be incorporated with the Government, & brought to aid in administering its affairs? Although you may very properly recommend us to make natives, with imperfect qualifications, pastors of Hawaiian Churches, you would not recommend us to make them pastors of churches composed, in a great part of enlightened Christians from England & America. The necessity of foreign aid in the Government is, to my mind, beyond question. The great thing is, to employ only so much, as is <u>really necessary</u>, & in such ways as to promote the best good of the nation sake. Here is room for different views, & much might be said on the subject. But I am satisfied, that the present violent opposition to the foreign part of the Government, from the foreign community, results from

sheer selfishness, & not from any love to native Hawaiians. The foreign officers have doubtless made mistakes, & done unwise things, but I am convinced, that by strengthening the hands of the present opposition, we shall help forward the depression & destruction of the Hawaiian race.

I think it wise for us not to take the oath of allegiance, at present, if ever. As you say, our kingdom is not of this world. Those in authority, so far as I am acquainted, seem very willing we should act our pleasure in this respect. They give us all the facilities we could ask for carrying on our work. They free our goods from duty, & ourselves, our property & our domestics from taxes, & our letters from postage. And we are allowed to hold land &c, as heretofore, & to procure what we are able towards our support, in any way we see fit. What could we ask more?

I believe I have touched upon the material points in your letter. May you & we have all needed wisdom.

Very truly yours in the bonds of the Gospel

E. W. Clark

P.S. You will do me a favor to add the following to the list of books which I requested in my last.

1. Vol. 4th of D'Aubigne's History of the Reformation
2. Practical Treatise on Healthy Skin; with rules for Medical & Domestic Treatment of Cutaneous diseases. By Erastus Wilson.
3. Sermons preached in the chapel of Rugby School. By Thomas Arnold D.D.
4. The Book of Good Examples. By Lohr Frost
5. Dr. E. Beecher's Lectures on Romanism, if published.
6. Pulpit Elocution by William Russell
7. Rev. H. W. Beecher's Lectures to Young Men.
8. New Englander 1st & 2d volumes bound
9. Notes from Over Sea by Rev. John Mitchell
10. The union of the Holy Spirit & the Church in the conversion of the world. By Rev. Thomas W. Jenkyn D.D.
11. Missal & Rubrics of the Roman Catholic Church translated into English by John R. Cotter

Rev. C. W. Clark

Wailuku, Nov. 21, 1846

Rec'd May 8.

Dr. Lafon

✓ Respects.

Ans. May 29

L. Mills

Mary:

Boston

Sept. 1 & 3 P.M.

Rev. Charles Anderson &c.

Mailuku Decr 14. 1846.

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To Rev. R. Anderson
Sec'y of A. B. C. F. M.

Dear Sir,

I have written you two long letters within the last two months, but there is one subject of deep interest to myself & family upon which I have said nothing. I have been hesitating for some time, whether to address you on this subject or not; partly because I do not like to agitate the subject, & partly because I am in doubt what to say. I refer to the future situation of my children. The path of duty, with regard to my children, has thus far appeared plain. The future I have endeavored to commit to the guidance of an overruling Providence, or, in other words, I have endeavored to walk by faith. I have often been asked what I intended to do with my children. To this question, I have uniformly answered, that present duty appeared plain, & the future I refferred to the guidance of Providence. But the time is approaching when I must take some new action on this subject. I feel anxious, ~~to learn~~ therefore, to learn the path of duty.

We have now seven children, 3 sons & 4 daughters, the oldest, a son, in his sixteenth year, ~~the~~

the three next daughters. We have been clearly satisfied, that it was not our duty to send our children from us, & cast them upon the wide world in their early years. Providence has committed them to us to take care of, & while we have life & health, we cannot conscientiously throw off this responsibility. Such have long been our conscientious views on this subject. For this reason, we have not considered it duty to send our children from us, even to Punahou until 14 or 15 years of age. Other things being equal, parents can train their children better than any one else, especially in their early years; & this is a duty devolved on parents, which they cannot lightly throw off. Our oldest son has now been at Punahou about six months. It is doubtful whether we shall ever send our daughters. The boarding scholars are, at present, entirely boys; & will probably continue to be so mainly, if not entirely. The school, we trust, will answer well as an Academy for boys. But some of our boys will soon be fitted to enter College, or engage in some pursuit for life, & what shall then be done with them? Provided our children could be properly educated ~~here~~ at the islands, (which they cannot be) what shall we do with them? We can see no prospect opening before them here. We cannot, at present, entertain the thought of keeping them

at the Islands. They cannot be properly qualified here to engage in the missionary work, & there is no other work, here at present to which we could think of devoting them. ~~at present~~ Besides, if they could be qualified for missionary work, only a small part of them could be employed in it. We are probably similarly situated, in this respect, with other missionaries, though there may be a slight difference in different fields.

I know it is difficult for the Board to come to a definite decision with regard to all missionaries with large families, but it seems to me, there should be some general principles adopted. If a missionary goes home, he does not wish to be regarded as a deserter from his work, contrary to the rules & wishes of the Board; nor does he wish to be cast, with a large family, upon the charities of the world. It has long seemed to me, that, when a missionary has labored faithfully in the field, for a certain time, say 20 years, certain privileges should be granted him, if he desires to avail himself of them. As a general thing, in a warm climate, his energies will be nearly used up in that time, & he will be less efficient than a younger man. At the same time, he will be poorly qualified,

with no property & a family on his hands, to commence the world anew in his native land. Perhaps there should be a general rule adopted, ~~that~~ allowing missionaries, when they have been twenty years in the service, to revisit their native land & remain at home, or return to their field of missionary labor, at their discretion. And it seems to me that, after so long a service, they should be entitled to, at least, half pay during life, unless they are otherwise provided for, & voluntarily relinquish their claim. And they should not be made to feel, that they are receiving what is not properly their due. Missionaries, unlike every other class of men, are prohibited, by the rules of the service, from making provision for their families, or for the future. If this privilege is relinquished, they certainly have a just claim for a comfortable support for themselves & families in old age. If they are true missionaries, they will be willing to use economy & make sacrifices for the good of the cause, so long as they live, but they should not be reduced to penury. The missionary burden should be distributed, as equally as may be, among the followers of Christ.

I know it may be said, it is better to consider every case separately, as they occur; but the cases to be considered will soon be very

numerous, & it will be necessary for the Pres. Committee to act upon some general rule. Besides, such a rule, as I have suggested, might enable missionaries to labor with more cheerfulness in their work & with less anxiety for the future. It would also help repress a disposition, inherent in human nature, to accumulate something for the future, which, if unrestrained, might produce much evil in a mission. The simple assertion, that ~~that~~ the missionary will not be left to suffer, will not satisfy all minds. It requires too much faith. With a family growing up around them, they wish to see some definite provision for the future.

I am aware, this is a subject attended with many difficulties, but it is one which the Board will find it necessary to consider more & more, as the missionary work goes on, & families accumulate. There might be a question raised, whether it would better that such a provision, as I have suggested, should be made, or the missionary placed in a situation ~~& allowed~~ & allowed to do it to lay aside something for the future. Much might be said on both sides of this question, but I cannot pursue the subject now. The latter plan would detract somewhat from the apostolical character & nature of the work, but would probably

be a saving of money to Missionary Boards; as it would bring into action the great principle, which spurs on the world to industry, economy & enterprise.

But to return to myself. I should hope it would not be necessary, on account of my family, or my own health, to leave the Islands in less than two years at least from this time. But I should like to feel, that the way was open, at that time, to return, if it should be desired by Mrs. C. & myself. The thought of returning, so far as myself is concerned, is becoming more & more unwelcome. I am happy in my work here, & probably more useful than I could be any where else. I am becoming less fitted in body & mind to enter upon the great struggle, in which ministers of the Gospel are called to engage at the present day in the U. States. My natural disposition leads me to shrink from publicity. I prefer a retired, quiet life. But I owe a duty to my family, which I cannot throw off.

If I should return to the U. States, I have very little expectation, considering my time of life, my health & my large family, that it would ever be my duty to return again to the Islands. It would probably be better, that my place here should be supplied by a young man in the vigor of life. It is important, when a missionary leaves the field, that it should be known, as definitely as possible, whether he is to return or not. This may save a mission much embarrassment in their plans, & the returning missionary may make his arrangements understandingly. It seems to me, at present, that, if called to leave the

Islands, it would not be expedient to make any arrangements in reference to a return. I do not mean to say, however, that, in any circumstances, it would not be my duty to return. My health has not been good for some years, as you probably know, but if none but myself was concerned, I think, I should prefer to remain, & devote my remaining strength, while it lasts, to missionary labor at the Islands.

There are other families in the mission in a situation similar to my own, & with similar views, though none, with so large a family, have been so long on the ground, except Mr. Gulick.

It is with no little effort that I have brought myself to write this letter, & my heart feels oppressed now it is finished. If I know my own heart, I only wish to know the will of God. I love the missionary work, & my heart clings to it & to the Sandwich Islands people with all their faults. The separation will be a painful one. I could say much more, but it is perhaps not necessary. I would only add, that Mrs. Clark, like other mothers, feels a deep interest in her children, & has laboured unwearedly for their benefit, & I am happy to say, not without seeing some fruit of her labor. But she cannot endure the thought of retaining them permanently at the Islands, or of sending them far away to be entirely separated, in the tender years of childhood & youth, from the sympathy & watchful eye of a mother.#

I have not, of course, consulted the Mission with regard to a return to the U. States, or with regard to asking permission to return. I have felt anxious to defer agitating the subject as long as possible, but the subject of future provision for our children must soon be agitated

# God has constituted the family relation, & it should not be broken up without strong reason.

in the mission.

I hope you will not fail to answer this letter, as soon as you can make it convenient; & may you & we be guided on this & all other subjects relating to the great work of missions, by light from above.

Your brother in the bonds of the Gospel.

E. W. Clark

Rev. E. W. Clark
Waitsburg, Dec. 14, 1846
Rec'd Jan 8
Ans. Jan 29.

Rev. Rufus Anderson D.D.
Sec. of A.B.C.F.M.
Boston
Mass.

Mr. Clark's letter — Box P. Ind.

P.S. In two years more, I shall have been 21 years in the service of the Board.

ABC 19.1 v.12

Coan, Titus

70. A.L. to D. Greene; 17 Apr 1845
71. A.L. to R. Anderson; 21 Jan 1846
72. Same; 23 July, 1846

THE HOUGHTON LIBRARY

Hilo, Sand. Islands, April 17. '45

Rev. D. Greene,
Sec. of A.B.C.F.M.

My Dear Bro.

Yours of Apr. 29. 1844, is before me. Many thanks for it. Its contents are all cheering & refreshing - quite to my taste. All your counsels, encouragements & assurances of interest, are welcome & well appreciated. Your generous & xian. sympathy in our personal, social & professional welfare, cannot fail to meet a warm response in our hearts.

My last report to your Committee, was embodied in a letter of 4 sheets, addressed to yourself, & dated May 3. 1844. An unusual length of time has elapsed between my last & the present date; but I have been so fully & pressingly occupied during the year as hardly to mark "the flight of time"; and it is only by a recurrence to dates, that I can be persuaded that so long time has past since I last wrote you. But so it is. Time is careering us onward to its bourn. With me it's rush! rush! And yet I remember the motto, "Make haste slowly" - And also the counsel, "Ponder the path of thy feet."

And now to my story.

And first of all, we do thank the Lord for his unspeakable & immeasurable goodness to us. Our lives have been precious in his sight, our health almost uninterrupted, and our social blessings great. Our work also, has been abundant, our trials numerous, our discouragements none; our hopes high, our joys constant & our reward gracious. Grace leads us, holds us, cheers us, crowns us. What debtors to grace. May this & this only be our song till the "top stone" of our own salvation and of the spiritual temple in which we are permitted to labor, "is laid with shouting, grace, grace unto it."

I spoke of health. This has been general till within a few weeks past, when the influenza, in the form of an all pervading epidemic, prostrated at once nearly the entire population of Hilo. Scarcely an individual, old or young, has escaped it. And as its attacks have been unusually severe, attended with coughings, retchings, fever, dizziness, head ache, excruciating pains in the ear, with imposthumation, discharges, and

in some cases, deafness of that organ, you may well suppose that the scenes of suffering have been numerous & sad around us. For a season the calls for medicine, attendance, counsel & sympathy, were almost incessant by day & by night. Among a people so illy clad & sheltered, & so poorly provided with comforts for a sick room, the amount of suffering at such a time as this, cannot well be described. Nearly all business has been suspended for 4 weeks, & very few are able to crawl out to public worship. The mission families, have not escaped. All of us, old and young, have been more or less affected by the disease. Mrs. Doan has been confined to her couch for two weeks past. She now appears a little relieved, & we hope she will be about in a few days more. It took hold of me with ~~some~~ rigor for 2 weeks, but I have now recovered without suspending any of my public exercises. The disease is now wearing away among the people, & health & joy are returning. How small - how much like ants, it makes our race appear, to see 1000 or 10 000 of us thrown down in a day, by an unseen

hand, crawling like snails, panting for breath, & with beseeching looks, begging for help from those as helpless as ourselves.

I will now notice a few of the events of the past year touching ourselves, our people & the work of the Lord around us.

Shortly after ~~our~~ the date of my last letter we were visited by Major Law, of the British Army in India, whose residence now is at Calcutta. This gentleman has, for many years, been actively engaged, both in the civil & military service of the English in India, sometimes acting as a magistrate, sometimes as a diplomatist & sometimes as a general superintendent of education. We found him to be a man of a shrewd, penetrating & all grasping mind. A man of much reading - of tenacious memory, of exhaustless knowledge of men & things, & of graphic and unrivalled

conversational powers. He was also a man of sound judgment, good sense, candor & courteousness. He spent about two weeks in our family, & made a handsome donation to Mrs. C's school. He also accompanied us on our visit to General Meeting, & called on us daily while he remained at Honolulu. He spoke highly & with decision of the blessings conferred on this nation by christianity, & was a known & bold advocate of the persons & policy of this mission, in face of all the scurrility & invective of its enemies. He was a guest & a special friend of Gov. Miller, & of Dr. Wyllie whose full & excellent "Notes on the Sand. Islands" & you have seen in the "Friend" & the "Polynesian" published at Honolulu. And allow me to say, that the frank, the friendly & the fearless stand these three English gentlemen - & especially Dr. Wyllie - have taken on the side of the mission here in a great measure silenced the tongue of slander here, & turned the tide of popular

remark in our favor. I do not, of course, forget the noble & generous course pursued by Admiral Thomas, Commodore Jones & others, who have looked down with a heavy & withering frown upon that malevolence & misanthropy which would check the work of civilization & christianity among this people, & vilify its avowed agents as mercenaries, hypocrites & fanatics. But the Lord has done it all, & to him be the glory. He makes the wrath of man to praise him & the remainder he restrains. We would never look, we do look, through & over all human agency to his all controlling hand, & never, for a moment, would we put confidence in man, or glory in man, or in princes. But we will glory in the Lord, for surely "the Lord of hosts is with us," and "in the Lord Jehovah is everlasting strength."

At the close of our last Gen. Meeting in June 1844, to save the charter of a vessel, & also to avoid a part of the long & indescribably trying voyage of 2, 3 & sometimes 4 weeks to Hilo, we took passage in a brigantine bound to Kona, and touching at Lahaina & Kailua, we landed at Kaawaloa, where we rested a day or two, & then taking a canoe, we proceeded down the coast, intending to land at Kau, from whence we could ~~reach~~ reach Hilo by land, via Kilauea.

Our company for Hawaii, consisted of Mr. Thurston & family, Mr. Ives & family & Mr. Paris; ~~and~~ those bound to Hilo were, Mrs. Chamberlain, Mr. & Mrs. Damon (Seamens Chaplain), Mr. Boardman (Waterworker &c. of Honolulu.) Miss Goodale (sister of Mrs Lowe &c) Mr. Whistler, (civil engineer, & son of a gentleman now in the service of the Emperor of Russia) with myself & family.

As the Hilo party was too large to obtain horses & other facilities for crossing the Island together, it was proposed that a part of us proceed ahead, & that the others follow, after a few days. Accordingly, after resting, as was said, a day or two at Kaawaloa, (Mr. Paris having gone on to Kau) I embarked in a canoe with Mrs. Chamberlain, Miss Goodale & my family, leaving the rest of the party to follow when the canoe should have returned for them. Having launched in the morning, we proceeded quietly down the coast till ~~we~~ at sunset, when we put into a little bay & went on shore

to take a little refreshment & to make due preparations for proceeding onward through the night. Here we met a messenger from Mr. Parris, informing us that, on passing a point not far a head of us, he had met a strong head wind & a tumultuous sea which had driven him ashore with peril, before he had reached the place of debarkation; and warning us not to proceed farther in the canoe. We therefore unloaded our little nut-shell ship & repose for the night on the mats of our kind native host. Early the next morning about 15 men, sent by Mr. Parris, were assembled to carry our baggage, help on the feeble of the flock &c. &c. As the road was impassable by horses, Maneles (a sort of chair made of boards, slung on a pole & carried by 2 men) were prepared for the ladies & children, & when all was arranged, our imposing & unique caravan moved on cheerily, little regretting that we had left the restless ocean, & that our feet were once more planted on ~~terra~~ terra firma, although we had 140 miles of hard travel before us ere we could reach Hilo. For the first half of the day our way lead up a sterile, rough & dusty hill, where the sun poured his unbroken rays upon us with great vehemence. Like Jonah we almost fainted, but we had no wish, like him, to die.

The ladies kept up excellent courage, alternately riding in their mameles & walking, to relieve the bearers. In the higher regions we passed through forests, groves of shrubbery, jungle &c. ascending & descending precipices, crossing rivulets, winding our way among rocks & narrow defiles &c &c. The evening overtook us upon the cool & high regions of the Island - say 5000 feet above the sea - and in a vast solitude unbroken by the voice of man & far from any human habitation. Here, upon the naked rocks, and amidst a little scattered shrubbery, we spread our extra garments for sleeping. Never did monarch repose under a loftier or more brilliant canopy, & never did shepherd sleep sweeter under the golden glories of the celestial vault. ~~Truly the atmosphere & the lights~~ The spotless arch of heaven hung over us like an eternal dome frettede with gold & glittering with diamonds. The purity of the atmosphere & the splendors of the heavens, were truly inspiring & well calculated to fill ones soul with the emotions & expressions of the inimitable Watts. "Upward my heart aspires.

"A thousand lamps of golden light
"Hung out in vaulted azure, charm my sight
"And sink & beckon with their glowing fires.

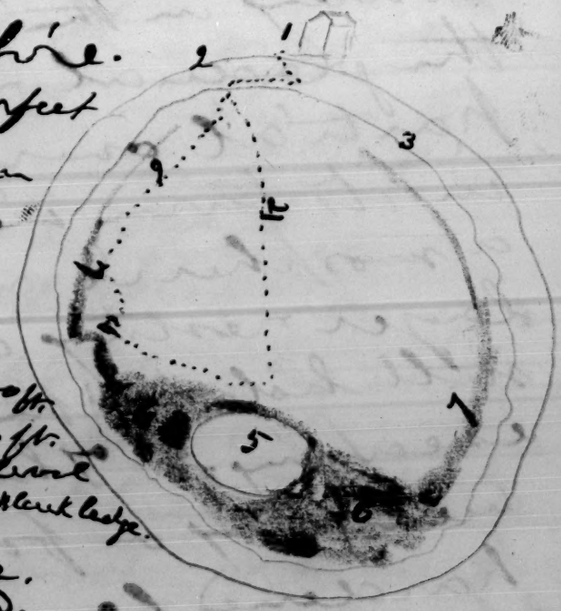
The next morning our caravan moved on, & before noon we came to an open & fertile country where we were met by horses kindly sent on by Mr. Paris to help us on our way. At sight of these, (like Paul when meeting his brethren from Rome at Appii Forum) "we thanked God & took courage!" Mounted on our horses, the hard road past, & a beautiful country before us, we soon forgot "the trials of the way" & galloped off with elastic hearts till we reached the cheerful home of Bro. & Sister Paris at Waiakea, at 4 P.M. After resting a few days at home we set off again for Hilo. On the second day afterwards we reached the great volcano which we found in intense & brilliant action. During the evening we all enjoyed, from the lofty precipice on which our little cottage stood, the splendors of the scene below. The fires were roaring & raging & leaping & spouting their fiery jets into the air, & throwing a sheen of livid light on the overhanging heavens. Early the next morning four whole party, viz. Mrs. C. Miss G. with my wife & children, made a descent into the vast crater, bending our way to the great lake of boiling fusion which lay in the southern part of the crater, & about three miles distant. By a noble patience &

perseverance all the ladies & children succeeded in descending the precipices, crossing the fissures & overcoming other obstacles, till they stood on the verge of the great boiling caldron. The lake of fire was now full, and, at the lower points of its rim, it had begun to overflow. While approaching it we met small streams of melted lava, of 2 or 3 rods wide, flowing slowly along on the solid surface of the crater where we were travelling. These streams we approached, & with heroic boldness - not temerity - ladies & children thrust in their ~~sticks~~ staves, & took up specimens of the fused mass, some of which, taken by my little boy, are now in our cabinet. This handling of the fiery fusion with impunity, inspired the ladies with great animation & courage, but a scene soon opened before us of such terrific splendor as to cool their ardor & to lead them to beg for a precipitate retreat. From nearly opposite points in this boiling caldron, two deep gorges, or canals, had been cut, since I was last here, varying from 100 to 300 yards in breadth and 100 feet deep, and each extending about 2 miles in a curvated line from south to north, on opposite sides, i.e. on the eastern & western sides of the crater, close under the precipice

generally known by the name of "The black ledge". These canals resembled vast furrows cut by an almighty plough share driven furiously through this adamantine bed. On one side the bank was well defined & perpendicular, as if cut by a coulter, and on the other the debris was thrown up in an inclined ridge, & in wild confusion, like the earth after the husbandmans plough. I have said that the great lake of fire was now full & beginning to overflow. Of course it found a ready outlet in these canals which seemed to have been opened for the very purpose of conveying the accumulating mass of fusion from the southern to the northern part of the crater. Accordingly before we had ~~left~~ left the spot, & while gazing on the awful & magnificent scenes by which we were surrounded, this fiery lake burst into these canals and flamed along their channels with indescribable splendor. At a little distance from the mouth of one of these canals was a perpendicular precipice of about 50 feet, down which the burning river plunged with horrid fury — a raging cataract of liquid fire. The scene

was new & appallingly sublime — unlike any thing I had seen. ~~[illegible]~~ As we were now between the two rivers of fire, & as the flow was advancing northward & threatening to surround us and cut off our retreat, we retraced our steps, passed out from between the almost encircling arms of these two rivers, ascended the precipice & regained our cottage. From this point, we looked down & saw all that part of the crater where we had been exploring, one great peninsula, surrounded on all sides, except a narrow isthmus of about ½ a mile on the north, with liquid fire, while all the southern part of the crater, from side to side, an area of about 600 square acres, was overflown & converted into one vast sea of raging fire.

I here give a rough & imperfect ~~[illegible]~~ draft of the crater as seen at that time with,




Explanations.

1 Hut on the upper precipice
2 Outer precipice & or rim of crater 200 ft.
3 Inner precipice, from black ledge, 300 ft.
The space between these circles is a level terrace, from ½ to one mile wide, called, black ledge.
4 Our road to the lake of fire.
5 Original & permanent lake of fire.
6 Overflow of lake which we witnessed.
7 Canals of fire as seen by us.
8 Cataract of fire, as seen [illegible]
9 Road by which we returned from crater.
When the lake is not in eruption you may pass all round its margin.

Before dismissing this subject, allow me to allude to a remarkable appearance of the volcano which I witnessed some two years ago, & which I have not hitherto noticed. For a long time I had been trying to introduce a pyrometer into the lake, in order to determine the degree of heat in this fusion; but, on account of the depth of the fire below the rim of the basin, I had, hitherto, been unable to reach it. At length, in company with Dr. Lafon, I visited it again, when, on approaching the lake, we found it not only full, but more than full. It was literally heaped up with boiling lava ~~fusion~~, and yet it did not run over. The case was thus. The lake had risen so gradually, that when it came on a level with the rim, its overflowings were so gentle that before they had spread two rodes around the crater they were solidified, & thus raising the natural rim of the lake & holding in the boiling mass until, by the gradual rise within, another partial overflow took place, & this in its turn was soon hardened by the atmospheric air, & thus formed another layer resting on the preceding one, & still holding the fluid within from escaping. This process had, evidently been going on for a long time, so that these hardened layers, resting on one another, were heaped up like a great embankment to the height of from 6 to 12 feet above the

common level, and thus, like a high wall, encircling the lake & holding it in. To use a very simple figure, it might be illustrated by a full custard pie kept from overflowing by a raised crust formed into an encircling rim. When approaching this wall we ~~[illegible]~~ supposed it to be only one of those many ridges or raised mounds which the bottom of the crater every where presents, & it was not till we were within a few yards of it that our attention was arrested by the startling fact, that it was an elevated lake of fire whose awful depth none but He who kindled it can fathom, & whose burning bosom was boiling & glowing with terrific vehemence on a level higher than our heads. ~~Occ~~ Occasionally this raging caldron would boil over, when large masses of the viscid matter ~~[illegible]~~ would be thrown high in the air & falling with a vengeful splash, upon the rim & for yards beyond it, at numerous points around the whole circumference. You may well suppose that we halted, & hurried, & were almost paralized, to find ourselves within a few feet of such a body of liquid fire, which seemed to hang like a molten mountain ~~of~~ over our heads, & threatening

every moment to burst its slender shell & pour its all consuming flood over us. We feared to approach. We retired a little distance & climbed a precipice which overlooked the whole lake, & here, for half an hour, we gazed with awe & delight upon the indescribable scene, pondering in our minds the possibility & the prudence of approaching it so as to make an experiment with the pyrometer. At length, seeing no special change in the lake, & finding that it did not burst its barrier, we resolved on an effort to introduce the pyrometer. The instrument was made with an iron shaft about 4 feet long, in the end of which was a socket for the introduction of a pole. A stick about 10 feet long was inserted into the socket & secured by a nail. We approached cautiously, elevated the pyrometer, & amidst the mutterings, puffings & spittings of the fire, plunged it into the burning flood, & then made a precipitate retreat to a place of greater safety. After about 15 minutes we returned to withdraw the pyrometer, but the overflowings of the lake had solidified upon the shaft, & all our efforts to extract it were fruitless. We used our

utmost strength to no purpose. At length the pole was wrenched from the socket, & then we had nothing to do but to retire & leave the instrument to be fused & to mingle with the molten flood in which it was immersed. We left it with reluctance & returned to our encampment on the banks. But before we were fairly out of the crater, the lake burst its shelly barrier at two points, and rolled off in deep & broad rivers, & covering a vast area around, & including the place where we had stood. Still, had the eruption taken place while we were on the spot, we might have escaped it, as this igneous fusion is so viscid & of such great consistency as to move very slowly, except when rushing down hill.

I will just remark, that the last officiating high priest & high priestess of the volcano, Laea & Wahineomao, a brother & sister, died not long since, in Puna. They were active priests in the days of Kamehameha, and their special duty was, to propitiate the godess Pele, or fire godess, by repeated offerings. In the days of heathenism their influence was almost unbounded. They were almost deified by the people, by whom they were viewed with adoration or terror.

they were supposed to have communications with that fearful godess whose abode was in the burning bowels of the earth, & who sported in sulphurious flames. By many, their smile was supposed to be life & their frown death. In 1837, Jaea was hopefully converted & received to the church, taking the christian name of Jeremiah at his baptism. The sister, Wahineoraro united with the church in 1838. Both of them stood fast & appeared well till their death, which took place in 1844, both dying in the same year. Jaea, was, during the days of his priesthood, both a bold robber & a bloody murderer;- deeds which he always practised with impunity, no one daring to take vengeance on him. He has told me of deeds of darkness committed by his hand, which would almost chill the blood in ones veins. But after his conversion till the day of his death he appeared truly meek, humble, docile - in a word, he appeared like a true disciple of Jesus. He was never a subject of church discipline & I never had occasion to reprove him for

neglecting public worship or any other delinquency. The same was true of his sister, the Priestess.

I will now proceed to narrate some of the labors, occurrences etc. of the year, & nearly in the order of their succession. My first object on our return from General Meeting, was, to visit the disciples in all the villages of my parish & see how they did. On these tours I was greatly encouraged & refreshed to find the peace, the harmony & love which every where prevailed. The native assistants who had been set to lead the meetings & to watch over the flock, had been wakeful & diligent, & for the most part, there was no appearance of a falling off in religious interest during my absence. This was cheering, and this cheering influence, has continued & increased during the year. But more of this hereafter.

About this time, Mr. Wilcox, one of our associates, removed to Waialua, according to the vote of our last Gen. Meet. This throws his department of labor on me, & as I cannot well sustain it in addition to all my other cares, it is very desirable that you send out a physician who may take the medical department from my hands, & also assist in the work of education, as may be arranged when he shall have arrived. A house is ready for him & our wants are pressing. Do try to send us a good man. Meek, humble, discreet. A man full of faith & love, & one who has

"a mind to work." Our reasons for calling for a physician have often been given you & need not be repeated here.

On the 31st of August, the U.S. Frigate Savannah, of 64 guns, Capt. James Armstrong, anchored at Hilo, & remained with us 24 days. During this time we received numberless attentions & experienced uniform kindness from the worthy commander & his officers. Capt. A. you will recollect, commanded the frigate U. States, under Commodore Jones, at the time of her visit to our port. On the death of Com. Dallas, who succeeded Com. Jones, Capt. Armstrong became commander in chief of all the U.S. naval forces in the Pacific. While the Savannah was here, the most perfect order & good conduct was observed by officers & seamen. During her whole stay of 24 days, with a crew of 500 men, not the least disturbance was created on shore. So perfect was the discipline of the ship, & such regard was shown to the laws of the land, that no intemperance, no violence, no contention, no disturbance of the peace, & no contempt of native authorities, were witnessed during the whole time. On the Sabbath all were quiet on board, and for three Lords days in succession we were invited on board to preach. ~~on board~~

I can hardly do justice to my feelings without mentioning the very kind & unwearied attentions of the 1st Lieut. Mr. Hitchcock, a pious & refined gentleman from Hartford. But it may look invidious to mention a part & not all of the names of officers & gentlemen who showed us special favors. Suffice it to say, that after attending our meetings, visiting our schools & expressing a warm interest & a hearty God will in all our missionary operations, and in addition to many personal presents, they put into my hands a purse of $60. in cash for the furtherance of the work in which we are engaged. [Capt. Armstrong, besides giving about 15 bbls. of bread for our schools, & a variety of small stores & other comforts for our family, presented us with a purse of 20 dollars, but requesting me not to publish it in connection with his name. I therefore simply mention it to you, including it in brackets, that you may not print it. Mr. Hitchcock also presented me a purse of 30$ contributed by himself & other officers on board. And, after preaching on board of a Sabbath, the purser, sent in a purse of 10$ accompanied by a kind & feeling letter. But these names & private cases you will not publish.]

Capt. A. also very kindly sent his band on shore, two or three times, to play for our amusement and that of the natives. On one of these occasions a congregation of 2000 or 3000 natives was assembled, & the exercises in the meeting house, were conducted much in the same manner as when Com. Jones was here, of which an account has been published in the Herald. I therefore, need not repeat the order & detail of the meeting, but simply say that the occasion was one of great & undiminished interest to the natives & to us all. Two addresses were written for the occasion, by gentlemen of the frigate, & handed to me to be read & translated to the congregation. The addresses are at my disposal, but I am requested not to give the names of the writers. I will therefore transcribe the substance of those addresses, which you can publish if you choose. This is the first.

"From the rising of the Sun even unto the going down of the same, my name shall be great among the gentiles, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be

great among the heathen, saith the Lord of hosts."

"The scene presented to our eyes this day, is a most cheering proof that God is accomplishing the great work predicted in his prophecies. The sweet sound of the gospel trumpet is reaching the ears of all nations. I cannot express the pleasure I feel at beholding so large an assembly of christians in this once heathen Island. You all know, better than I can tell you, what great things the Lord Jehovah hath done for you. But a few years ago you were lying stretched & fast bound in the chains of Satan. Wars were constantly diminishing your numbers & inflicting upon you all manner of sufferings. The devil reigned over your souls & bodies & peace you commit all forms of crime. Now how different is your situation! You dwell at peace with no one to make you afraid. God, pitying your former condition has sent his servants, the missionaries among you. Leaving their beloved kindred & country, they have crossed the mighty Ocean & come to preach to you the glad tidings of salvation. They have devoted their talents & time to doing you good, and are working like faithful laborers in this

portion of their Master's vineyard.
And what, so far, has been the result of their labors? Let this assembly testify. Let your own hearts answer. The Sun of Righteousness has arisen & is shedding his joyous beams over your beautiful Island. From every hill & valley prayers & praises now ascend to the great Jehovah our Heavenly Father. Old & young are taught the history of Jesus Christ to pray to him who is the Savior of us all. His comforting words "Come unto me all ye that labor & are heavy laden & I will give you rest" now support you in your trials & sorrows; and you have learned that our God is good & gracious to all his children. These are blessed privileges, & of themselves alone, sufficient to fill you with gratitude to the great Giver of all good things. But God will not "stay his hand" if you earnestly seek his kingdom & its righteousness. This is the first of our duties - if we perform it faithfully "all other things will be added to us." Follow then the instructions of your teachers the Missionaries. Remember that it is only for your good that they have come among you.
..... Study your Bibles, and ever

pray to God to enable you to live as becomes true christians. Then will all be well with you. Your nation will fast improve in all social virtues & men will come from every part of the world to visit you & to see the mighty work which has been done by the "Word of God".

"But you must beware of those wicked persons who may occasionally come among you from christian nations. Don't let their evil examples lead you astray, nor shake your faith in that Holy Religion which they have forsaken. When they would persuade you into the paths of vice do not heed them. They are your worst enemies, though they may profess to be your friends. Obey the laws of your King, & above all prize your Bibles & cling to the faith they teach you. And as God sends you his teachers to instruct you in the way of life he will expect from you that you give heed to their instructions. If you do not profit by your opportunities he may deprive you of them & leave you to relapse into ignorance & sin. Disappoint not the fond hopes of your friends.

"Though we shall soon leave your islands & may never meet again on earth, do not suppose that you will be forgotten. No! when we return to our far distant homes, we will tell our friends what advances you are making in knowledge & religion, and many hearts

will rejoice at the cheering news, & prayers will be offered up for you to the throne of our God, that you may be preserved from all harm, & that, under the all-powerful hand of the ~~[illegible]~~ Almighty your Islands may be blessed with an increase of all good things, & that your land may "rejoice & blossom as the rose."

"The day is approaching when all the ends of the earth shall see the salvation of God, and I humbly trust & heartily pray that all of us here present may be enabled so to live, that when our Lord shall appear in power & great glory to govern the earth, we may be addressed in these joyful words, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The foregoing is the substance of one address. As the other is similar in tone & character, & as my letter is becoming voluminous, I will only transcribe a paragraph or two from it.

"The great benefits which have been bestowed upon you, appear to us the more valuable from our having lately seen, in other Islands, those unfortunate beings who have been left to the evils of their own ignorance & to the desolations of uncontrolled passions. It is as painful to look upon their condition as it is

pleasant to see & regard yours. We all owe gratitude to those disinterested persons who have exiled themselves so far from their beloved friends & happy homes, to devote their lives, talents & wisdom to your good. They have no interest of their own to serve; far from it. Every sacrifice is theirs - sacrifices which no men would make except those who are directed by christian benevolence, and who feel bound to do the will of their & your Heavenly Father, no matter what pain, discomfort or danger it may bring upon themselves.

..... "It is a very painful truth, that you will often see men among you, who are citizens of christian nations, & whose conduct is not what you are taught christian conduct should be. This may appear to you to diminish the value of christian principles. But you must bear in mind that these men belong to mighty nations of many millions, & that their whole government has been for many ages, fixed upon moral & christian laws. So that the conduct of such men, although it does great harm to themselves, has little influence upon the nation, where one good man is more respected than many bad ones."

In strong contrast with what has been said of the visit of the Savannah, & with a former account of the visit of the frigate United States,

may be mentioned the third & last visit of the English Sloop of War, Conwyfort, Capt. Lord Geo. Paulet. This far famed ship, whose mighty prowess, dethroned a King & conquered a nation made her third appearance in our waters while the Savannah was lying here. Lord George, according to his custom, called on us & exhibited much kindness & courtesy in his social intercourse. He is a man of gentlemanly appearance of a kind & social disposition & of affable manners. He also professes great regard for the christian religion & is very punctual in reading the service of his Chh. on board his ship on every Lords day.* But I am sorry to say that his disregard to the regulations of this Port, to some of the wholsome laws of the land & to the eternal laws of Jehovah was truly painful. Among all the ships which have recently visited us, none have exerted so deadly a moral influence as this. By order of our governor, Wm. Pitt Leleiohaku, who was here at the time, all seamen who had liberty on shore during the day, were to return on board their respective ships at evening. This order was openly & boldly resisted, & 50 or 60 men were left on shore every night, to roam at

* He also administered the rite of baptism to infants while in port at the request of Kaomi.

will & disturb the peace of the people. An Eng. Schooner, the Mary, of Honolulu, followed the bargesport to Hilo, laden with more evil spirits than ever vexed Mary Magdalene and, though contrary to law, that being no license for selling this fiery scourge at Hilo, quantities of this "raging" poison were brought on shore & boldly drunk in defiance of all publick sentiment & of all authority. Drunkness, profanity, sabbath breaking, fighting & other abominations ensued. The native magistrates, feeling that they could not well control Englishmen, on account of a certain clause in the treaty with Great Britian, reserving all trials of British subjects to a jury of their own countrymen, wisely ordered all natives to clear space around these civilized, enlightened & refined sons of a mighty & christian nation, leaving them to make a bee hive of their own craniums, bruise their own noses, spill their own blood & sleep in their own vomit. This advice was so strictly adhered to, that, though Englishmen bullied Englishmen, Englishmen cursed Englishmen, Englishmen fought Englishmen and Englishwomen lay helpless & ~~[illegible]~~ edeavorous in the ditch, in the cane field, in the bog & in the bush, yet no natives, so far as I know, had his brain

jostled or his blood disturbed by this glorious onset. It was truly affecting to see with what calm dignity, what pious pity or what proud contempt these sons of savages could look upon this worse than beastly conduct of men calling themselves enlightened & christian.

One more fact on this subject & I will stop. While here, Capt. Paulet, with a party of his officers, made a visit to the volcano. Having finished their explorations there they packed their specimens, luggage etc. & ordered their native carriers, 20 in number, to start on Sabbath morning for Hilo. The natives refused to go. They were coaxed, ridiculed & intimidated, & finally they yielded through fear of violence. On their arrival at Hilo they were all fined according to law, i.e. all the natives. At this Lord George was quite indignant & used all his influence to prevent the collection of the fine. But the law took its effect on the natives in spite of him, while he & his officers escaped with impunity. On leaving the ship for this town, it was said that he gave strict orders to the offier in charge, to be sure & not omit "divine service" on said Sabbath. What a liberal, supple, convenient religion.

During the last 10 months I have made six tours among the people of my charge, all of which have been blessed, & some of them richly so. My former practice of frequently calling the roll of the chh. & of enquiring after each individual member, has been continued with profit. Besides these tours I have visited the stations of Waimea & Kohala in company with Brothers Paris & Hunt, who, with their families spent a few weeks with us at Hilo. On returning from this tour we passed over the summit of Mauna Kea, making a straight line from Waimea to Hilo. Our first day from Waimea brought us 2/3 of the way up the mountain, where we slept in a gorge among the rocks, the precipices sheltering us from the cold winds. On our way we saw numerous wild cattle roaming on the sides of the Mt. We also, in addition to the bones which lay every where bleaching in the sun, saw many dead carcases of bullocks which had fallen & perished in the ravines while searching for water among the gorges of the mountain. These carcases were strewed all the way from the foot of the Mt. to its snow clad summit, far from the region of vegetable or animal life. On the second day we reached the ~~summit~~ summit & surveyed the sublime & boundless

prospects which opened around us. At our feet lay the high & broad plain of Waimea sprinkled with its plantations & villas. Just in rear of this, rose the green, wooded mountains of Kahala, & still farther north & overtopping the latter smiled the dark & lofty dome of Kaalualui. On the west slept the quiet waters of Kawaihae Bay, and while we were looking down upon them, a little schooner spread her white tiny wings to the zephyr & moved off like a swan upon an unruffled lake. On the South the towering summit of Mauna Loa, rose in majestic & peerless grandeur ~~before us~~, mantled at its base in a drapery of fleecy clouds, from whose undulating & ~~con~~ convolving folds, it lifted its lofty, elongated, curvated & ebonized summit, like a vast whale from the bosom of the deep. A little to the right of this, & like a stripling beside his hoary sire, stood Hualalai, the loftiest mountain of Kona.

On the East, & just under our feet, slept the quiet waters of Hilo Bay, with the little mirroring lakes, the silvery creeks & the dashing cascades, sparkling like so many gems ~~at~~ amidst the dark, the soft, the bright green foliage, & adding fresh charms to the inimitable beauties of this brilliant landscape. Encircling us on every side, as with a silver girdle, were the wide waters of "the illimitable sea."

Upon these lofty heights, under the vaulted heavens & amidst these awful & eternal solitudes unbroken except by the moaning of the winds, the howling of the tempest or the roaring of the thunder, when the cloudy chariots of Jehovah roll sublimely over these mountain tops - I say, here we stood, & gazed upon the awful, the sublime & the overpowering grandeurs above, beneath & around us. Here we stood, and amidst these inspiring scenes, contemplated the wonders of that Skill & the majesty of that Power whose Right Hand spanned & garnished the heavens, laid the foundations of the earth, reared up the everlasting mountains & measured the waters of the great deep. Here we stood, amidst these eternal snows & these everlasting solitudes, untrodden by the foot of any living thing, & unbroken by the voice of song, & surveyed "the wonderous works of Him who is mighty in power", and felt how impotent, how insignificant is man.

But an oppressive headache, a labored respiration & an almost insupportable languor, arising from the great rarity of the atmosphere, admonished us to seek a lower place among the works of our Creator, & reminded us of the folly & danger of attempting to climb too giddy heights, and also of the calm, serene joy, & the true wisdom of the lowly minded.

The summit & sides of this mountain are thickly

studded with conical hills from 100 to 600 feet elevation. On the sides of the mountain, below the line of snow, these hills are covered with vegetation & animated with wild cattle & birds. On the summit they are naked, & composed of scoria, sand, pumice stone & earthy matter, mostly of a red color, & under the rays of a morning sun appearing as if highly ignified. Besides the various volcanic productions found of the mountain, such as scoria, slag, ashes, sinders, sand, pumice stone, earth, vitrifactions &c. &c. we also saw considerable quantities of primitive rock on its very summit.

At evening we descended a little distance on the eastern side of the mountain & slept upon the rocks in a ravine once occupied for the same purpose by the enterprising & lamented Douglass. Here we found a little wall built by Mr. D. to break the wind, & also a quantity of wood which had been carried to this height of the Mt. for his use, & which was a cheering sight to us, as it enabled us to keep up a good fire all night, which added greatly to our comfort in this region of bitter cold. The next morning we had a splendid view of the valley of Hilo, covered at first with fleecy clouds, & appearing like a sea of foam, which, as the sun rose upon it, glowed with prismatic tints. Near the base of the mountain we regaled ourselves with delicious

strawberries, ahelaes, &c, what I had not before seen since leaving America, genuine N. England whortleberries. Leaving the mountain, we entered the forest, & following the bed of the stream by which Bro. Paris & myself ascended to view the great eruption of Mauna Loa in 1843, the next day at 8 P.M. we arrived safely at Hilo.

A word on social & civil improvements. Greater advances have been made by the natives in houses, fences, clothing & domestic comforts during the past year than during any previous year of our residence here. Several village streets have also been laid out & wrought, & bridges are being built so as to form a pleasant drive for a Phaeton. A broad road has also been in a good measure wrought for 15 miles from Hilo towards Kau. This is to be continued on to Kau, & it is hoped that it will be completed before the close of another year. Other roads & other public improvements are also in contemplation.

Our harbor is also visited more frequently by ships, which adds to the commerce, but not to the morals of the place. During the past year there have arrived at Hilo, 12 Schooners, 4 Brigs, 1 Barque, 2 Frigates and 24 whale ships making 43 sail in all. Another ship is now in the offing & more are expected daily. This increase of seamen, which will be augmenting from

year to year, throws additional labors & responsibilities on your missionaries at this station. Masters, officers & seamen must be attended to when they call - And they must be invited to call - They must be noticed, conversed with, cared for, sought after, preached to, loved & prayed for. Bibles, tracts & religious books must be distributed among them, and on the Sabbath, they must be beckoned away from the world, & the minister, though trembling with fatigue, & the exhaustion of 4 or 5 services in native, must still stand up as the watchman of Israel & the Ambassador of Christ, & warn these storm rocked sons of the deep of the perils that thicken around them, & point their restless spirits to a haven of endless peace. And it is good to do so - It is good to preach when one is weary - for this is the time when God often shows his power, making his strength perfect in our weakness. This preaching in weakness & weariness often begets a calm, meek, gentle, tender spirit - a feeling of dependance - a desire for help - a looking upward - a thirsting after God which always calls down the Eternal Spirit, & throws around & underneath us "the Everlasting Arms." O how true & how sweet the expression of Paul, "When I am weak then am I strong." And let no

one say that it is rash or imprudent ~~than~~ to preach when one is thus weary. No, it is safe. Paul did it "in weariness & painfulness!" Jesus when weary preached to the Samaritans, & we know the results. And if I ever felt that the God-Jehovah was my strength, physically, intellectually & spiritually, it has been when my own natural powers seemed exhausted. But I was speaking of seamen, and am happy to say that, through the grace of God some cheering fruit has been seen among them. Some Masters, some Officers & some sailors have been softened & we trust subdued by the gospel, while others have felt their strong prejudices against the truth & against the cause of missions giving way before the light & heat of God's word. I could mention cheering facts on this subject but must forbear for the present.

Our numerous schools are doing well. Quite as prosperous as could be expected. Bro. Lyman's Boarding School we esteem highly. It is well conducted & promises to do much in the cause of education.

Mrs. Bean's Boarding School for girls, has also prospered through the year. Her oldest class of girls are mostly married & are doing well. A new class has been received to fill their ranks. The school is

still sustained by the contributions of the people and the donations of other friends. Its annual expense is 400 or 500 dollars. This is rained down upon us by little & little, and always just enough & at the right time, as the manna fell daily in the wilderness. So it is with all our supplies. We get just what we need, our "daily bread," and if any thing is left, or our unbelief would lay up something for the morrow, it "breeds worms" &c. One of Mrs. C's pupils has died during the past year — the only death which has occurred in the school since its commencement. She was a pious, amiable & lovely girl. She had been feeble for some time; indeed she had a slender constitution, & her health was always delicate. She had been visiting her parents, 15 miles distant, for several weeks. Just before she expired, & when unable to guide her pen, she dictated this brief & tender line to her teacher & school mates. "Farewell beloved Teacher — Farewell beloved School fellows — We meet no more. God takes his own — my soul!" This done she fell asleep. Heaven was peace.

We have been greatly cheered by the numerous conversions among children. I have ever made special, steady & persevering efforts for this class of my charge, because I believe in the covenant which God made with Abraham & his seed, & because I believe there is meaning in those words of Jesus, "Suffer little children to come unto me" &c.

Most of these children had the seal of the covenant affixed to them in infancy. I feel therefore that they are doubly the Lord's. Of the many hundreds who have been received to this Chh. between the ages of 8 & 16 years, very few have apostatized. As a class they stand better & give me more comfort than the adults. Still, this great family of little ones presses heavily on my heart.

In speaking of foreigners I should have mentioned some things encouraging in regard to those who reside here. Some months since a Temperance Society was formed among them to which nearly every foreign resident of Hilo attached himself. This, of course, is the precursor of other improvements. Accordingly we see more industry, more thrift, more self respect, as we trust in relation to some of them - more reflection on eternal things among this class. It is now hard for a bottle of rum to find a hiding place on our shores, & during this whole shipping season, while we have been visited by more than 20 sail of ships & other vessels, no rum has been seen, & all has been quiet & peace. May those burning vials of wrath (rum bottles) never more be poured out upon us. Last year, two individuals, a native papist & a Portuguese, were fined 150 $ for secretly selling this poison. Since then they have kept quiet.

During the last year I have

employed such native agency as I could command in carrying forward my various plans of labor. Three or four pious & intelligent natives, have been employed as evangelists in Hilo & Puna during much of the year. These I remunerate ~~to~~ the extent of my ability. Had I an annual fund or donation of 100 or 150 dollars in my hands I might employ 4 or 5 active native helpers constantly, & their ~~help~~ assistance ~~to me~~, would be invaluable to me. They can do what I cannot do, i.e. visit every house in my extended field two or three times a year, conversing & praying with all, & reporting the state of all to me. Some of these helpers have been of great service to me during the past year. They have been active, energetic & faithful, & much spiritual good has evidently resulted to my people from their agency.

The state of this church, ~~[illegible]~~ has been unusually prosperous for the last year. Sabbath schools, prayer meetings, & the publick worship of the Sabbath, have been well attended, & there has been an increasing desire to obtain & to hear the word of God. The monthly concert has been regularly attended & a considerable amount contributed by the people for various objects

of benevolence & utility. Two new meeting houses of rough stone have been built by the spontaneous efforts of the Chh. during the year, & two others have been covered anew in the native style. Plain, & simple pulpits have also been constructed by the natives in most of the meeting houses at the out stations. Hundreds of seats have also been made by the people for their own accommodation in these houses of worship. It is pleasing to see how things move on. When a man gets him a pair of Sabbath pants, or a female obtains a clean calico or white dress, then the next thing is to get a seat in the meeting house, for they then see & feel a motive for getting up out of the dirt. Thus cause produces its effect & the effect again becomes a cause. The Chh. members have also contributed to supply their Communion tables with bread & decent furniture.

Comparatively few cases of Chh. discipline have occurred the past year, & many wanderers have returned to the fold. Some of these were very hardened cases & of so long standing as almost to lead me to despair of their recovery "from the snare of the devil". But that "Mercy" which "endureth forever" will conquer. Numbers who had gone over to popery have returned & renounced their "lying vanities," and the ranks of that enemy are

much thinned on this battle field. Popery, which has never gained much here, has, in my opinion, lost 2/3 of what it had gained. Besides loosing many of its early converts, it has lost its hold on the confidence, the credulity & the curiosity of its votaries. Strenuous efforts have been made, to keep the waning cause alive. Four French Priests met together in Hilo, a few weeks since, and, passing through the whole extent of my field, made a vigorous effort to rally their scattered forces, but to no effect. In some places where they had formerly collected considerable numbers to witness their mummery, they now, as I was informed, found only 3, 4 or 5 assembled. The fact is, the novelty of the thing is over — the curiosity of the people is sated, & their good sense disgusted. I endeavor to treat this error as I would any other heresy, & its subjects with pity & ~~patience~~ patience. Light & love are the only agencies which can dispel this dark death damp from the minds & hearts of the people. And these will do it, because they are celestial & omnipotent. It is God's work. And when any thing is done to check this all-flooding energy, I feel that the Lord does it. Man's wisdom & strength soon fail in the conflict, but when the "Spirit of the Lord lifts up a standard" then "nothing is too hard" for him. The foe is destroyed "by the breath of his mouth & consumed by the brightness of his coming".

I have recently completed a series of five protracted meetings, viz. one at the station, 2 in Puna & 2 in Hilo. All of these were blessed. Some of them richly so. The first held in Puna, was crowded from day to day with a solemn, subdued, weeping assembly, who listened with intense interest & unsated & increasing desire to the last. Truly "the God of Hosts was with us". His voice was heard - His hand was seen - His power was felt. There was no stupidity, no lust, no hardness which did not seem to yield before the influences of the Holy Spirit. At the close of a meeting of an hour & a half it was hard for the people to leave the house. They sat, as if immovable, in their seats, with eyes fixed, with tears flowing, & under a heavenly, melting influence they seemed to say - and many did say - "It is good for us to be here!" On the last day of the meeting, which was Sabbath, the Lords Supper was administered to a house crowded with communicants. The other meeting in Puna & those in Hilo were somewhat similar in character, all of them being greatly blessed by the presence & power of the Spirit. Fifteen days were spent in Puna & about the same in Hilo during these tours, and each of the four meetings closed on the Sabbath

by celebrating the Saviour's death in the Holy Supper. These were precious, heavenly seasons. They refreshed many souls & reminded us of 1837, 8 & 9 — those "years of the right hand of the Most High" — those years of glory — of surpassing — unspeakable glory. O may this "pillar" of glory never depart from our Zion. It is a good thing to "dwell in the secret place of the Most High" — to "abide under the shadow of the Almighty."

Accessions are constantly being made to this chh. of such as, we trust, shall be saved. 248 have been gathered during the last 10 months. Some of these were greatly hardened in sin, having resisted all the light, & love, & power which had been heretofore poured upon them. Some had been bigoted papists, incased with prejudice & apparently invulnerable to the truth. Some were aged & infirm people, just tottering on the verge of time, & others were children whose young hearts have just learned to be at responsible to a Saviour's love, & whose young voices are just turned to the "songs of Zion".

The whole number received to this church on profession of faith is now 8774, and by certificate from other churches 223 making 8997 in all. Of these 1722 have died, 344 have been dismissed to other churches, 55 are excommunicated and 497 are suspended; leaving 6379 in the chh. The whole number of children baptized is 2862. About 30 congregations are assembled

in my field every Lords day, and probably forming an aggregate of about 8000 or 9000 worshipers. You see by the numbers which have been received to this Chh. that those now being gathered must be but the gleanings of the vintage. A new generation must grow up before another extensive revival like that from 1837 to 1840 can be witnessed here among those out of the Church, as there are now comparatively few in this field, except little children, who are not or who have not been, connected with the Chh. May I never see the time when it will be necessary to say to the great mass of my people "Know the Lord:" but to live to see the time when it might be since of them, that "all know the Lord from the least to the greatest," ~~of them~~ " would be a crown & a consummation of all my earthly hopes & desires. ~~Which~~ This would fill my lips & my soul with the language of the martyr & longing Simeon, when he took the Infant Jesus in his arms "& blessed God" ~~that~~ his dying eyes had seen his "Salvation." Our work is arduous & yet delightful. Many of our people are still dark, deceitful, stupid, fickle & ungrateful, yet we love them. We have many & untold trials, but we are never discouraged. "Sorrowful" & pressed with cares, "yet always rejoicing." We would not exchange our post for a throne

our cares & toils for the luxuries of earth — our hopes for the wealth of the Indies. I am pained to see that christians of my native land are so slow to improve the golden privilege of sending the gospel to the perishing nations; & ~~that the~~ ministers & the youth of our land, are so slow to bear the message of Jesus King to every part of this portion of Jehovahs Empire. Men can be found to go as agents, heralds, consuls, commissioners, ambassadors, ministers, envoys &c. &c. to all parts of the world, for the love of fame, the lust of reward, the pomp of rank or the gratification of curiosity & taste. Adventurers of every rank, from those actuated by motives of the highest earthly ambition, to the poor besotted "Beach Comber" who appears to be actuated by motives but little higher than the oyster which is thrown by the surf upon the shore, press into all parts of the heathen world, often making deformity more disgusting, darkness more deep & wickedness more damning; while only here and there a christian & a minister of Jesus, can be roused by the effulgent glories of heaven, by the roarings of the Pit & by the thunders of the universe, to obey the last command of our God.

I am pained to learn that the Board is in debt & that few are offering themselves as missionaries to the heathen. But I will not pursue the subject. "The Lord reigns," & I will rejoice "tho' the labor of the olive shall fail, & the field shall yield no meat" &c.

For convenience of reference I will here give my principle statistics in one view.

| | |
|---|---|
| Whole number received to Chh. on examination | 8774 |
| Received past year on Exam. | 248 |
| Whole no. received by certificate | 228 |
| do do do past year do | 39 |
| " " dismissed to other churches | 345 |
| " " " past yr. | 30 |
| Total of deaths | 1722 |
| Died the past yr. | 241 |
| Suspended the past year | 27 |
| Excommunicated the past yr. | none |
| Therein suspended | 497 |
| do Excommunicated | 55 |
| Now in good standing | 6379 |
| Total of children Baptized | 2862 |
| Baptized the past yr. | 61 |
| Baptized children deceased | 150 |

Marriages solemnized the past year 123.

Note. Since commencing this letter we have had the arrival of two physicians & strangers at Kahalama, on this island, with a large assortment of medicines, to establish themselves here. They are men of temperance, men of a good character, & owned their moral character. We regret that the Board has not forwarded them. We fear their influence.

Wishing the blessing of Almighty God on your Committee, on the Board, on Missions, on the Chh. & on the World for which our Redeemer died,

I am, dear Sir, with great respect & growing affection, Your Bro. & fellow servt. in the Lord,

(Written amidst unnumbered interruptions &c closed May 6.) Titus Coan.

Rev. Titus Coan
Hilo, 17th April 1845

Rec'd 6 Mar. 1846

adj. April 10

Hilo, Sand. Isls. Jan. 21, 1846

Rev. R. Anderson D.D. &c.

Rev. & Dear Brother,

After a long interim it is gratifying to my feelings to resume a correspondence with you. My last communication to the Mission House was addressed to Brother Greene, & dated April 17, 1845. This was rather voluminous - 13 sheets. My present letter will be more brief.

Not long since I received a very kind & welcome letter from your associate Secretary Mr. Greene. As I shall not be able to address him personally at this time, he will be pleased here to receive the assurance of my high consideration & of my hearty ~~response~~ response to the sentiments expressed in his valued communication.

One topic in his letter, deserves notice. It is the support of native helpers. He suggests that, instead of efforts to procure my own support among the people I turn their contributions to the support of these helpers. This advice, or suggestion, I consider wise, judicious & timely. It expresses the views I have long entertained on the subject. I have felt that in one or two of the S. I. Congregations, the pastors might be, entirely

or in part, supported by their people. But I have feared that it might be premature & injudicious to push the thing in all our churches, just yet. I should fear a reaction. The natives are yet children. They see moral objects & important truths indistinctly. Their characters are fickle. They are impatient of protracted effort. They love ease, and, as a matter of course, they are, for the most part, poor. And besides, it is hard to make a native, whose whole annual expenses do not exceed 25 or 30 dollars, see or feel his obligation to support a pastor on a salary of 600 or 700 dollars. Now it were easy to say that they are wrong — that they should be told their duty & if they will not do it turn them out of the church &c. But this will never do. Men can never be driven into heaven; nor can the heathen convert be driven to discharge the duties of justice, benevolence, love &c. I know it is popular to call on the Hawaiian churches to support their pastors, & that many seem impatient to bring this about. Some are disposed to look with suspicion (& to speak with censoriousness) upon the Chch. which does not at once come up to this standard. But would we secure any thing permanent

in this matter we must ~~to~~ not be precipitate. By a vigorous effort many, perhaps most of us, might secure a support for one year; but, if I have read the native character & constitution, the cases would be rare where it could be done for 5 or even for 3 years. A few characters enjoying peculiar facilities for acquiring wealth & for gaining intelligence might hold out. But in this matter as in others, I would adopt Judge Hale's motto, "Make haste slowly". I was, therefore, happy to see Mr. Greene's views — which, I presume are the views of the Committee — on the subject of appropriating what we may be able to raise among the people to the support of native helpers. Something has already been done in this way, & we shall be able, through God, to do more. Our people are poor, and there are many things yet to be done for their own comfort & improvement. I would not adopt the proverb — of worldly origin, probably — "Charity begins at home" lest, as some one shrewdly says, it should "always stay at home". The scripture sentiment is better — "There is that scattereth & yet increaseth". Still, I have, hitherto

kept the people, for the most part, on efforts for objects among themselves; such as building their meeting houses and supplying them with pulpits, seats, mats, communion table furniture, and in helping our female Boarding School, assisting the poor &c. &c. Were all the labor they have performed for these objects, & all the donations they have bestowed upon them, during our ten years' residence here, estimated at their nominal value, the sum, I am persuaded, would exceed fifteen thousand dollars. But, as this labor & these offerings are, often, so unavailable, we can hardly realize how much they have done. At least how much what they have done is to them. Until of late there has been very little or no cash among our people; but as ships are multiplying here specie is beginning to circulate more, especially at the station. In view of this I have, for a few months past, taken up a contribution in cash at our monthly concert. About 30 dollars have been already contributed & we hope to have so soon. This we shall give to

the Hawaiian Bible Society, or appropriate it to the sustainance of native helpers, as shall seem best. Contributions are still being given in labor & other things, as food, fish &c for our school.

Since the date of my last communication I have made four extended tours among my people, examined all our schools, held one or two protracted meetings, held a meeting of several days with 100 deacons, for consultation, instruction, prayer etc. besides the common, every day routine of labor. Our common schools are more than 50 in number, embracing more than 2000 children, which is nearly all, of a suitable age, in Hilo & Puna. A few only are kept out of school by the Baptists, who, by the by, have not a regularly organized School in this field. The state of the church, since I last wrote, has been peaceful; and religion, on the whole, has prospered. There is more enlightened action among the people. Their knowledge is increasing steadily & with it their stability of christian character. Nearly 300 have been added to this Chh. since my last date, while very few have been suspended. Death, however, is making rapid increases upon our numbers. Not less than 300 of our chh. members have

dice during the past year. I can now look upon a grave-yard of more than 2000 of my flock whom I have baptized & to whom I have administered the emblems of Christ's body & blood. In some parts of my field there is stupidity & worldliness - a moral dearth - and in others there are heavenly showers, producing life & growth. The ingathering, though slow, is constant. But our struggle against the world, the flesh & the devil, is hard. And it must be <u>constant</u> or we lose ground, & defeat will clothe us with shame & disaster. There is no discharge in this war. No rest in this work. This is right. We ask for no discharge till death brings victory & a crown, through the merits of Him who died for us.

The port of Hilo is rapidly increasing in importance. It is becoming a place of much resort for whalemen & ships of war, & is visited by them nearly every month in the year. Seven ships are now there, & they are coming & going constantly. Sixty whale ships, five men of war & twenty barks & schooners, have arrived here during the past year.

Probably the number of whalers will double here during the present year. The arrivals of the past year have brought about 4000 seamen into this port, & these, on a rude people, like the Sandwich Islanders, will exert a mighty influence, for weal or for woe. Happily for our peace we have none of what Dr. Beecher graphically calles "hell's blow holes", ~~offer~~ grog-shops, open on shore, & most of our foreign residents here have signed the total abstinence pledge. Attempts are, however, often & perseveringly made to introduce this destroyer among us. Not long since a bbl. of rum was smuggled on shore by a Portuguese victualler & buried in a taro patch behind his house. But the cask could not lie still, even in its grave. Like human carcasses in the vicinity of some old medical college, its repose would be disturbed at night, & would send out an ill odor. You might as well hide a pole-cat. At length suspicions were excited - search was made - fresh dirt was found in the premises yard, an exhumation took place - day-light was poured upon deeds of darkness - the guilty were fined.

the tiger was cheated & peace was restored. The same man was fined 50 dollars once before for a similar act. Not many days ago a bbl. of gin was reported on board a vessel which had just come into our harbor. This belonged to a Chinaman who resides here, and was attempted to be smuggled on shore. This, however was prevented & the gin sent back to Honolulu from whence it came. Sailors search in vain to obtain the maddening poison here, and we have therefore been very quiet notwithstanding the thousands who have thronged our shores during the past year. One mid-ship man from an English man-of-war - feeling a little afraid to speak the name rum on shore, went from shop to shop among our traders inquiring, "Do you keep any thing here?" - "What thing?" asks the grocer. "Any thing to distract the brain"? On being told no, the poor fellow went off sadly disappointed, & cursing the poor place calling it a "waterless, dry place" - notwithstanding our abundant rains & our sparkling cata-ract.

The increase of shipping increases also our labors at this station. Besides distributing bibles, tracts, papers &c. and receiving numerous calls from seamen during the week, we preach one English sermon every Sabbath for their benefit. We cannot do what we would in this department, but we do what we can. About $200 have been given by masters & officers to fit up a little Seamens Chapel at Hilo. If ships multiply here we shall much need a Chaplain.

In June last the British Frigate Talbot, Sir, Thomas Thomson, Bart., commander, made us a visit. All were kind, courteous & respectful. In August we were visited by the U. S. sloop of war Portsmouth, commander Montgomery, & by the flag ship Savannah, Commodore Sloat. These visits were peculiarly pleasant. We found the Commodore to be a man of an excellent spirit — a lover of peace, order & justice, and a respecter of the christian religion. In his frank & openhearted kindness he reminded us much of Com. Jones. We were also highly pleased with Capt. Montgomery, with whom you may be acquainted, as he is a member of the first Chh. in Charlestown. From the commanders & officers of these ships, I received — besides many other favors — sixty five dollars in

cash, to aid us in the prosecution of our work. The Commodore also generously offered the use of his band & sent it repeatedly on shore for our entertainment. A grand concert was also given to the natives & addresses made as when Com. Jones & Capt. Armstrong visited us on former occasions. All was conducted & received with great propriety & with undiminished interest.

On the 10th of Sept. the large English ship of the line, Collingwood, of 80 guns, Rear Admiral Sir Geo. Seymour ~~[illegible]~~ commander in chief &c. &c. came into our port. The Admiral immediately called upon us & showed us every kind attention while he remained in port. He also, with a party of his officers, visited the volcano, which occupied much of the time he had allowed himself at this place. On returning from Kilauea & finding the Collingwood about to leave for sea he wrote us the following note,

"Dear Sir, Having found that the convenience of the watering place has enabled Capt. Stewart to fulfil the purpose of the Collingwood's visit to Byron's Bay sooner than I had anticipated I mean, if the land wind enables me, to take the ship outside the reef during the night.

I regret that this early departure may deprive me of the pleasure of seeing you on board, but if we remain in the Bay tomorrow or within an easy distance outside in the earlier part of the day I shall be happy to have the pleasure of seeing you on board with any of your family or Mr. Lyman or other friends. In case however of my not seeing you I take the liberty of enclosing a small donation of two ounces for the benefit of the two Schools at Hilo to which you may think best to apply them, but I request that one may go to the female school under Mrs Coomes superintendence. I was very much pleased with my visit to Wailuku where we had a beautiful day & night to see the extraordinary features of the place, and I had an opportunity of seeing the kind qualities of the natives, as I was in difficulty from my mule's refusing to come on when on my return. I therefore exceeded my companions, and some of the natives were forward in assisting me & evinced that honesty & apparent docility are the fruits of the ministrations of the valuable body of which you are a member. I think there

is no place where more depends upon the results of sound education in reference to the continuance of the existance of the people than here, and with every wish for their welfare, I am Your very obedient Servt."

(Signed) G. Seymour.

Capt. Stuart, & Rev. Mr. Proctor, Chaplain of the Collingwood, added 12 dollars to the donation of the Admiral, so that we received $24.00 in cash, besides other favors from the ship.

The morning after the foregoing note, the ship not having sailed, the Admiral sent his boat to receive us on board, where we were shown every kind attention by the commander & his officers. The chaplain showed himself a man of the most kind & social character, and did not scruple to come on shore & preach for me, a thing which many of the English clergy will not do.

During the latter part of Sep. the U.S. ship of war Warren, commander Hull, made us a visit. This visit was also pleasant, & the Capt. with some of his officers put 19 dollars into my hands for the benefit of our work.

This makes the sum of 128 dollars received from ships of war Portsmouth, Savannah, Collingwood & Warren for the benefit of the missionary cause at Hilo. Thus the Lord helps & to him be the praise.

We rejoice to hear that the Board is out of debt, but we mourn over what we apprehend to be one of the causes, viz. that so few laborers are being sent into the vast foreign harvest. What shall we have care over the ministers, the theological students & the pious young men of our land, that so few consecrate themselves to this good work?

You will see that we shall still need future reinforcements at these Islands. Three of our number have been called to their rest during the past year, one has returned to the U.S. one has sailed for China with little prospect of life, others of our number are feeble, & our only two remaining physicians are now invalids. In a little we shall all have been gathered with our fathers; but it is my opinion that the churches cannot yet afford to leave the places of those who fall vacant.

Dr. Smith is now in our family. He had taken a cruise on board of a whale ship, for his health, and, unexpectedly to himself & to us, the ship put in at Hilo just in time to save us some little domestic solicitude. We were expecting to need the services of a physician, but Dr. Andrews was sick & could not be obtained. We had, therefore determined, to ~~be without~~ ~~an~~ trust the Lord & certainly wait the result, not expecting any professional help. But the Lord brought speedy relief in that respect, and we can trust him for the future.

Mrs. C. has dismissed her school for a season, to be called together again when the Lord wills. Meantime we are repairing the buildings &c. preparatory to her next term. The school still prospers as heretofore. It is an object of much care & of deep solicitude to my wife; but we trust it will repay all that it has cost. How much longer her strength & the cares of an increasing family will allow

ber to go on with this school we cannot determine. The Lord will direct. But we feel sure that much needs to be done for the females of this people. A nation never can be raised from degradation while its females are neglected. Ignorance, & vice ~~& degradation will~~ will be perpetuated just in proportion as this class of the community is vile, & every virtue ~~will~~ will flourish in a land where the gentler sex are refined, intelligent & pious.

Mrs. Coan desires a very kind remembrance to Mrs. Anderson & the other ladies of Boston, with whose acquaintance she has been favored.

With kindest regards to your associates at the M. House & to all the members of your committee,

I am, as ever,

Yours in the Gospel,

Titus Coan.

Jan. 23. The Lord has, this day, given us our fourth child, a son. All comfortable. We shall call him Lautzmer, with, perhaps some other name not yet decided upon.

Rev. R. Anderson, D.D.

Secretary of the A. B. C. F. M.
Mission House
Boston, Mass.

Rec'd Jan 11/43
Ans. Jan 6.

Rev. Dr. Anderson
Ship Jan. 21
Lake
Rec'd Aug. 24 Lake
Ans. Jan 6.

Hilo Hawaii July 23, 1846

Rev. R. Anderson D.D.
Secy. of the A.B.C.F.M.

My Dear Brother,

My last communication to you was dated Jan. 21, 46 – 4 sheets. Since then we have enjoyed fine health & the hand of the Lord has been good upon us. Our little son, whom I mentioned at the close of that letter as born Jan. 23, is doing well. We call him Samuel Lathrop.

During May & the early part of June I was at Honolulu attending Ecc. Meeting – my family remaining at home. I was delighted with the harmony which prevailed in our counsels – with the humble fervor which pervaded our devotional assemblies, & with the holy love & christian fellowship which unites our happy fraternity. Since my return to Hawaii I have visited all my people in Hilo & Puna, from which towns I have just returned, to rest awhile with my family – may it be "to bless my household" – having been from home nearly every day for three months.

My recent tours among my people have been very pleasant. The goodness of the Lord is boundless toward

this people, and we can, with the heart say, "that his mercy endureth forever." New cases of defection in the church have been very rare for some time past, & a state of peace & harmony prevails. Many of the leading christians at the out stations, are active & efficient in the work of the Lord, & the spirit raises blessings on many parts of the field, & spreads a verdant loveliness where all was once barrenness & desolation. Every year brings increasing evidence that Christ has a people here, purchased with his own blood, & called by his spirit out of darkness into light. Every year also developes the character of the seed which "fell by the wayside, on stony places & among thorns." Hundreds who once practiced all iniquity with greediness, have, since their conversion in the great outpouring of the spirit, led quiet, peaceable & unimpeachable lives, & they are still my joy & my crown. "The Lord has done great things for us." Yes, let sufferers, & sceptics and doubters say what they will, "the Lord has done great things for us", &

in his grace will we glory."

But the flock is sorely tried. "The devil is not dead". He still "goes about as a roaring lion" or exhibits himself in the form of an enchanting serpent or of "an angel of light." The rapid increase of ships, seamen & foreign residents — more than 120 vessels have visited Hilo during the 12 months past — greatly enhances the temptations of the people; for while it may be said, to the praise of not a few foreign visitors &c. that their conduct is upright & honorable, yet it is painfully true of multitudes of others, that they do what they can to break down the Sabbath, to overturn morality & good order, & to introduce gambling, intemperance & impurity, & thus to beguile, pollute & ruin our youth! My heaviest trials & most painful apprehensions now arise from this quarter. As our rulers find their foreign relations & the control of aggressive foreigners to cost more treasure, & time & oppressive anxiety than all their other duties combined so it is becoming to be with us pastors in relation to the guidance of our flocks in spiritual things. O what need of a mighty work of the Spirit among seamen.

I see that the Herald contains extracts from the Narrative of Lieut. Wilkes, Commander of the U.S. Ex. Ex. in which the author commends, or flatters this mission in general & some of its members in particular. It might have been just to him & to the public, to have published his censures, his ridicule & his slander. All that he says prejudicial to my character can be shown to be ungenerous, ungentlemanly, unjust & untrue. Notwithstanding his flattering encomiums of my wife, she, to use her own language, pronounces his repeated attacks upon her husband "base, utterly unprovoked & slanderous". Doubtless he thought his statements correct, but he was mistaken & misled by listening to the vile "slang" of opposers to the truth, & he is inexcusable for not disabusing himself of such falsehoods when the means of fair & impartial investigation & of correction were within his reach. His work is strongly censured by candid people at these Islands. Mr. Jarves has made some very just remarks on this subject in a late number of

the Polynesian: but I have said more than I intended to do on this subject. It is of little consequence to me, & I have never yet taken my pen to expose & refute his groundless charges, nor do I expect to. The Lord will bring the truth to light in his own time, requiring nothing of me but patiently & meekly to continue in his work.

As Lieut. W. has reproached the people of my charge with a great want of religious knowledge - such a lack as should not have been expected from the advantages they have had & from the representations which have been made of them - allow me, in passing, just to say, that, as to their religious conduct, they will not suffer by a comparison with the men under his command, & I would be willing, at any time, to see an equal number of men taken at random from any part of my parish & compared, in the light of truth, i.e. morally, with the officers & crews of his squadron, or of any other squadron, of the most civilized & christian nation on earth. The disparity as to infidelity, profanity, duplicity, Sabbath breaking, impurity and a sense of moral obligation, might surprise even Mr. W. himself, could it be seen as God sees it.

The people in all parts of this field are doing something to sustain & improve their numerous houses of worship, by way of rebuilding, repairing, furnishing seats, mats, plain pulpits, communion table furniture &c. They also contribute for benevolent objects from 400 to 600 dollars annually in labor, cloth, tapas, fish, lumber, produce, cash etc. Much of their labor & produce avail little or nothing, however, because of their distance from market. But I encourage them to labor & to give for the sake of the good it does to themselves, by reminding them of their obligations & by cultivating & maturing in them habits of active benevolence. A small portion of their gifts are used by the pastor, a larger portion goes to the support of Mrs. B's female Boarding School, some is used to sustain native helpers, a part is distributed among the poor, &c. &c. and fifty dollars contributed at the station in cash during the past year, has been given to the Hawaiian Bible Society.

I have not yet urged the people to support

me, as most of them are extremely poor and as there are many objects of benevolence constantly before them. Perhaps the thing will come along at the proper time but I do not wish to press it just now.

We have a good congregation at the station, ranging from 500 to 2000 according to weather & other favorable or unfavorable circumstances. The immediate & tangible causes of so great a variation, are, as you know, the great rains & the swollen rivers of Hilo. In pleasant weather our congregation is full & quite uniform. The proportion of church going people is, I think, as great in Hilo & Puna as in any parts of the Islands, and perhaps, as in any part of the world. Our worshiping assemblies on the Sabbath are 25 in number, & double that number at conference & week day meetings. In these congregations four fifths of the people are supposed to attend worship more or less frequently. Probably this is more than even the Protestants do. My native helpers are still of great service to me. Indeed I could not sustain the church & the congregations without them. Many of them are steadfast in the work of the Lord and are growing in knowledge & grace, though they still lack

too much in knowledge & discretion, & in patience & stability of character, to render it safe to invest them with all the solemn responsibilities of Pastors, & to leave them without supervision & control. It is my plan to throw responsibility upon them just so fast as they are able to bear it; & to watch with deep interest the use made of the trust committed to them. "Being found faithful" in the exercise of a little power, they are invested with more & so on, according to a principle recognized in the Bible & approved by experience & good sense, viz. "He that is faithful in the least is faithful also in much." Our code of church discipline is practical & progressive; corresponding with the state of society & the varieties of experience. By progressive I do not mean that, like papacy, it accumulates, or increases power in the hands of the bishop or pastor; but rather, that it gradually divides his power & responsibility, imparting a portion of them to his flock. We are first prelates to all intents & purposes. And this arises from the nature & necessity of the case. Rude, ignorant & unstable people, can neither govern themselves

nor others. This needs no illustration although we need look no further than the family circles around us to find abundant & affecting confirmation of the remark. From prelacy we ascend to a mild presbyterianism so soon as we find a portion of our flock so pious, so discreet, & so stable & so enlightened as to be able to bear a ~~portio~~ part of our responsibilities with us. And again we go from presbyterianism to congregationalism whenever the great majority of our people are properly qualified to govern themselves. This glorious, ecclesiastical, or spiritual dispensation is a consummation which I most devoutly & ardently desire. The outlines, or elements of all three of these systems are, as I apprehend, to be found in the New Testament; so incidentally & yet so wisely scattered there as to give all unbiased & humble christians room to select and apply according to their circumstances, and yet according to no system the claims of exclusiveness & of universality. Observation, experience, & the study of the sacred oracles have taught me from my heart, to pity those zealous & exclusive church politicians who would unchurch all who do not subscribe to their self confident dogmas.

But I did not dip my pen to write an essay on Church Polity, so I will return. I remarked that we invested our most enlightened & unexceptionable church members with duties & responsibilities. This I am doing more & more, as they are able to bear it. I might illustrate this at length, but it is unnecessary. For one, I should greatly rejoice were there scores of our leading christians qualified to receive Ordination. None of us, however, feel that this is the case; nor do we feel that any necessity urges us to be hasty or precipitate in laying hands on the native converts. I allow all who are qualified to preach & to labor in other ways to the extent of their ability; & I do not conceive that the act of ordination would ~~increase~~ in the present circumstances, increase their worth or their usefulness. And besides, there is no pressing need that they be at once invested with all the functions of ministers of the gospel. All our churches have pastors over them, who may be supposed to be better qualified than natives

of this generation can be, to "use the office of a bishop" in its highest & most sacred sense; while these native assistants can, in a subordinate capacity, render essential, if not, indispensible aid to the Pastor, at the same time receiving from him that instruction & from their own active experience that discipline which will better qualify them to fill our places when the voice of our Lord calls us from our labors.

Our hearts are wakeful on this subject & we watch its developements with intense interest. Neither your committee nor the christian community need be over anxious about its thoughts we approve & highly appreciate your deep ~~sy~~ sympathy & your timely suggestions in the matter. Were we all to be called from this field of labor, either by death or otherwise, during the present year, then I would say at once, select from the best materials we have, 2 "ordained Elders" or bishops "in every city" ~~one~~ & place them over every church in the land, charging them "before God & the Lord Jesus Christ" to "keep that which was committed to them," and "commending them to God & to the word of his grace."

In addition to my other labors I have commenced teaching a class in Didactic Theology. But the extent of my parish, the numbers of the native converts & the multiplicity & pressure of my labors will prevent my making any very special, continuous & efficient efforts to bring forward mentally disciplined candidates for the gospel ministry. What they learn from sermons, lectures & Bible class instruction, & from active labors & incidental conversations, coupled with their reading of the word of God, must be the measure of their instruction & the amount of their knowledge in spiritual things.

My Sabbath schools are kept up throughout the field. That at the station, is large & prosperous, embracing from 400 to 500 children. This school I have always conducted myself. I also lecture the children every Friday afternoon.

The common schools throughout this field are doing as well as could be expected. Perhaps they were never in a more healthy state. All the children of a suitable age are enrolled & nearly

all attend school with more or less regularity. The advanced children are passing out of the schools to enter on the cares of manhood, & these younger ones are coming in to fill their places, so that the number is kept constantly good & a great number of children are annually taught to read, write &c. — We have more than 50 schools in all, with more than 2500 scholars. All these, we trust, will have received a plain common school education before they shall have left the schools & their places have been filled by another generation. ~~[illegible]~~ Our teachers have not been well paid yet they have not "struck". They have received something from the government, & something also from parents & pupils. Yet some of them have seen days of hunger & of want, but none of them have forsaken their work from this cause. At the close of this letter I will give statistics showing the state of the schools, of the churches &c.

Mrs. Crooks Female Boarding School has now been suspended for more than 6 months. This commenced about the time of the birth of our youngest child, & has been protracted from a series of causes to the present time — 1st from the long feebleness of Mrs. C. & to repair the buildings,

3. From an undue pressure of labors connected with the "shipping season" — company — guests in the family &c. &c. 4th From my absence at general meeting 5th and finally, from the impossibility of procuring food for the girls, as a long drought &c. cut off most of the crops of Kansas. This last obstacle still remains & the vacation still continues. Meantime, from the accumulating cares of an increasing family — Mrs. C. being the principle attraction of our children — from the rapid influx of ships, & from the unavoidable & almost constant interruptions of company, Mrs. C. has just begun to examine the question whether Providence is not hedging up her path in that direction, & thereby turning her attention more fully to her family &c. &c. rather than attempt any longer to carry a burden, which at first & at best was heavy, but which, at the present time, with her increased domestic cares, is more than she can, with safety bear — ~~it cannot~~ ~~well~~. It is, therefore, possible, that she will not again reassemble the school — and yet she may do it, as the case is by no means decided in her mind.

Statistics of the Chh. at Hilo from May 1844 to May 1846 - as presented to Gen. Meeting in May 1846.

| | |
|---|---|
| Whole number received to the Chh. on Examination | 9079 |
| do do do do by certificate | 283 |
| Received the past 2 years on examination | 553 |
| do do by certificate | 99 |
| Whole number received in 2 years | 652 |
| do do dismissed to other churches | 357 |
| " " " during the past 2 years | 43 |
| " " Deceased | 2057 |
| " " " during the past 2 years | 576 |
| " " Suspended the past 2 years | 59 |
| " " Excommunicated from first | 125 |
| " " do the past 2 years | none |
| " " who remain excommunicated | 415 |
| " " who remain suspended | 483 |
| " " Now in good standing | 6420 |
| " " of children baptized | 2946 |
| " " " during the past 2 years | 145 |
| " " of baptized children deceased | 12 |
| " " " " " died the past 2 yrs | 70 |
| " " of Marriages the last 2 years | 262 |

Minimum of congregation on Sabbath 500 - Maximum 2000

Statistics of Common Schools ~~in Hilo & Puna~~ in Hilo & Puna.

| | |
|---|---|
| Number of Schools | 52 |
| do of Teachers | 105 |
| " of Scholars | 2525 |
| " of Readers | 1327 |
| " " Writers | 789 |
| " in Geography | 679 |
| " in Arithmetic | 1015 |
| " in Children Arith. | 704 |

Note. Many other things are taught in several of the Com. Schools such as, Nat. Theology. Sac. Hist. Moral Philos. the first principles of geometry, Astronomy &c. &c.

I have lately taken the census of Hilo & Puna & find it thus.

| | |
|---|---|
| Total in Hilo | 6473 |
| do in Puna | 3656 |
| Grand total | 10129 |
| Decrease in 5 years | 719 |

The whole of this decrease is in Puna & is the combined result of mortality & removal. Hilo holds its own, not because the births equal the deaths, but from an influx from other parts.

For 6 weeks past we have been holding in entertaining the Rev. C. S. Lyman, formerly pastor of the Cong. Ch. in New Britain Conn. He has been my travel-ling companion through a portion of the Kingdom. He is now on his way to Boston & will visit Dr. Anderson & the Secretaries &c. He has been very useful to us. He has our prayers & our best wishes for his success.

4 Sheets

Rev. R. Anderson D.D.
Corresponding
Secretary of the A.B.C.F.M.
Missionary House
Corresponding Secretary
Boston
U. States

Rec'd Oct.
Rec'd Sept 23 1846
Rec'd Oct.

Mrs. C. unites in kind regards to Mrs. Anderson & family & to our friends at the Mt. House &c. &c.
With sentiments of Christ'l esteem, I am, dear Sir,
Your brother in the kingdom & our Lord.
Peter Parker.

ABC 19.1 v.12

Conde, Daniel T

73. A.L. to D. Greene; 12 Feb 1845
74. Same; 1 Nov 1845
75.
76. A.L. to R. Anderson; 20 Jul 1846
77. Cooke, Amos. A.L. to D. Green; 22 March1845

THE HOUGHTON LIBRARY

Hana Maui, S. Islands
Feb 12th 1845

Rev S. Green

73

Dear Sir

Your very kind letter dated May 9th 1844, and forwarded by the Inez, was duly received. And as the same vessel is expected to return, immediately, to the U.S. it is important that I should address you a few lines - especially as I have made no report to our respected Directors, in Boston, these two years past, and which is would seem has not escaped your notice. Pardon me for this neglect. It has been my uniform practice, since our arrival at these Islands, to write, at least, once a year; and the fact of my not observing the rule in the course of the last year or two, is unaccountable, unless it was that the many duties by which I am always pressed on every hand, prevented me from writing untill it became to late. I must endeavor to be more punctual in future. It, no doubt, is gratifying to hear from all your Missionaries individually & personally notwithstanding the annual generally letter which is received from the Mission in a collective capacity. Nor can it be less gratifying to us all to correspond personally with our Directors and Patrons.

Since my last date a benign Providence has, as usual, watched over us all as a family - preserving our lives - supplying our daily wants and favoring us with a good degree of strength to prosecute our ordinary avocations. It may be proper however to remark that the health of Mrs C - for some time past has not been so good as formerly. The climate of these Islands has in and the character of being salubrious - but as a general thing it is debilitating in its effect upon those from more northern latitudes. This is particularly true in regard to females of the Mission. There are not any

that enjoy as vigorous health as they would in the land of their nativity. Mrs C's health has gradually declined since she left the U.S. In her case however, the climate here has not been the sole cause. The want of society - the inability to take suitable exercise - over exertion in the discharge of her regular ~~ton~~ tour of duties and above all the necessity of travelling in very uncomfortable circumstances to and from the residence of Physicians, in order to obtain their services - All these with the relaxing nature of the climate, have contributed, finally, to render her as great an invalid as any of her sex in the mission. But we are not without hope. It is thought that travelling about the Islands a few months or perhaps removing our residence from this to some more advantageous both for variety of incident and exercise may eventually restore her wonted health and buoyancy of spirits without either of which she can neither benefit the natives by her exertions nor contribute essentially to the usefulness of her companion.

We have four children enjoying perfect health. The two eldest are now being instructed in the art of reading spelling &c. We, however, find but little time for this important duty which all parents owe to their offspring. Both observation and experience teach me that there is no danger of a missionary's giving undue attention to the education of his own children to the neglect of a faithful discharge of his duty to the heathen for whose special benefit he has been sent forth by the church. Facts show that parents are very liable to forget their duty to their offspring in their zeal to elevate and christianize the multitudes who are daily pressing about their doors seeking instruction. Situated as missionaries are, in these Islands, they are under a kind of necessity which compels them to adhere closely to the great object of their mission. Even their own children than which there can

be no earthly object more dear to their hearts by nature must be denied, as a great thing, of the attention due them to give place for the Hawaiians. Our Patrons therefore need not fear as some perhaps may lest their laborers among the heathen should lose sight of the work for which they are employed to accomplish, in their anxiety to train and educate their own children for future life. A little reflection would awaken in such an apprehension of a very different kind. The influence of missionaries' children as well as that of their parents has an important bearing on the cause of Christ among the heathen either for good or evil according as they are brought up. There are not wanting facts in the history of missions even at this early stage of their operations to illustrate the justness of this remark. In my humble opinion the church should be as anxious that their missionaries should prepare their own children for usefulness by educating & training them to habits of virtue, as they are that they should labor to enlighten and save the poor heathen. A single family in this mission properly brought up may by the blessing of God accomplish as much good to the cause of Christ in the end as the largest Chh in these Islands ~~and~~ Why then should it not be as important an object with every missionary to fit his own offspring for usefulness and for heaven, as it is to enlighten & save the heathen? And why will not the friends of missions encourage him to labor for those two objects according their relative value. The advantages which missionaries enjoy for the education & religious training of their children are not what they should be, nor are they, perhaps, what the church are required by reason & scripture to afford. However I am not prepared to suggest any improvement of the plan which is now acted upon by the Board. The measure which

this mission have recently adopted for the benefit of their children does not meet the wants of all. Nor is this my opinion merely it is perhaps the opinion of the majority. It was generally thought something must be done immediately and as the opening of a school at Punahou was suggested and strongly recommended by those on Oahu - the thing was acquiesced in by most of the brethren - by some too who were fully convinced at the time that the measure would not on the whole benefit many of the families in the least. Some of the families of this and of the Island of Hawaii and also of Kauai feel very reluctant to send their children so far from home and under circumstances which endanger their lives & their morals, to acquire an education which they can on the whole acquire at home of their parents as well as at that school. However as that institution is a mere experiment as yet, it may eventually prove beneficial to the mission generally as no doubt it will to the families sending there. It would afford very great satisfaction to have some 2 or 3 more schools similar to that but on a smaller scale and consequently less expensive by one Maui & Hawaii ~~& Kauai~~ The expense might be a little more but the benefit to the mission at large would be some 3 or 4 times greater than that of the existing school. But enough on this subject. I have said more already than I intended for I do not expect the present plan of operations will be modified, in the least, by anything I may write. But I do not apprehend that any injury is done by expressing our views & feelings on this or any other subject in a respectful manner.

We have occupied this station seven years. During that time we have had no less than four different associates with this wives besides living alone - once for 2 years and a few times for a shorter period. Perhaps there never was a parallel case in the history of this mission from the commencement. These changes have been anything but

agreeable to myself & Mrs C. It is however some consolation to reflect that we have not been instrumental in producing either of them. In and the fact of our being permitted to occupy our place so long undisturbed, is sufficient proof by itself. Our first associates were removed from this to a warmer station on Hawaii on account of ill health. Our second associates returned to the U.S. for a similar reason. And the third (Mr & Mrs Rice) were transferred by the last general Meeting to Punahou on Oahu to take charge of the Secular Department of the School established for missionaries' children. We were very sorry to lose so excellent associates as we found in bro & sister R. Our people also especially the rising generation - have sustained a great injury in their removal. But the supporters of that School and especially the Principal considered it absolutely essential that another family be stationed there to aid in the manual labor department; and as bro R was thought to be the man for that post he was under a kind of necessity to remove, although contrary to his own wishes. It has often been a query in my mind why an English School here of some 20 pupils should require two strong men and three females, besides considerable native help, to superintend and manage its concerns, when one man & his wife, with a little domestic help, were, in the U.S. fill all the different departments of a much larger school. Whether so much expense bestowed upon a School that is of so little general benefit to the families of the mission may not be regarded as extravagance by the friends of Missions is very much feared. It seems to me that it would have been better economy to defer increasing the number of teachers 2 or 3 years until the experiment of such a School could be fully tested. Such a course would have better corresponded with the scarcity of men in

the Islands and also with the state of the treasury at home. Should the School become popular and the scholars considerably increase there is no doubt but that additional help in the way of teachers &c would be needed. But all enlargement of the kind for the time being seems superfluous to many intelligent minds. I hope however that results will eventually prove the course pursued, to have been correct and economical.

Our present associates are Rev Mr Whitlesey & wife of the late reinforcement. Their knowledge of the native language is quite limited as yet; Consequently they have cooperated but little in forwarding the good cause among the people during the 7 or 8 months they have been with us. The experience of some 6 months or a year more may render them efficient helpers. This last change may increase the yearly amount of preaching in our field, but, it is feared that, it will prove detrimental to the cause of Education. Our Schools had become quite prosperous under the labors & supervision of Mr Rice. He was well qualified for that department of labor in this field. We feel ~~it important~~ that special efforts must be made by one or both of us to render our Schools flourishing. The character of our School Teachers has considerably improved of late. Still they need our constant supervisionance.

Our chh. & people are going on with their stone meeting house the foundation of which was commenced some 6 or 8 months since. The work has been somewhat retarded by our not being able to procure a carpenter to prepare the door and window frames. Happily this obstacle does not now exist; and the erection of the walls is now being prosecuted with considerable vigor & dispatch. The mason work is performed by a company of natives who ask no other compensation for

for this labor than a supply of food for themselves and their families during the time they are employed on the work. The food is furnished by the Church as a free-will offering. They are divided into companies, each of which contributes in regular rotation, besides furnishing materials for the building. The dimentions of the house are 100 feet long by 46 feet wide. We begin to feel the need of it very much as our old house which we still occupy is quite open and uncomfortable. But to erect a neat & commodious & permanent house of worship in a place like this where so few advantages exist for the purpose is a work of no ordinary magnitude. When we shall have the pleasure of seeing it in a state of completion, it is not easy to conjecture. We hope, however, that another year will find us occupying it with a full and attentive audience.

The physical appearance of this place has considerably changed since we commenced the station. Indications of increasing civilization are every where apparent. The spirit of enterprize among the people is evidently on the advance. The land of which there is a great abundance - is being rapidly fenced, with stone walls, into lots of various area for pasturage or cultivation. Some are raising cattle - some horses - some goats - others are cultivating various kinds of grains & vegtables - all seeking in those various ways to increase the comforts of life. As a people they are improving fast in temporals. Their habitations - altho that this as formerly - are generally neat & comfortable and their clothing, which consisted some 6 years ago of native kapa exclusively - is principally cloth. I can assure you, to our minds, the contrast between the present aspect of things and that which presented itself on our first arrival at this place is great, and not a little encouraging. Still the picture as viewed by a sober and candid ob-

Serve exhibits many dark shades with only here and there a bright spot to indicate that a beginning has been made. Should the important changes in the government which are anticipated to take place on the return of the Hawaiian Embassy, ever be realized, the people may advance more rapidly in the improvements already commenced. In their present circumstances, their energies are necessarily crippled in a high degree. They cannot be expected to exhibit much enterprise or to exert themselves much to improve their own condition as long as their houses, lands &c are held at the mercy of capricious chiefs & landholders. I long to see this people so long oppressed and ground down in the dust by their rulers, elevated to the enjoyment of all those rights and privileges which were originally designed for man by his Creator. Such a position would materially favor the growth and permanent establishment of Christianity among them to the latest posterity; and without it, there can be but little prospect that their institutions of learning and religion which have so often enjoyed the gracious smiles of heaven will continue to prosper any longer than they are sustained and nurtured from abroad. May the great Head of the Ch. hasten every civil & political change which he himself discovers to be essential to the stability and rapid progress of the good work which has been for years going on in these Islands.

Would that I could speak more encouragingly of the progress of religion among our people than the present appearance of the church will authorize me. It would be extremely gratifying to announce the fact of hundreds having been received into the church as the fruits of a copious outpouring of God's Spirit upon the whole length and breadth of our field. But it is not always the privilege of missionaries to gladden the hearts and animate the hopes of those who send them forth by apprising them from time to time that the work of conversion and reformation is rapidly progressing and that great

numbers are being added to the Lord every day. Nor should our beloved Patrons be always anticipating the reception of such cheering intelligence by every arrival from places where their Missionaries are stationed. The prevailing sentiment of the Church on this subject (if I may be permitted to express an opinion) is not perhaps what it ought to be. It does not correspond with that which the Apostle evidently cherished when he declared "We walk by faith not by sight". There is an undue reference made to the visible amount of good accomplished as a source of encouragement to persevering exertion, while the power of God and the promises of his word are either lost sight of or hesitatingly confided in. Hence there is danger on the part of the Heralds of Salvation abroad, of practicing - it may be unconsciously - a kind of pious fraud in the work of the world's Conversion. For fear to damper the zeal or in some way discourage the Church from persevering efforts to furnish the means requisite to secure the great and glorious end, the dark shades in the picture are too often kept out of sight and nothing but the bright spots are presented to the admiring view. Will not this fact, if it exists at all, be a source of much evil? Can the great head of the Church be pleased with any procedure that is calculated to indulge his people in their forgetfulness of his power & faithfulness as a ground of encouragement to labor for the promotion of his glory? Will not the divine blessing be withheld and an unfavorable reaction ensue if every aspect of the subject is not fully brought to view? The Church should be acquainted with the only sure & unfailing source of encouragement to christian effort. Their motives to exertion should be sparingly drawn from flattering prospects visible to human

sight, but more particularly from the character of him who has promised a rich harvest to those who act in obedience to his commands. Such a course would check all prone ness to be more sanguine in regard to the speedy conversion of the heathen than the means which are used authorize. It would contribute to awaken and foster a spirit of prayer and unwavering confidence in God, and this again would secure the constant interposition & cooperation of the divine presence. In order to establish such a state of things in the minds of those who have undertaken this great work may it not be desirable that every missionary should always aim to furnish a plain & unqualified statement of facts in regard to his field whether favorable or unfavorable. Should he not be as forward to report the stupidity of ch. members and the growing obduracy of the impenitent without, when these things really exist, as he is to report in glowing colours the zeal & activity of God's people and the hopeful conversion of hundreds or perhaps thousands of the impenitent during a season of refreshing from the presence of the Lord? For one I desire to make such a representation as will enable you to understand the real state of our ch. & people as fully as I do myself. Our field as it spreads itself out to my view presents many indications that good has been accomplished by the blessing of God on our humble exertions. But by far the greater portion still remains under the dominion of Satan: And on every hand are to be seen obstacles in the way of reform which to human appearance are quite insurmountable. Even those who we hope have been truly converted are but partially enlightened and grounded in the truth, hence they are liable to fall when assailed by the slightest temptation. Occa-

sonally we are called to mourn over this apostacy - often to lament their stupidity, worldliness and backsliding. They are mere babes in Christ the best of them and must be fed and watched over accordingly, or they are seen wandering through ignorance and the remaining depravity which abounds within, into by & forbidden paths which lead to destruction. So many & so great are their imperfections as professed followers of Christ - that we feel almost constrained at times to doubt the validity of their hope: And were it not that we sometimes observe indications of hearty repentance for sin and a sincere desire to approve themselves to the searcher of hearts, we should be compelled to hang our harps upon the willows and surrender all hope of further benefiting the people except in a temporal point of view. There are also many discouragements in regard to the great mass of the impenitent. They are difficult of access. At least, they are indisposed to approach within the sound of the preached gospel - loving darkness rather than light because their deeds are evil. To them the novelty of the christian religion has ceased and nothing but sober truth which, to an unregenerate heart, is always unwelcome and particularly so where ignorance is profound and the desires more grovelling than those of the brute creation. Alas, how little do they now realize the reproaches they will heap upon themselves in the eternal world, for their present disregard and utter contempt of God's overtures of mercy and in consequence of which they must suffer the gnawings of that worm that never dieth. This class never appeared more regardless of every thing like morals & religion than for a year or more past. The causes which have contributed to increase this indifference to such a degree are ea-

rions. But the most important of these causes is doubtless the conduct of Capt. Paulet of whose doings in dethroning the King and usurping authority in these Islands so much has been published to the world. That revolution was very injurious in its effects upon the people in our field. It drew off their attention from the work of reform and led them to indulge in vain reveries - imagining that they would be no longer required to pay taxes nor toil six and sometimes more days in a month for the King & chiefs - both of which they had already begun to regard as burdens too heavy to be borne without remonstrance. It thus induced a spirit of insubordination on the part of the wicked and a belief that they could practice any & every vice they pleased with impunity. Multitudes of this class who had been till then held in check by wholesome laws, receded into their old heathenish practices; and strenuous efforts were made in some places to revive the ancient Idolatry of their ancestors. It seemed strange that a people so remote as ours from the ~~center~~ seat of operation should be so much affected by the demoralizing conduct of the English Lord and his naval officers. But such was actually the case. Nor has its blighting effect entirely disappeared to this day. It has not only retarded the good work was then gradually gaining ground but in fear it has thrown multitudes here and elsewhere back when they were found five or six years ago. The cultivation of tobacco & Awa was never more general among. The latter article is very much sought after for the same purpose that alcoholic drinks are by the inebriate in this and in other lands. It demands a ready market in all parts of the Islands but more especially in sea ports. And as the soil in our field is well adapted to the growth of this intoxicating shrub the wicked in all directions are strongly tempted to cultivate it not only for their own use but also for market. A great deal of the money paid to government for taxes is procured by the sale of this article. A fact of course which does not reflect much honor on those who hold the reins of gov-

A few years ago the people were ashamed to be seen having any thing to do with this pernicious shrub. If they cultivated it at all, they usually selected some secluded spot which seldom fell under the eye of the decent & respectable. If carried to market, it was inclosed in leaves to conceal its character, and in that condition it went by the name of food. Also when they used it as a drink they did it secretly. It is far otherwise at the present time. Its votaries make no attempt to avoid publicity. They engage in it in open day, and heed not the entreaties of those who would dissuade them from this soul destroying business. We have recently formed a temperance society not only to abolish the use of ardent spirits from which in this remote place but little is feared at present, but more especially to discontinue the use of tobacco & awa, the influence of which is so destructive to the temporal and spiritual interests of the community. All those who profess to be christians and those who respect religion & good morals readily acquiesce in the measure. We hope the example and efforts of this society will gradually serve to lessen the evil which we so much deplore. It is also had in contemplation by the friends of good order & religion in different parts of this Island, to petition the heads of government, at their next meeting for the transaction of public business, to pass a law prohibiting the cultivation of awa except for medicinal purposes; and there is some reason to expect that the subject will be favorably received as the King and all the Officers of Govt. are professedly teetotalers. Could these particular vices to which multitudes are addicted be suppressed we might expect the Gospel as it is preached from place to place would have free course & be glorified among the people. At present it meets in every place with powerful obstacles. May the Lord break down these strong holds of Satan and call the chariot of salvation through the whole length & breadth of our field. I long to see the work of God revived and sinners turning to righteousness

as I have been wont to see it in years gone by. What could be more gratifying than to behold a spirit of fervent believing prayer on the part of all our church members which would sooner or later bring down a rich blessing from the Author of all good and result in the conversion of those multitudes who are still without hope and without God in the world. It is a long time since that weekly prayer meetings were established in many places in our field for the special purpose of supplicating a refreshing from the presence of the Lord upon the church & people. There is considerable interest manifested in one of these meetings which is held in a room adjoining our dwelling. How it is in other places, is not definitely known. We hear, however, that these meetings generally are pretty well attended. Our congregations on the Sabbath are about as large as formerly. But the number of inquirers has diminished considerably from what it was several years ago. However it has been on the increase for a few weeks past, which gives us some reason to hope that the Lord has not entirely forsaken us. It may be that there is a better day about to dawn upon us. Notwithstanding the discouragements of which I have spoken there has been but little apostatizing of church members since my last report. It is seldom that we have been called to the painful operation of excinding any of our number from the privileges of the church. Professors of religion have not only stood firm as a general thing in the midst of many adverse circumstances, but they have on all occasions borne testimony against prevailing vices. Still they have not exhibited that spirit of prayer - that deadness to the world and that ardent desire for the conversion of the wicked which are required in the gospel and which are essential to a steady advancement of Christ's cause

~~kingdom~~ among themselves and the people ~~generally~~. This has long been a subject of lamentation to us who are stationed on this portion of the walls the Spiritual Zion. We would remember that God is willing to listen to our complaints and to answer the effectual fervent prayer of the righteous. His ear is not heavy that it cannot hear nor is his arm shortened that it cannot save. If his people return unto him he will return unto them and heal all their backslidings and build up the waste places of his Zion. A dark cloud has been resting over us as a people and over the nation generally for a few years, but we hope it is beginning to retire and that the glorious Sun of righteousness is about to break forth again upon these benighted souls. The Lord reigneth — the foundations of his Church are sure, and the superstructure he will complete in his own good time in spite of all the opposing obstacles which earth & hell can ever present. We would not therefore be discouraged, nor should the American Zion cease to pray and use the means entrusted to their disposal for the conversion of the world. We all shall reap in due season if we faint not.

But I must close. When I commenced I had no intention of writing so much. If any apology is necessary it may be found in the fact that it is 2 years or more since my last date.

The kindest regards to yourself and family in which Mrs C. unites.

Yours truly in the bonds of the Gospel.

D. T. Conde

Rev. J. Green.

P.S. Will you please bear in mind that I wish the Mercury discontinued and give notice to the Editor accordingly. I wish the Evangelist sent to me as formerly.

Rev. D. J. Cook
Hana, 12 Feb. 1845

Rec'd Sept. 2

Ans. in S. L. ✓
Oct. 29

Request Amer. Mem.
Evangelist ✓

Mailed

Rev David Green
Missionary House
Boston
U. S. A.

4 Sheets

74

Rev D. Green.

S Islands - Hana
Nov 1st 1845

Dear Sir

I had, till recently, concluded not to write you this fall - supposing that it would answer the same purpose and be more convenient, perhaps, to do so next Spring, after the mission had had its general meeting. But some things, of late, have induced me to change my mind.

I am not, however, permitted to gladden your hearts, by giving an account of a revival of religion in this or any other place. The contrary, I fear, may be the effect of what I have to communicate. But it is always the best policy to represent things in their true light. It must be confessed that to one on the ground - looking over the whole field - the religious state of the nation is less encouraging than it was several years ago. Whatever impression high wrought descriptions, from certain individuals, may make on the friends or enemies of missions abroad, will not alter the case. The truth plain and unvarnished remains the same. I have just been reading a short article in the "Elele" written doubtless by a good brother at Wailuku in which it is declared that the Hawaiian nation is manifestly retrograding in industry, morals & religion. And it is presumed that thus, the general aspect of things strikes every candid observer. As to religion, the cause which we feel most solicitous about; the reasons of its decline are various in my estimation. It may be that my apprehensions are erroneous; and that the general stupidity of the people

in regard to the welfare of their souls is owing to other causes than those which occur to my mind. Still, I cannot but think that the haste with which great multitudes have been received into the church is a source of no small evil. Many, it is feared, occupy a place within the sacred enclosure whose influence is deleterious to the cause of pure & undefiled religion. Their daily walk — when even in the presence of their pastors — does not correspond with the holy precepts of the Bible. They are, however, in the estimation of those without the pale of the chh. representatives of the religion of the gospel. Hence the notions which the great mass form on the subject, are highly derogatory to its true character. Religion in this way has been brought into disrepute. Its excellency is not discoverable in the lives of its professors. In fact there is not seen any difference, by the worldly, between those who are members of the chh and multitudes who make no pretention to piety, except the former are sometimes in the habit of common-ating the Lord's Supper and the latter are not. And as it has ceased to be disgraceful to be out of the chh, there are but few who exhibit any desire to get into it. Nay many commit crime, evidently, for the purpose of being excluded from the company of Christ's professed followers. Indeed it is truly discouraging to see how little moral principle there is in the best — in some — not a few — there seems to be an utter destitution of it. The fact is not readily discovered by a cursory observation. But let a few circumstances combine to develope moral character and it will be seen immediately that supreme selfishness is the controlling motive. When such cases occur (and they are not seldom) hard can it be confidently believed that the persons —

concerned have really become new creatures in Christ Jesus.
I am aware that allowance must be made for their ignorance
and that many of their defects must be left out of the account in
judging of their religious character, still, aside from all this there
are not wanting improprieties of conduct of such a nature
as very much to weaken our confidence in no inconsider-
able part of Hawaiian Ch. Members. Will the hypocrite always call
upon God? Such in these Islands will continue the practice
no doubt as long as any in other lands. Still the negative
holds true here as well as elsewhere. For a few years past
the number of regular attendants on religious worship has
been gradually diminishing all over the Islands. It is well
known that many Ch. Members especially in those fields
where they are very numerous are not habitually in the
house of God on the Sabbath. Their want of desire for re-
ligious knowledge connected with their false sense of duty
permits them to consume holy time in sleep or in some
other practice equally as improper. Such delinquency
on the part of professors leads their neighbors to abandon
the house of God. Hence congregations have diminished
to one half their former size. Some pastors are almost
ashamed to continue the practice of reporting yearly
the average number of attendants on the Sabbath.
However it is thought by good judges that the reports
of brethren, heretofore, on this subject, have far exceeded
the reality. The mistake has been made by their not
paying sufficient attention to the subject. The fact
is much to be regretted as the impression which it has
made abroad may not be strictly according to truth.

There is also reason to think that the political agita-
tion in reference to the government has enlisted too much
of the attention not only of the natives, but of the Mission

in particular. It is evidently contrary to the spirit and tenor of the gospel for missionaries, especially ministers of Christ to become statesmen. And I apprehend ~~that~~ whoever does it, will not only suffer in his own character & personal piety but by his example exert an influence in no small degree prejudicial to the general interests of religion. For one I do most sincerely regret that any of our number ever became officers under the King of the S. Islands. It has served to bring the chh in too close union with the state and to enlist that intuition on part of the mission to worldly things which should be devoted to the spiritual salvation of the people. As a body, we are tempted to cherish the feeling that, as some who were formerly connected with us, are now occupying stations of great influence under His Majesty, we have the power and the right to apply our own hands in adjusting and steadying the car of state. There is too great a familiarity between the spiritual and temporal leaders of the nation. And as it is natural for things visible to attract more attention than things spiritual even among the professed followers of Christ, there is great danger, when the chh becomes closely allied with the state, lest the former may suffer from an undue regard to the latter. And History shows that such a state of things is of all others the most favorable for the introduction of vice into the church, by which her energies are paralyzed - her character tarnished and her most holy faith brought into dispute. And what has happened in another age and place may - the circumstances being the same - happen in these heretofore highly favored Isles of the Pacific. But it may be asked did not the temporal welfare of the Hawaiian nation and above all the interests of religion among them demand

that some of our number should be set a part to occupy ~~xxx~~ chairs of state? That the King & chiefs have and do still need assistance in order to govern the nation properly so that the cause of Christ, on the influence of which the prosperity of every people depends, should not be hindered, is readily granted by almost every one on the ground - notwithstanding the popular declaration that the Hawaiians are qualified to govern themselves. But it does not necessarily follow that missionaries - originally designated to the preaching of the Gospel and ministering in holy things are <u>the</u> persons or the <u>only</u> persons to render that assistance. Who knows but that the Lord would have afforded deliverance from some other quarter if the mission had been less officious? At least - who knows but that he could have protected his chh. and prospered her interests without the aid - nay in spite of the opposition of secular power? He can - as we are taught - make even the wrath of man to praise him and the remainder of wrath he can restrain. No, it is a want of faith in God and a disposition to prefer an arm of flesh to the unseen but all powerful arm of Jehovah, that makes christians meddle with political affairs to the extent here intimated. I apprehend that it is incumbent on ministers and perhaps all who have been set apart by the chh. to labor for the spiritual welfare of any people, to confine themselves to their own particular calling. This is evident by the will of God. They may not with propriety influence the affairs of govt. except by their advice when solicited - by preaching the gospel and by earnest prayer to Him who is able to control all things even the hearts of Rulers for the furtherance of his everlasting kingdom.

the line between the chh. and the world cannot be made too distinct nor prolonged too indefinitely, in order that Christians may appear to be that peculiar people whom God delights to own & bless. It is not by the might nor the power of earthly potentates that the elect are to be gathered in & fitted for heaven - but by the Almighty influences of God's Spirit. And, therefore, the closer the chh. adheres to and honors her Divine Master by going to him in every extremity - seeking by faith his favorable interposition the more successful will she be in converting the world.

Such then may be the principal causes of the present retrogression, or at least - stationary condition of religion in these Islands. That it is a time of chastisement & of trial in which very little good is being accomplished except the sifting of the chh. whereby the pure gold is brought to light and the dross separated, is generally admitted. How long this state of things which we all lament will continue it is not easy to foretell. May the Lord, in mercy to his afflicted zion, cut short our days of mourning and bound safe his presence to bless and save the multitudes who are wandering in the paths that lead to destruction.

Of course the people in our field partake largely of the general apathy. We have not enjoyed any thing like a genuine revival of religion for several years past, although a few have been added to the professed followers of Christ, at almost every succeeding communion. The great mass of those out of the chh., who some years ago were in the practice of attending our meetings and whom we hoped would ere long become subjects of renewing grace, have gone back and are now seldom seen in the house of worship on the Sabbath. And those who formerly never attended

are evidently more in accordance and wholly given up to the perpetration of almost every species of iniquity. Even when the Preacher visits the respective neighborhoods of his field, comparatively few, exclusive of ch. members, come out to listen to his message. As it may be anticipated, the company of inquirers has greatly diminished - a small class only continue to present themselves on the day appointed, to confer with their pastor about the concerns of their souls. It is indeed pleasing to know that there are some, although few, compared with the multitudes of careless sinners about us, who amidst the general stupidity & worldliness that reigns everywhere, exhibit a hopeful anxiety for their souls. But this does not satisfy the christian Missionary who would have all come and partake of the water of life freely. His heart sickens and melts in tears as he beholds the all pervading incubus resting down upon many who will perhaps never awake untie their souls are irrecoverably lost. Some of this class show a commendable spirit of enterprize in the acquisition of wealth by which their bodily wants are well supplied, but the necessities of their souls constitute no part of their concern. Nothing but the Spirit of God can unstop their deaf ears - open their eyes and arouse their sleeping energies to contemplate their lost condition so plainly revealed in the holy Scriptures. Could we enjoy his presence we might expect to hear a noise and behold a shaking in this valley of dry bones.

More encouraging things may be said of our professors of religion. They all, with a few exceptions, have remained permanent in the belief and

practice of the gospel, ~~since~~ my last date. All are regular attendants in the house of worship on the Sabbath - if not providentially prevented. It cannot be denied, however, that they come far short, to human appearance, of realizing, as they ought, their duty to labor & pray for the awakening and conversion of the impenitent about them. They seem to feel that it is as much as they can or are expected to do, to maintain a reputable standing in the visible ch., without doing any thing for the salvation of their fellow travellers to Eternity. In short they have much to learn yet; and it is feared that many will prove to be hypocrites or self deceived, ere their education is completed for that upper & better world.

3rd Our house of worship which was commenced more than two years ago is still in an unfinished state. Perhaps one half of the work remains to be performed. Our people live scattered over a great extent of country. They are poor - many of them very poor - & have a very imperfect command of their time. And as they are endeavoring, themselves, to raise the greater part of the money and other materials which are necessary for the erection of the house - perhaps it ought not to be expected that they should advance very rapidly with a work of such magnitude. A stone meeting house 100 by 46 feet - laid in lime mortar - plastered within and pointed without together with all the necessary fixtures &c is not considered a small job in a land like the United

States. What then must it be here, where the common habit of the people is not so good as the great mass of beggars in Ceylon lands. No, I doubt whether the same number of Christians anywhere in America with no more wealth and no more advantages than our people, would ever think much less undertake the erection such a house of worship as this. It must be admitted that the sacrifices which our people make for the good of Christs Kingdom are, in their circumstances, as great as those made by the Am. Chh generally. The thing, perhaps, ought to be more; and the Lord would reward them tenfold with spiritual blessings in their own souls. Indeed they have for a short time past exhibited increasing energy and resolution in the work in which they are now engaged. If they faint not, one more year's labor will complete their house of worship which they will enjoy so much the more for having toiled so long and made so many sacrifices to obtain it.

3rd. Schools are less flourishing at present than they used to be. This is chiefly owing to the incompetency of some teachers — to the imperfect support which others receive and to the inefficiency of the officer appointed by Govt. to inspect & superintend the common schools of this Island. Besides, the children are very imperfectly supplied with books, without which they cannot be expected to make any proficiency in learning. Formerly we furnished all the schools in our field with these things on credit. This was nearly the same as giving them away, as very

little was ever received in return. This practice was injurious to the people, as it encouraged them in their lazy habits. It was also troublesome to us, the teachers and not a little expensive to the patrons of the Missionary cause. We therefore discontinued it more than two years ago. The immediate result, of course, was unfavorable to the cause of Education, but the more remote effect will, doubtless, be beneficial in a high degree. Recently very few books have been sold because the people are indisposed to ~~make~~ seek the means to purchase them with. They now begin to see that books are absolutely essential and therefore, that they possess some value. At present they seldom ask for a book without being prepared to pay a suitable equivalent. It will not be long, first, ere the schools will be better supplied with the means of advancing in knowledge - not at the expense of the Am. Bk. as formerly but at the the expense of those who are immediately benefitted by these institutions. This change will probably operate to make the youth more careful of their books, besides suggesting to their minds the debt of gratitude they owe to the supporters of the good cause at whose expense they used to receive their books gratuitously. It is evidently proper that the people should be taught not only by precept but by necessity in some measure, to depend as much as possible upon their own resources. Otherwise they will never attain nor even approximate to the strength of manhood in sustaining their religious institutions. As yet the people have done very little to promote religion

and education - one principal reason of which is that the whole burden has been assumed, patiently borne by friends abroad. Even to this day parents exhibit but little interest in the education of their offspring, at least they seldom buy any books for them. They do no more than they are compelled to by the laws of the land, which is to send their children to school and pay a very small sum to the teachers. This latter, they avoid as much as possible, much in the same way as they have done the paying for books, i.e. by neglecting it altogether or by throwing it off upon their children. And when the children and youth are required to shoulder these burdens they not unfrequently resort to dishonest means - such as secretly taking vegetables out of the small pantations of their parents or neighbors, whenever it may be most convenient to pay the debts which more properly belong to their parents. These evils will continue until parents are fully sensible of the duties they owe to their offspring and acquire the habit of depending upon their own resources to train them up aright. It is rather questionable whether the present plan of the Government sustaining the schools in part, is the wisest which might be adopted. There is a strong disposition in this people to throw off upon another those duties and labors which they ought for their own and their families best interests to perform themselves. Hence the laxity with which children especially are trained and educated for active life. If parents are afforded assistance from any quarter, in this work, they are apt to depend upon that assistance, let it be more

lessly, without uniting their own strenuous efforts to make that, which is insufficient of itself, adequate to the accomplishment of the end in view. Were the Govt. to require the people to support their own Schools in whole; and in order to enable them to do this; to relieve them of a considerable part of the taxes which they are now burdened with it would in my apprehension conduce greatly to form those habits in parents of providing for their own children which are so essential to the prosperity & perpetuity of any nation. Both parental and filial affection exists in a very low degree among this people. It is this which engenders an inconceivable amount of evil; And its cause doubtless consists, in a great measure, in the fact that they have never made those sacrifices for the good of their offspring which the Creator designed they should. Unwearied attention on the part of parents to the wants of their children augments parental affection and parental affection prompts to increased measures for their good. They both mutually act & react on each other. Nor is the affection of children for their parents ~~not~~ a little influenced for good by this operation. If these things be so, the training and educating of children should be sustained as much as possible by their own parents. But this cannot be accomplished to any proper extent as long as the people ~~parents~~ are so poor by circumstance to acquire by their own industry the necessary amount of this world's goods.

To those who long to see this nation placed in a condition to support their own institutions of religion and learning, the present aspect of affairs

is very discouraging. The introduction of naturalized foreigners into offices of govt. has tended to increase the burdens of the common people. A considerable revenue is needed to meet the public expenditure. And whatever be its ostensible sources the mass of the burden more remotely must and will fall upon the native population. As long as the people are unable to manufacture their own articles of drug whatever increase there may be in the duties on foreign importation, there will be something of a corresponding increase in the prices of those things which are brought here for native consumption. The more intelligent class have already this covered the prospective bearing of these things in this and some other respects. There is not a little excitement on the subject. Several petitions signed by great numbers have been sent in to His Majesty that he would dismiss all his foreign officers - that he would discontinance naturalization and also that he would not sell any land to immigrants from abroad. The petition, whether originated in sound or unsound policy, was not granted. Although His Majesty promised that the first particular should be realized as soon as the young chiefs should be qualified to transact the business of Govt. This movement shows that the people are not satisfied with the present administration, on the ground that it is increasing, in their opinion, their burdens and preparing the way for the Hawaiians to become "hewers of wood and drawers of water" in other words servants to a race of naturalized foreigners. Indeed the native population are not anxious to have

foreigners and their children identified with them in their interests and destinies; nor do they think that such a union would increase their strength and courage. Therefore the moral influence of pious foreigners over the native population would not, probably, be augmented, were they to become naturalized subjects of His Hawaiian Majesty. You will perceive that there is a difference of sentiment on this subject between the King or rather his foreign officers and the common people. While the former would have all from abroad to swear allegiance to this government the latter evidently deprecate every such measure. The motives of both parties may be purely selfish. Those are manifestly seeking a revenue that shall be adequate to support themselves and the govt. besides preventing any counter influence to their measures by bringing all foreigners under Hawaiian laws. These wish to remain sole possessors of the soil and to perpetuate the Hawaiians a distinct and prosperous nation — neither of which they think can long be realized if a door is opened for the introduction of aliens.

And here I must be permitted to express my astonishment that Dr Judd should attempt a negotiation with the Com. in Boston in reference to our former by becoming citizens of the Hawaiian nation and that too without even a previous presentation of the subject before the Mission. Nor am I less surprised that the Com. should, by the steps they have taken on the subject, imply that said negotiation in such circumstances was justifiable. It suggests to my mind on the principle of association the worst feature of Am. slavery. A little reflection will enable anyone

to see that the subject in question is of a very delicate nature and that it lies between the missionaries as individuals solely and the Hawaiian Govt. not between said govt & some other body of men. And for the reason too that missionaries are not good chattles which are to be disposed of at the pleasure of the powers. It is thought by some that this movement of the Hon. gentleman & c will very considerably retard and perhaps effectually defeat the object which they appear so desirous of accomplishing.

I hope you will excuse the prolixity of this communication and any undue warmth which I may have betrayed in some parts of it. My wish is to be respectful even if a sense of duty may compel me at times to dissent from the opinions and acts of any of my fellow creatures especially my much honored directors.

I have the pleasure of concluding by saying that we all enjoy good health excepting Mrs Conde. Her health is delicate. Indigestion appears to be her most troublesome complaint. On that account, seclusion, which is emmently the character of this station, is beginning to affect her very unfavorably. Last spring we visited a fine of the stations on Hawaii. The change produced a favorable effect for the time being. But on returning to our lonely situation it was not long ere her health declined as far as before. We shall probably be under the necessity of removing to some more suitable post as soon as an opportunity is presented.

Mrs C. unites with me in the kindest regards to yourself your family & associates.

Yours truly in the bonds of the gospel D. T. Conde

Rev Mr Green.

Rev. D. T. Conde
Hana, S.I. 1 Nov. 1845
Rec'd Mar 13th 1846
Ans'd April 10

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Rev D Green Sec. of
A B C. F. M.
Boston
U. S. A.

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Hana July 20th 1846

Rev Mr Anderson.

Dear Sir

I wrote you or rather Mr Green last fall at some length giving an account of the state of things in our field also stating my own views in regard to certain movements which have elicited considerable interest on the part of all classes both foreigners & natives. I shall not add any thing more on this latter subject at present and probably never again. Not so in regard to the former. As long as Providence permits me to labor under the patronage of the A.B.C.F.M. for the spiritual welfare of this people I shall esteem it my privilege & duty to report to them through their officers as often as may be convenient my efforts and the condition of the good cause within the bounds allotted to me for cultivation.

As a church and people we have been passing through a protracted season of stupidity and spiritual declension. Of this you have doubtless been aware from a perusal of some of my more recent communications. It is painful to be under the necessity of reporting discouragingly of one's own field, especially when unwearied efforts are made to perpetuate a prosperous state of things. It must never the less be done that our patrons and friends may know how to sympathise with their brethren in the field and what blessings to ask of their Heavenly Father for the furtherance of his blessed kingdom.

For more than two years past things of a discouraging nature have been multiplying in various parts of our field. So much so that I have

at times almost despaired of witnessing any further improvement on part of the people either in spiritual or temporals; and had it not been for the Bible so replete with instruction and advice adapted to every circumstance in which we are placed it would have appeared ere this the part of wisdom to cease prophesying to so thoughtless and ~~gainsaying~~ unbelieving a people. Indeed the state of religion has been during the time already alluded to very low - our congregations unusually small - the number of inquirers greatly diminished and a death like stupor has seemed to pervade both the Ch & people. All the warnings & invitations of the gospel made no impression on their minds. They appeared to be given over of god to fill up their cup of iniquity in order to a most fearful doom. This state of things existed, with very little variation for the better now and then, till some 5 or 6 months since when the set time for god to favor Zion appeared to be drawing near. A very pleasing change in the feelings and daily conduct of some professors of religion became apparent. They mourned over their low estate and resolved to address themselves anew to prayer and christian effort for the conversion of sinners. Others caught the spirit and went forth to labor in the vineyard of their Divine Master. As a matter of course the blessing of God descended upon different parts of our field, like greatful showers upon the parched earth. Our souls rejoiced - though with trembling - at the prospect that better days still remained to us & our people; and that the

refreshing ~~for~~ which we had so long prayed and longed for was about to be vouchsafed to this part of our zion. Several protracted meetings were immediately held in different parts of the field which were evidently attended with good results. The congregations were large and attentive exhibiting a wonderful but pleasing contrast with the diminished and listless assemblages of many months preceding. It seemed easy for the people to lay aside their worldly employments for which they had for so long a season evinced an all absorbing interest and attend to the one thing needful. Many of the most corrupt as to moral character. Such as had been for years addicted to a criminal use of tobacco and awa, and to the practice of all the common vices of the Islands, were to be seen in the house of worship daily listening attentively to the preaching gospel. A goodly number of this class in connection with many others have since come forward to the anxious meeting with an air of seriousness which I have seldom seen surpassed on former occasions of the kind. They acknowledge their guilt - resolve to reform - to turn heartily to the Lord and lead a life of humble obedience to the divine precepts. About 600. have declared themselves on the Lord's side during 6 or 8 months past. Some of this number may be but partially converted - Others again

—perhaps not a few— are sadly hypocritical in their professions— But some we would hope have through the abounding mercy of God really set out in the divine life and will eventually reach the haven of eternal rest. Of the above number that have expressed a hope in Christ some 66 were proponded for admission into the Ch. a few months since and will ere long be received as they have thus far appeared well with a few exceptions.— others may be selected from time to time as opportunity presents.

When called in the providence of God to discharge duties like these I feel that the responsibilities connected with the pastoral office in these Islands are not few nor trifling. They are indeed numerous & weighty. Such is the want of experience on part of church members—even the best of them— and so limited is their knowledge of what the Bible requires in order to a worthy admission into the visible family of believers, that but little dependence can be placed on their judgment in any matters pertaining to the building up of the Ch. of Christ. Hence the work of examining candidates and of admitting them to the ordinances of God's house— with all the responsibilities connected with it rest upon the Pastor. It is often a perplexing question with him whom he shall select of the several hundreds who may present themselves, as worthy of baptism and a seat at the Lord's table

the general appearance and from the statements which each makes respecting his supposed conversion & religious experience are all so nearly alike that he is apt to think that either all are christians and therefore should all be received without exception or that all are hypocrites & therefore should all be rejected in the same unqualified manner. How to distinguish between the chaff and the wheat and thus separate the precious from the vile, sometimes requires greater powers of discrimination than commonly falls to the lot of man. As missionaries sent forth to preach the gospel and gather the elect into the chh. of christ we have an arduous work assigned us - a work involving responsibilities which constrained the greatest Apostle to exclaim "Who is sufficient for these things" - If, like him, we would secure the approbation of the great Head of the chh., it becomes us to act impartially - with a judgement sanctified by the Holy ghost and enlightened by the word of God. Any regard to numbers more or less or any desire to attract the admiration and applause of mankind - a temptation to which the Missionary in these Islands is not a little exposed - is not only criminal but injurious in its future results on the cause in which we are engaged.

Although we are compelled to witness a degree of indolence sloth and consequent physical suf-

fining not to be found in any civilized land. Still by calling to mind the state of things in these respects in times past we are fully convinced that our people on the whole are advancing in industry and wealth. Where formerly but little more provision was made for the present & future comfort of the body than is ordinarily practised by the beasts of the field as the result of blind instinct we now have the pleasure of seeing a large class who seem determined by honest means & persevering effort to possess not only the necessaries, but as many of the comforts of life, as possible. In fact it may be said without the least exaggration that the people as a body have and are still making considerable progress in industry and in the acquisition of wealth. It must however be borne in mind that their poverty and physical degradation with here and there a pleasing exception still exceeds any thing of the kind seen in the United States. Very wrong impressions have been entertained on this subject abroad by not knowing or at least considering the real state of the people in which the gospel found them. The declaration that they ~~are~~ have made unparalleled improvement in religion and ~~in the cause of~~ civilization is perfectly consistent with another, which is as often made, that their poverty and degradation are still very great. The work has advanced far and rapidly ~~thus far~~ but it will not reach that degree of perfection ~~which~~ which is seen in

America & some parts of Europe for many generations to come; And ere that period arrives the Hawaiian nation may be extinct having been displaced by the Anglo Saxon race which seems destined to occupy in process of time the whole earth. Many obstacles to the people's advancement have been removed, but there are still many remaining over which as subjects of a Monarchy the people can have but little or no control. They are not yet masters of their own time. They are not left free to go & come as they please and as an eye to thrift & prosperity may dictate. The product of their own labor is not yet secured to them in all cases. After they have toiled & labored on their own days to procure the necessaries of life - the product of their labor thus obtained is sometimes unceremoniously taken from them. They hold their little plantations by a very slight tenure. Through ignorance of and an indisposition to assert their own rights - induced by a long course of oppression - they are sadly imposed upon by those who are invested with authority. Such are some of the existing difficulties which still remain to be surmounted. While they continue all the virtues affecting their moral or physical condition must be slow in their progress. Besides, the efforts which we make to induce the people to forsake their slothful habits and address themselves to manual labor or mental improvement can make but little impression as long as such

a state of things prevails. In cases where it seems very easy for the government to correct well known abuses duty is entirely neglected. For instance every good cause has suffered more or less in our field during two years past by the counter influence of certain notoriously corrupt & abandoned officers in this part of the Island. When the wicked rule the people not only mourn but multitudes are sunk still deeper in sin & degradation, and such has been the fact in this region for a long time past. It was hoped that during a late visit of His Majesty to this place accompanied by the Chiefs and one of the foreign officers (G.P.F.) the wicked would be deposed and men of character and integrity put in their stead. In this however we were disappointed. Petitions were sent in by the people but they were entirely disregarded. Every thing was left as His Majesty found them. Since that we have continued, as before, suffering egregiously from some of the vilest men of which any nation can boast. The address of the King and that also of Premier were unexceptionable. A very large concourse of people from all parts of our field listened to them with marked attention. His Majesty bore down heavily against every vice - every error and every wicked practice, while he recommended religion - education - industry and a strict regard to each others rights. The Premier dwelt chiefly on the

same subjects enforcing in a most eloquent manner the sentiments which had just been advanced by the Royal Speaker before him. The impression made on all present was decidedly good. Nothing better could have been said to favor the work in which our missionaries are engaged. The conviction left in the public mind is that the King is a decided friend to religion and especially to Protestantism and that he would have all his people embrace that in preference to Romanism or any other ism. We feel grateful for all that he said on the occasion and for the honour he did us in accepting a seat at our table, still we cannot but regret that he did not remove the obstacles of which our people complained to him. If we say to the destitute and suffering "Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body what doth it profit?" In order that the good work may prosper among this people it is absolutely necessary that there should be good rulers. If these are wicked and destitute of natural sympathy the people are oppressed and hardened in sin. Now it is in the power of King & Premier to prevent any considerable evil of this kind arising to the cause of Christ and the best interests of the people. And when they do not correct abuses of the kind to which I have alluded they are evidently remiss in their advisers duty. No ruler can be justified in keeping the most corrupt and despicable

cable men in office when it is in his power to depose them and appoint others of ability and moral worth.

The cause of Romanism was introduced into our field several years ago. But it made very slow progress lately. At times it greatly declined. Many would now and then leave their ranks and either return to our meetings or retire into the shade utterly indifferent to both truth & error. During the past year it has greatly revived, not however, because the people look upon it more favorably than formerly in itself considered, but because they expect and do actually receive some temporal advantage by embracing the error. For two or three years past the taxes which are levied by law for the support of schools have been commuted for a small amount of manual labor in the case of all who profess to be followers of the Beast. The avails of this labor go to government not to school teachers and as it is so trifling it has all along constituted a strong temptation to this indolent people to turn Catholics in order to avoid the regular school tax which is ten times greater but which every one of whom it is required is abundantly able to pay. This commutation first originated in the well known willingness of the Catholic party to perform any labour which might in any way contribute to the support of protestant schools. Hence when called out to work for teachers as the law directs they would utterly refuse and ask the tax gatherer to

a sign than some work which would not accrue to the teachers but which would equally answer the demands of the law. As therefore the Tax gatherer is one of the vilest of men as to moral character and a friend of the Catholics he has always been ready to grant their request, nay he gives them for a days work what can be done in twenty minutes. Thus a bait is held out to induce the people to declare themselves on the side of popery. This management contrary to justice and even the spirit of all law on the subject has contributed greatly to injure the cause of education and to promote Catholicism within our field for two years past. And what is worse than all the King and all the higher officers of Government are perfectly mute on the subject although they know all the facts in the case. For several months past there have been Catholic priests in this part of the Island laboring with all the zeal & spirit of rivalry for which they are every where noted. They improved our absence at general meeting to make their first entrance into our field. The flock being destitute of a shepherd were surprised and many been led astray. Not a single member of our Ch., however, has gone after the Beast. But a great many children and youth of our schools have been decoyed by the priests and they now attend the Catholic schools. These were induced to join them & receive baptism by a promise that they would not be required to work any for their tuition nor pay anything for books inasmuch as they use no books or next to none in their schools. Such temptations operate powerfully on Hawaiians. The consequence was that almost all the children of certain school districts went immediately over to that party. But

we hope that many of these wanderers will return again to the schools which they have so unwisely forsaken. According to the new School laws children are not required to labor for their teachers nor are the parents required to pay anything directly for the support of schools, but the tuition of all children is defayed by Government. This will leave the children no excuse hence they will be more like to continue in our schools when the new laws go into effect. What will be the future result in regard to Romanism in our field is not very apparent. There will be always some to favor it. And that some will constitute the most clap as to morals. Nor will they be improved in the least by such a union. Those who have joined that sect frankly acknowledge that they are the same ~~also worse~~ in heart & life as they ever were. They should say that they are worse - more wicked more hardened - more impervious to the truth and more certain of eternal perdition, for such is the fact in regard to all Hawaiians who join the Catholic church - I mean the Romish church. It is no small consolation, however, that all the elect i.e. all that God intends to save will finally come to the knowledge of the truth and embrace it - no enemy will ever be able to pluck a single individual of that number from his hands.

Notwithstanding all the efforts which the Romanists are making to lead the people astray the good work in which we are engaged is steadily progressing in our field. We have received about 100 into the church on profession during these two months past. Several hundreds more are hoping that they have become christians. Of these the most promising will be selected from time to time for admission into the visible family of believers.

2 MW

Our place so long unnoticed from abroad is just beginning to attract some attention. It can no longer be said that Missionaries are the only white people on east Maui. No less than four foreigners have during the year past located in Hana and in the vicinity of the station. They are all Hawaiian subjects but one; and he is about taking the oath of allegiance as I have recently understood. They together represent a respectable number of professions. One is a house Carpenter & joiner – a second is a Blacksmith – Cooper & Tinker – a third is a Merchant and the fourth is a Molasses manufacturer & Tailor. We are glad to see that they are all orderly and industrious men. Their callings are honorable and worthy of being patronized. And it is hoped that they will find business enough in the way of their respective professions to keep constantly employed. I can not see why Hana may not in time become a desirable place of residence for Merchants Mechanics – Farmers and others who come to these Islands for the purpose of worldly gain. And such is properly the object which all foreign residents have in view. Their influence on the native population will depend on their manner of life and the principles according to which they prosecute their respective employments. Where there is no fault in these respects the settlement of naturalized foreigners a-

mong the natives is very desirable and should be encouraged. The natives will not advance in the arts and in the best mode of developing the resources unless they are taught and led on by the examples of respectable ~~and~~ industrious and enterprising foreigners. It is rather pleasing therefore than otherwise to us that this class of our fellow men are beginning to turn their attention to our part of the Island. We are aware that it will originate more or less of a counter influence against the cause of religion, still the change may on the whole do more good than hurt. If the Lord is on our side he can and will not only sustain his cause in spite of every opposing obstacle but make those influences which we deprecate to subserve the interests of his glorious kingdom. The wrath of man shall praise him and the remainder of that wrath he will restrain.

We have great reason to be grateful that our Heavenly Father allows us to enjoy so good a degree of health. I myself am generally vigorous - seldom prevented from performing my regular round of mission or any labor by indisposition of any kind. Our children also - now 4 in number - enjoy excellent health. And even Mrs C's health for 2 years past has been

quite good compared with what it now to be. Since she is feeble and unable to sustain much exertion. She continues her weekly meeting with the native females besides teaching a large class of various ages every Sabbath morning in the Scriptures. These labors have seldom been interrupted since we took the station although she seldom from her couch where she has been from extreme debility to attend to them. Effect of these labors on the female population is exceedingly beneficial.

At the request of Mr Whitney our associate I have divided my Church giving him that part which occupies Kipahulu & Kaupo. He preaches every Sabbath in the former place it being some 12 or 14 miles from the station. Whether he will continue to reside with us at this station or remove to some place within the bounds of his field I do not know. Time will determine. I am inclined to think that the disposition which we have made is on the whole a good one. At least he is more pleased with his present pastoral care than he was with his former charge.

Yours with the sincerest respect

S. T. Conde

Mr Anderson D.D.

Rev. D. F. Conde.

Nana, July 20, 1846

Rec'd. Feb. 5, 1847

Ans'd. June

Ans'd. June 11/47

K.B.N.

Rev. A. Anderson D.D.

Sec. A.B.C.F.M.

Boston

Honolulu, Oahu, March 22/45.

Rev. D. Green,

Dear Sir,

Your letter of May 10/44 reached us in safety p. Ship Inez which arr^d Jan. 7/45. As it is nearly two years since I last wrote; and as there is now a good opportunity of sending directly to Boston; allow me to continue the account of our labors from that date, Apl. 3/43. to the present.

When I wrote that letter, our Boys, 7 in number, were absent at Maui. In a few days they returned accompanied by a Mr. N. P. Hunges, a pious and worthy man. He had left, in the State of Maine, a wife & three children, & had come out in the capacity of a sailor on board of a Whale Ship. Dr. Judd hearing of him as a pious man, & an experienced School-teacher, and knowing Mrs. D.'s feebleness, prevailed upon the Capt. to allow Mr. J. to remain during his cruise on the North West. He consented, provided Dr. J. would get another man & pay him, & also pay the Capt. $50.

Mr. Hunges lived with us five months, and was indefatigable in his efforts to be useful & to render his services acceptable to all. The Scholars still speak of him with much affection.

His assistance was very opportune. During his stay Mrs. C. was confined with a daughter, Aug. 21/43, whom we call Juliette Montague.

From the time Mr. J. left us, Sept. 2/43, till Nov. last we had no assistant-teacher. Since then, we have been favored with the assistance of Miss Maria Whitney. She had the privilege of spending her first year with her parents; but, knowing our great need of help, she was willing to forego the pleasure of being with her parents to come to our assistance. Her parents also were willing to give her up. She bids fair to be useful, but we imperiously need the assistance of a man & his wife.

## Health & Sickness.

We have had both of these, but the former has altogether prevailed. In Sept. '43, Alexander, the King's adopted-son, was taken with a fever, & confined to his couch about a month. While he was sick, the servants of the boy sent to the King at Maui, urging him to come & see his son. The King replied, "he has a physician, & teachers to take care of him, and, I will not, neither must you interfere. If he lives, it will be well, or, otherwise, it will be well." You are aware that the natives, & especially Chiefs, have high opinions of their Medical Skill; though the Majority of those, upon whom they practice, die: They are no more versed

in nursing & dieting the sick than in administering medicines. In this particular, we have met with not a little opposition.

In April '44, William, son of Kanaina and Kekauluohi was taken much as Alexander was. The parents were absent at Sabaina. When they heard of their son's illness the father came to assist in taking care of him. For a while, he did very well, but when William became impatient for food, the father could not resist his son's cries, and imagining we were too particular about his diet, gave him some rich cake. This brought on a relapse which reduced him very low & for weeks, we were fearful it would prove fatal. Dr. Judd was his physician & was very attentive. He invited other physicians to call whom he consulted. The father was almost frantic with alarm for his only child, & several times, requested the privilege of administering native medicines. Dr J. objected unless he would assume the entire responsibility. During this time the Mother was sent for. When she came both the parents & some servants took up their residence in a small grass house in our own yard, to which the sick boy had been previously removed.

After a few weeks the boy recovered sufficiently to walk into the house, & to ride on a wagon. In a few days, he was taken down again, when to our astonishment we

found that improper food had been brought to him by the servants in a clandestine manner. We finally suggested that he be left entirely to us. They consented, & soon he began to recover. His illness kept him from school about three months.

About three weeks after William was taken Lot had an attack of fever which was worse than his first attack. He was old & witty enough to refuse either medicine, or food from his parents, or servants. His illness lasted only about six weeks. I have been thus particular that you may know some of our trials.

From that time to the present none of us have been sick; though the youngest boy, David, fell from his horse, in July last, & broke his right shoulder bone. During the setting of it, & a resetting, also, he neither flinched, nor shed a tear.

Perhaps I can ~~not~~ mention here as well as any where, that Dr. Judd visited gratuitously Mrs. C. during all her illness, which otherwise might have cost the Mission nearly one hundred dollars.

Journeying & residence in the Country.

In Feb. '44 We all took a jaunt around this island. Most of us rode on horse-back. We were absent from home eleven days. This was the longest intermission of the School for two years. It was no small care and anxiety to direct such a caravan.

We with our own children were entertained by our Missionary brethren. The Scholars & their servants were provided for by Officers & people.

Wherever we pitched our tents we raised an alter, & inscribed thereon "Ebenezer".

About the middle of August last we went into the country, to spend a few days. It was about four miles from the village, where a stone house had been erected for the King. We with our own little ones & the girls occupied this house, while the boys & John Si & his wife occupied a large grass house, near by. Finding it so pleasant there we carried furniture, cooking utensils, School-books &c & remained there ten weeks. During this time we carried on our School as usual. The health & spirits of the children were improved by it. Mrs. C. improved in health very much & has continued to do so through the Winter. While there we did not allow ourselves to be deprived of the privileges of the Sanctuary, but visited it every Sabbath.

Expenses.

While we were absent from our house in the country, we took that opportunity to shingle its. This with other repairs cost more than one thousand dollars. The other expenses of the School, during the year, have much exceeded any

former years, being obliged to hire domestics, buy our meats, vegetables &c. These with our school-apparatus - books, our own stipend &c. will be about $2.500 - making all the out goes for the year Three thousand & five hundred dollars. All of which, I am happy to say, has been cheerfully paid by the Government.

## Instruction.

This has been communicated with ease & pleasure compared with former years, & their progress has been much more apparent. They have pursued their studies with commendable ardor. They begin to appreciate the value of knowledge. While Mr. Sturges was with us he took charge in the school-room - & did much of the teaching. I assisted by hearing some of the older classes recite, for while he remained with us, we had our day school increased by eight children of foreigners. Some of my time was taken up in directing domestic affairs, & ministering to Mrs. C.'s comfort in her feebleness. We were requested to keep the foreigners' children in our day school, but we did not think it consistent with Mrs. C.'s ill health.

Immediately upon Mr. S.'s leaving us I took my place in the school room, & Mrs. C. here in the domestic department. During the past year she has also done a good deal of teaching.

The six oldest scholars (3 boys & 3 girls) have been twice through Emerson's Arithmetic Part II. and are now in his Third part — twice through the first 116 pages of "Smith's English Grammar" — once more through "Olney's Geography" & commenced "Parker's Exercises in English Composition". Their Reading books have been "Cook's Voyages" "Worcester's Third Book" — "Parley's Second Book of History" and "Dibble's History of the Sandwich Islands."

William & Elizabeth have been through Oral part of Emerson's Arithmetic Part II. & to "Compound numbers" in the Written, and have now commenced "Smith's Grammar" — They have also been once through Olney's Geography. These two have also read in company with the six oldest scholars.

James, Peter, David, Emma & Polly have read "Gallaudet's Natural Theology" Russell Reading Book" and have studied "Parley's Geography" & Emerson's Arithmetic Part I. They are now studying his Second Part, both Oral & Written.

All the above thirteen scholars have attended to spelling, writing, drawing, singing & composition.

They spend much of their leisure time in reading various Juvenile Books & periodicals.

Mrs. O. has given them lectures on Moral Philosophy taking "Rollo's Code" as a text-book. Of late she has been giving them lectures on Natural —

History taking Mrs. Trimmer's book, "Smellie Philosophy of Natural History" "Buffon's Natural History as text-books.

Some of their compositions exhibit thought, correct expression, & intelligible writing.

Our evenings are spent in reading to them various juvenile works, such as Rollo's Philosophy, Experiments — "Cousin Lucy's" books &c. also Memoirs of interesting Princes & Princesses — "Mrs Willard's travels in France & England" — "Memoirs of the French Revolution" — & "Sparks Life of Washington" (octavo) — We are now reading "De Aubigne's History of the Reformation". Victoria & Lydia read "Rollo" Works — Spell, & study "Emerson Arithmetic", Part I. Our own little son, now, nearly 7 years old, is in their class.

## Music.

This is attended to, not as a study, but as an amusement. It has charms for them, & many of their hours of leisure are spent in playing on the Pianoforte, Accordeon, & flute.

The influence of Music is very civilizing upon them, & greatly increases the pleasures of home. It is very delightful to hear them play on their instruments as accompaniments to their voices. The King, when he visits us, always insists upon their singing & playing.

# Religion.

Morning & Evening worship, for the past two years has been conducted entirely in the English Language. The entire Bible has been read through by the Scholars nearly twice. A verse is committed daily by fifteen Scholars & recited at a Bible class on Saturday Evening. The reason for having it Saturday night is on account of so many services on the Sabbath. On Lord's day they attend two native services & one in English - & sometimes two. The habit of always attending church has become so fixed that they do not imagine they can stay at home. The after part of the Sabbath is spent in reading the "Youth's companion".

Tho' none of them have yet become "new creatures in Christ Jesus," it is pleasant to witness the increase of moral sensibility among them.

This is very apparent in the discipline of the School, as we can now reason with them, & a word goes farther now than many did, once. Indeed, if I may be allowed the expression, a hair will keep them in check, now, more than a rope once would. They, occasionally, trespass, but, not so much as children of my age used to do; & when they do, they are unhappy, & frequently come & confess their faults of their own accord.—

## New Scholars.

About the time Mr. S. came here we had a new scholar, named Polly Paaaina, born, 1832, adopted by John Ii. About a month since we had another boy, named John William Pitt Kinau, son of Leileahokii & Kuka, born Dec. 27/41. He was adopted by John Adams (Kuakini) & is now his heir. He is a fine little boy. There are other children of chiefs desirous of coming into the school, but, we have no room for them. We hope something will be done to enlarge our premises — or divide the school & have another teacher. when Mess. Richards & Haalilio shall return, We all are on the tip-toe of expectation for their arrival.

## Miscellany.

Please tender our thanks to Mrs. Green, for purchasing those articles sent by the Lnez. The bonnets were too small for our girls, as Mrs. Chamberlain took the largest. The Music & games were much prized by our pupils. Perhaps she will try again.

Some of your neighbors have requested something for the "Day Spring" & Congregationalist visiter" about our school, but, I have no time to ~~do so~~ write them, Perhaps, you may favor them with extracts from this, but just as you please.

Monday 24th Yesterday, the Montreal arrived bringing Mr. Richards, & the remains of Hoolilio, who died 15 days from Boston. A severe blow! May it be sanctified to the King, Chiefs & people yea & the foreign community, also, by which he was so much esteemed - Mr. R gives pleasing account of his readiness to depart. This Providence throws a gloom over the Nation's prospects, but I have no doubt, ~~but~~ that it will result in good. But, my letter should be on board & I hasten to subscribe myself

Your fellow laborer in the Lord -

Amos S. Cooke

Mr. Amos S. Cooke

Honolulu. 22d Mar, 1845

Rec'd Sept 2

Cutler in S. L.

Oct. 25

Bennett - not in Neal 5/47

Gen. Lafayette

Gen. David Sloan,

Milledgeville Georgia

Gov. Charles Clinton

Columbia Tennessee

Amos Cooke

ABC 19.1 v. 12
Cooke, Amos T.
78. A.L. to R. Anderson; 22 Dec. 1846
79. Dimond, Henry. A.L. to D. Green;15 Nov. 1845
80. Dole, D. A.L. to R. Anderson; 2 Dec. 1846
81. Emerson, J.S. A.L. to D. Greene; 4Mar. 1845 — enclosure in 82.

THE HOUGHTON LIBRARY

Honolulu, Oahu. S. I. Decr. 27/46.

Rev. R. Anderson, D.D.

Dear Sir,

Your printed letter of May 23rd '45 was duly received per "Mariposa", May 14th '46. It is now nearly two years, since we have given you any account of our labors. As the Ship "Charles" is about to sail, I embrace the opportunity to forward a copy of our Report to the last General Meeting. Also, a few items of information since that time.

## Visit to Hawaii, Maui & Molokai.

On Tuesday, the 23rd June last, Mr. Douglas, John Li (our native assistant) and I, accompanied by Eleven of our Scholars (7 males & 4 females) embarked on board the Kamehameha III, a new Schooner recently purchased by Government, for a voyage of a few weeks to the Windward Islands. The King furnished us with a vessel, leaving us to go where we pleased, & to be gone as long as we pleased. Doct. & Mrs. Rooke accompanied us; also, Rev. C.B. Andrews, of Molokai, & Capt. Newell: our whole number including natives was Thirty-four.

We sailed first for Hilo, stopping at Lahaina one day, to wait for Mr. Andrews to come from Molokai.

We reached Hilo on the evening of the Sixth-day. During that day, which was Sunday, we had meetings

on board conducted by John Li. On our arrival the young-ladies were invited to stay at Rev. Mr. Coan's, and the young men at Mr. Pitman's. Messrs Douglass & Andrews staid at Rev. Mr. Lyman's. There we met with the Rev. C. S. Lyman, who was visiting the island of Hawaii.

Monday was spent in making preparation for visiting the Volcano on the following day. We reached the volcano, Wednesday about noon. We came upon it somewhat suddenly, & were disappointed at its situation & its apparent want of sublimity. The afternoon was spent in visiting the Sulphur banks, & in gathering berries, &c.

The next morning, (Thursday) early, we descended into the Crater, being accompanied by Rev. Mr. Coan, who acted as our guide, & Rev. C. S. Lyman. They with their attendants made our number about forty. This, thought I, would be a great sacrifice to Pele, (Volcano) if we all should be swallowed up in its agitated bowels. The descent is very steep, & is thought to be about 700 feet. After gathering some specimens of lava near the foot of this descent, we started to go round on the Black-Ledge, to the farther end where the lake was, comparatively, in feeble action. Mr. Coan remarked, "that he never saw it appear so tame". He farther said, "that the entire centre of the volcano had risen up several hundred feet; for it, with the boiling lake, was now on a level with the Black-ledge.

We passed entirely around, & returned on the opposite, or South side. Our Scholars, as well as ourselves, had read of Vesuvius, Mount Hecla & other volcanoes — but now, for the first time, they saw such fearful demonstrations of the power of him, who "toucheth the hills, and they smoke." All our anticipations were now more than realized. I trust our Scholars were impressed with the fact, that he, who had thus touched this hill-side, had power to build a dismal abode for his incorrigible enemies.

A description of this vast Caldron I will not attempt to give. We returned, late in the afternoon, to the top of the crater, amply rewarded for our tedious day's walk. The distance walked must have been more than ten miles. That night, as well as on other nights during our absence, we experienced the truth of Scripture, that "the sleep of a laboring man is sweet."

We started, early on Friday morning to return, stopping again at the half-way house, over night, and reached Hilo on Saturday at 3 o'clock, P. M.

The next day, the Lord's house was filled to overflowing with a congregation both solemn & attentive. At noon, we visited the Sabbath-School, & were much pleased with the attention and number of its Scholars.

In the afternoon the sacrament of the Lord's Supper was administered by the Pastor to his numerous flock. Here, for the first time, did we see water substituted for wine in this holy ordinance.

Monday we visited places of interest in the neighborhood of Waiakea, or Hilo – among which was the Rainbow falls. We visited also the interesting Boys' Boarding School, under the charge of Rev. D. B. Lyman. Such institutions are not the least among the means to be used in evangelizing a heathen people. We saw the scholars in their school, in their rooms, and at their work in the field. We heartily wished, that the time might be hastened, when all the youth of this people should enjoy such privileges. That evening we attended the monthly concert of prayer at the house of Mr. Lyman.

Tuesday we left Byron's Bay, & sailed round to Kau. The following day, at noon, we moored our schooner to the rocks at the Southern extremity of Hawaii. Nine of us rode to the station of Rev. Mr. Paris, at Waiohinu, and spent one night. He and his family were not at home; but we saw pleasing evidence, both from his dwelling and meeting houses, as well as from the roads, that some one had lived there, who had not been idle.

There ~~we~~ we met our fellow-traveler, Rev. C. B. Andrews, who had left us at the Volcano, to come over to Waiohinu to spend the preceeding Sabbath. Thursday morning we returned to the vessel, and, about noon, sailed for Kealakekua. Reaching there late in the evening, only Mr. Andrews & I went on shore, & spent the night at

2nd sheet.

Rev. Mr. Ives. The next morning they kindly invited us all to take breakfast with them. On our way from the vessel to their house we called at the large stone meeting house. It was truly a barren place around it, and we wondered why the natives should live near the shore, when a few miles inland, the country appeared so verdant. Before noon we went to the top of the hill, called "Kuapehu", where the much loved Kapiolani had lived; & by the same winding path which her feet had so often trod, on her way to & from the house of God. There too Messrs Ruggles & Forbes had once resided. From this elevated situation the prospect was delightful. The soil was rich & the land covered with verdure, tho' poorly cultivated. Our dinner was brought to us from the vessel, & we partook of it in Kapiolani's stone house - but, there was no warm-hearted Kapiolani to welcome us.

On our return we came down to Kaawaloa, on the other side of the Bay. We passed monuments to the memory of Capt James Cook. R.N. which were unworthy the great Navigator, who died there in 1779 - and the Nation ~~whom~~ ~~servant~~ the Navigator served. We also passed many caves in which are deposited the remains of ancient Chiefs.

During the night we sailed for Kailua and reached there about 9 o'clock, Saturday morning. There were no chiefs, as in former years, to receive us, & provide for our necessities. However,

there was a large stone house built by Governor Adams, which we occupied, and had our meals supplied to us from the vessel. This was owing in part to the great famine which had prevailed for months in that region. We visited some in the families of Rev. A. Thurston and Doct. Andrews.

At Kailua we enjoyed a quiet Sabbath, and attended the preaching of Rev. Messrs Thurston & C.B. Andrews. It was very apparent that the people were sparse compared with what they once were.

Monday we visited the village of Keaukou, the birth place of the present King, Kamehameha IIId. It was about half way between Kailua & Kaawaloa.

That evening we departed for Kauaihae, a place of ancient celebrity, & where are the remains of an old heiau, (temple) and arrived there about noon, the next day. We were obliged to wait there nearly a day because our horses were not ready. Wednesday morning we rode, on horses provided from the kings herd, to Waimea. There was a gradual ascent the whole distance, which was about 12 miles.

The young ladies, Mr. Andrews & I were invited to stay at Rev. L. Lyon's and the young men slept at Governor Pitts house. Here, especially, as well as other stations, our hearts were pained to hear of the decrease of the population. This was owing, in a measure, to removals, on account of the great heads of cattle allowed to run, at large, over the plains.

The following day we rode over mountains, hills & through valleys, a distance of 24 miles, to Kohala.

The meeting house and parsonage strongly reminded us, who were from New England, of her pleasant villages adorned with meeting houses, & school houses &c. Here we were furnished with several neat grass houses. We occupied them only one night, & that evening was very pleasantly spent at the Rev. Mr. Bond's.

The state of things here was more interesting than at almost any other station on that Island.

Friday Morning we crossed the Northern end of Hawaii, over continued ridges, from 30 to 100 feet high, to Makukona, a landing place 20 miles North from Kawaihae. There we met the Schooner, and after dining bade farewell to the largest island of the group, and embarking, sailed for Hana, on Maui.

The wind being very strong our Captain said it would not be safe to anchor at Hana; so we sailed round to Wailuku, where, we landed about sun-rise. The Capt. did not think it was safe to anchor even there; and, after setting us on shore, sailed round to Lahaina.

The young ladies were invited to Rev. Mr. Clark's, and the young men to Mr. Bailey's, teacher of the Female Boarding School at Wailuku. This is another interesting institution - Oh, that ~~they~~ similar schools were multiplied a hundred-fold! Here, too the Sabbath was an interesting day - The meeting house was crowded & the Sabbath School was well attended.

Monday morning, horses being provided, we rode to Makawao - on East Maui, the station of Rev. J. S. Green. Here too the young ladies were very hospitably entertained. This region is delightful.

The following morning, we ascended the Mountain called "Kakaleakala", to visit its extinct volcano; and returned the same day - Its crater is said to be larger & deeper than that at Kilauea. This was much the highest point of land we visited while absent from home. We visited ~~the~~ at Makawao the large sugar plantation of Mr. McLane.

Wednesday, we rode through from Makawao to Lahaina, a distance of about 36 miles, passing over the high mountain near ~~the~~ Maalaa Bay. By this time we needed some rest, & spent a day at Lahaina.

Friday we sailed for Molokai, and reached there in season to dine. The Missionaries & people gladly received us. Rev. C. B. Andrews met us on the shore, for he had left us at Wailuku to return home, and make ready. Saturday we had a pleasant ride to & from Haalawa and visited the falls in the upper part of that beautiful valley. Here we enjoyed our Sabbath as much as at any place we visited. It was delightful to see the people with their children directing their feet to the house of prayer. It was highly pleasing to see so many children in ~~the~~ Sabbath School. and to be assured that there was <u>one</u> place where the inhabitants were increasing. Monday we set sail for home, and reached it about sunset, having been absent 4 6/7 weeks.

We would have protracted our visits, had it not been for the Opening of Parliament on the 31st July. It was desireable that our Scholars should be present on that occasion. We returned in safety without a hair falling from the head of any of us, ~~tho'~~ We could not say so much as to our caps & hats, some of which fell into the Sea, & others into the Volcano. We found those well also whom we had left at home.

We made many observations on the country, people, manners &c. and they were made the subject of compositions for several weeks. Some of the Scholars have written as many as six, or eight sheets. Were they not so diffuse in their style, & withal so ponderous, I would venture to send some of them for the "Day-Spring".

All of us were much improved in health by this jaunt, & returned to our work with pleasure & renewed vigor. We commenced our School again on the 3rd of August, and have not lost a day since.

We anticipate another examination, some two or three months hence, more public than our last.

On the 6th Nov. last the Lord remembered us in mercy, & gave us another daughter whom we call "Mary Annis". Both Mother & daughter are doing well.

Hitherto, my letters to you have been confined to an account of my own labors; not allowing myself to say much about the general interests of the Mission, nor of the Government. I have chosen to leave these to abler pens. And, I should continue to do so, did not your letter of April 10-46 p. Ship General Harrison, seem to indicate that some of our number had written, "unadvisedly", with their pens.

Though I have written little, or nothing in the midst of the great changes that have been going on around me; yet, I have not been an unobserving Spectator.

My situation in this School has brought me into close connection with the Chiefs and their Advisers; and I have seen some things in the latter, which (to say the least, were **injurious**, & to my mind, quite impolitic.

But, since the return of Mr. Richards, my intercourse with him has caused my views, upon various subjects touching the Government, to undergo a considerable change: And, I have been ready, whenever Providence should make it appear to be my duty, to take the "Oath of Allegiance".

The influence of Mr. Richards, in the "Privy Council" is very great, and many things, which were once very unpopular, & withal, unwise in the advisers of the Government, have been laid aside.

Some of our good brethren, who have been very ardent in their opposition to these advisers, do not see these changes, or if they do, are not disposed to allow their feelings to alter, so as to appreciate ~~with~~ those changes; And, to continue to harp upon impolicies once entertained by said advisers, but, now entirely given up.

I am certain that the Government is now disposed to do all for us, as a Mission, that we can reasonably expect. Duties are taken off from all our American Supplies, our taxes & those of our domestics, are not required; and there appears to be a desire to ~~cultivate~~ seek the cooperation of the Mission in many of its plans, especially, those designed for the benefit of the rising generation.

I was sorry to see your letter bear so heavily upon those who have left the Mission, and are now engaged in the service of the Government. My own opinion is, that these brethren are as anxious to benefit the people, as some of our own number, and they are as self denying as those who have written so warmly against them. It is true, that they have faults, & these same faults they had, when they were connected with the Mission. And, who of us is not faulty?

Many of the objections urged against foreigners assisting in the administration of the Government, might be urged against the Missionaries for doing the preaching and teaching which ought to be done by natives. And, if the time has come, when foreigners will be employed by the Government, would you not wish that some of them, at least, might be "Men fearing God & hating covetousness"? Why do Christians in the U.S. vote for pious Presidents, Governors, &c.? For the same reason that we would have some Christian influence in the counsels of this Nation. I, for one, would have the Goverment, here, conducted by the native King and

chiefs and am doing what I can to have it so. But, I know that the present chiefs cannot cope with the numerous foreigners, that are constantly increasing among us. It would be very desireable to keep these foreigners out of the country; but, it cannot be done with safety to the independence of the Islands. Therefore, foreigners must be employed by the Government to contend with foreigners; else, the next man of war whose Commodore will greedily receive the statements of an agrieved countryman, may be disposed to act over the freak of Capt. La Place.

Our Scholars are frequently reminded that if they hope to have the preeminence at the Islands, they must be prepared in intellect to contend with foreigners, otherwise, the foreigners will ~~continue to~~ have the superior influence.

I am aware that some of the foreigners, who have taken the "oath of Allegiance", think that foreigners have now ~~the~~ and always will have the ascendency, here, & that the native race will become extinct. What they ~~they~~ think, we, Missionaries, fear. Would that we had evidence on which to ground a hope, that such will not, & speedily too, be the case. However, both they, and we should be willing to do, what can be done, to save it from extinction. And, especially, to save the souls of such as now live.

But, this is among the "secret things" which "belong unto the Lord our God, but those things that are revealed," and being developed fr. year to year by his Providence, "belong unto us" to think, ~~upon~~ to decide & to act upon. leaving the event to Him, "who worketh all things after the counsel of his own will".

Copy.

# Report of Chiefs' Children's School.

May 1846.

In commencing this our eighth report to the mission; and sixth report of the "Young Chiefs' School," we feel like calling upon you, as well as upon ourselves, to bless the Lord for all his goodness to us, our children and our scholars.

When we last reported Mrs. C's health was quite feeble, but soon after our last Genl Meeting, it was much improved by a residence of ten weeks in Nuuanu valley.

During the Epidemic in April '45 our children and scholars suffered not a little in common with others.

Since then no sickness has occurred worthy of being mentioned. In Aug. last, while on the way to visit Waiahu my horse stumbled, & I fell, and dislocated my left shoulder bone — I sent for a physician when Dr. Judd and Mr Armstrong volentered their services & came to my help, in about twenty hours after the accident. In less than three months it was apparently restored and is now as strong as ever.

Copied by Moses Kekuaiwa.

## Increase of Scholars.

In Feb '45 John William Kinau Pitt born Dec 27 1844 entered our family at 3 years of age. He is a son of Leleiohoku and Ruth. In Sept, '45 Emma adopted daughter of Dr. Rooke entered our family as a permanent boarder. Our number now is Sixteen — eight of each sex.

## Assistance.

We have been highly favored, for the last two years in obtaining assistance. Miss Whitney, after visiting with her parents about four months, was prevailed upon to come to our help. On her passage from Kauai, she was taken with the ophthalmy, (at first severely so, & for 3 or 4 months suffered a considerable. While she was with us, she sought to aid us to the extent of her ability, and, was, by no means, unsuccessful.

In the spring, not having entirely recovered from the effect of the inflamation in her eyes, she made a visit of one month to Kauai, after which she remained with us until Dec 1'45; when she accompanied her parents to Maui. Since then we have been sorry to learn, she has been a great sufferer. In April '45 Providence brought us further aid in the person of Mr. Thomas Douglass of New London, Ct, an experienced teacher, who had come out in a whale-ship, as passenger, for the benefit of his health. We secured his services for a few hours daily, while I might be engaged in repairing the house & building a new school room. After four months trial of his health he was prevailed upon to engage for a year. He has rendered himself a valuable assistant. Two-thirds of the year is now past, & we shall hope to secure his aid for an indefinite length of time.

Copied by Lot. Kamehameha.

## Expenses.

These have increased yearly from the commencement. The Amount expended during the year ending April '45 was $3.335.40 of which $1000 was expended in shingling the house and other repairs. The Amt. expended this last year, ending April '46 was $4,484,52 of which about $800 was spent in repairing our house and erecting a new school-room. The Government has always been ready to furnish all the means requisite for the success of our work. For two years past we have allowed to the Mission from our stipend $156. a year for our board, instead of allowing it to the school, ~~derived from the~~ as in former years. This we have done as an equivalent, in part, for advantages to the school, deprived from the Depository; having been allowed such things as were not needed by the Mission; and also being allowed to order things from the United States through its agency. While Miss Whitney was with us, the Government paid her stipend to the Mission as well as our own.

All our regulations in the family & in the school are very much as they have been in previous years, & we need not burden your ears with a recital of them.

Copied by Alexander Pinkolito.

# Examination, &c.

On the 30th of January last, we had an examination of our School, attended by his Majesty, his Chiefs, & Foreign Officers - Missionaries at this Station, & a few of the foreign residents. The Scholars were examined in Reading - Spelling - Writing - Composition - Drawing - Elementary - Geometry - Grammer - Mental & Written Arithmetic - Ancient Greek History - Geography - Astronomy - Playing on the Piano & Singing. For the benefit of those of you who were not present at the examination we would exhibit this Programm of the exercises during the day, & of the Exhibition the following evening. Since then, the Scholars have been pursuing most of the above Studies to which have been added, Algebra - Moral Science & Ancient Roman History.

All our regulations in the family, & in the School are very much as they have been in previous years, and we need not burden yours ears with a recital of them.

Copied by William, to Lunalilo.

In regard to the intellectual attainments of our scholars we are much encouraged. They have made gradual and steady progress in the various branches to which their attention has been directed. They have become much interested in reading English books, and spend not a little of their leisure time in reading useful books. We take great pains to put such books in their way as are calculated both to interest and to benefit them. They are pleased when any thing is related to them about the people of an encouraging nature. We are not without our fears lest they should despise their own people, most of whom are so far below them, and become attached to foreigners because of their superior intelligence. We were glad to hear Mr. Anderson allude to this very subject in his letter by the Mariposa, and hope, also our brethren of the mission will give it some consideration. We feel more and more our inability to direct so valuable a ship and cargo, but, as we said in the outset, we are willing to do what we can. In this particular, we are glad of the arrival of Mr. Richards, who now has so much control over the school, and particularly of the influence he has gained over the hearts of all our pupils. With all these advantages they are yet destitute of the "fear of the Lord which is the beginning of Wisdom." Their situation in life, and their growing years render their way more and more perilous; and it is needless to add that there have not been wanting in our community unprincipled individuals who have desired to see our scholars as vile as themselves and who have put forth efforts to render them so. Would that we could say that those efforts had been entirely unsuccessful, and that those who have passed the fire ordeal

Copied by Jane Lorenz

had been uninjured. After all, we hope that these trials will work for their good. The king & chiefs have assisted in these emergences & their influence, we are happy to say, has been beneficial. We rejoice to report that for six months past our school has moved on with its usual prosperity.

It is no small task to watch over the Physical & Intellectual being of one child — how much more of sixteen; Whose Physical, Intellectual & Moral Characters are in a process of formation — & when formed, are destined to exert a powerful influence for good, or for evil over a whole people. Oh! "who is sufficient for these things?"

Copied by Binnie Paiahi.

## Lectures. &c.

Since the return of Mr. Richards from Foreign Countries, he has given familiar lectures to the school, on business of his embassy; interspersed with descriptions of Scenes - Scenery - Cities - Palaces - Museums, Hospitals, Men and Manners. These lectures have been exceedingly entertaining and instructive, & have been made the subjects of compositions. Mr. Douglass has given lectures on Electricity; having brought with him a very good Electrical-machine; also, lectures on Scripture-History, making use of diagrams belonging to the Magic Lantern. Lectures on Astronomy, also, have been given, illustrated with diagrams on the above instrument.

Your Servant, for Jesus' Sake

Amos S. Cooke.

Copied by Abigail Makeha.

Mr. Amos S. Cooke

Honolulu, Dec. 22/46

Rec'd. May 5, 1847.

Ans'd. June 4

Report of Chiefs School.

Marked

Honolulu Nov 15th/45

Rev and Dear Sir

I had the honour of receiving a letter from you some months sime. dated Nov 14th 1843 This is the first time I have ever had the pleasure of addressing you by letter allow me to say that I feel the same respect and love for every member of the prudential committee Thank you for your advice on the subject of my former letter

My health is now better than it was so that I can give my whole time to my business without fatigue The copper-plate press which was sent

to us has been put in operation

I have pointed and fixed off a small edition of the Globe Maps from the plates engraved by Mr Andrews at Lahaina also a few other smaller Jobs The maps have all been sold at 2,50 each Beside the maps the schools have been supplied with a common school atlas The skeleton plates for these were sent out some time years ago The names in native I inserted in their proper places The Press will be usefull but the time has not yet come when the natives will encourage the fine arts The large edition of the octavo Bible recently published here (of 100,00 copies) is stile mostly on hand

and unless they are given out will remain so For the school books there is a call and the people are willing to pay something for them

I am not discouraged in labouring and doing what I can for the good of the nation though we have every reason think they will not maintain a national existence long

Very truly yours

Henry Simonds

Mr. Henry Dimond

Honolulu, Nov. 15. 1845

Rec'd March 14/46

Ans'd April 10

Rev. David Green

Boston

80 Punahou, Dec. 2. 1846.

Rev. R. Anderson, D.D.

Dear Brother,

I have had it in mind to write to you for some time, but I wish my letter to be considered as private & not be bound with those which you receive from other missionaries. When I was at Boston, you indirectly gave me permission to write to you in this way. I have nothing to accuse my brethren of, but I wish to present to you some thoughts, which are not in accordance with the views of a majority of this mission.

You & a large majority of our patrons wish to see a native ministry at these islands & you wonder that your wishes have not, to some extent, been complied with &, if I judge correctly, you are not satisfied with the reasons given by my brethren for not having made a commencement of introducing native Christians into the ministry. At our last gen. meeting the subject was discussed, but the speakers were principally against the measure. As I had learned by private conversation the views of Mr. Thurston, Mr. Bishop & one or two others, I ventured to advocate the expediency of ordaining one or two, without delay. Mr. Bishop has said, that he should like to see David Malo ordained over the church at Waianae. But I was told, in no very ambiguous language, "Hands off." You have no right to meddle with this matter. You are just like a man, who has no children, giving directions to parents, &c. &c.

I replied to the good brother, that my opinion was confirmed by that of Mr. Thurston, who had more children than he, & more experience in educating them. There was a church without a pastor—that at Waianae; the brother who has the care of that church wishes to have D. M. ordained as its pastor; now is the time to make a beginning; to try the experiment; if it succeeds, the way will be prepared for others to be ordained; if it fails, no great harm can be done, for we ought to yield something to the wishes & expectations of the Board; but all would not do. Mr. Thurston seldom joins in a discussion & Mr. Bishop seemed willing to let the majority rules without an effort to draw the majority to the right side.

So the meeting was adjourned & nothing was done on this subject. Whether they will be any more disposed to act in 1848 remains to be seen. Perhaps, if you were conversing with me on this subject, you (wd) inquire what I supposed to be the reason of this unwillingness. Doubtless a part of the true reason appears in the correspondence of those, who are opposed to ordaining Hawaiians; but I think that there is another reason, & one, perhaps, as imperative as any. Mr. Bingham was very much opposed to the notion of a second chh. & congregation at Honolulu. Dr. Judson was equally opposed — as I have been informed by a letter from one on the ground — to a second church at Waimea. Why this reluctance to share power & responsibility? It is natural to man to love authority. It is natural to missionaries to love to have a large number of chh. members appear in the Herald & other publications. I referred to this principle as a reason for opposing the ordination of Hawaiian Christians, in the discussion alluded to above.

Perhaps it (wd) not be expedient to give as much power to Hawaiian pastors, as pastors in the U.S. possess; but it seems to me that the power to administer the ordinances might, with safety be intrusted to them. It might not be expedient, at first, to grant them the power of receiving members to the chh, or even of disciplining chh members. I do not advocate radical measures in this matter. I am pleased with your views, in your your letter of Apr. 10. 1846. — In that letter you say, "I know not whether I am correct in supposing, that some of you have been placed in the pastoral relation to churches by a formal act of some sort." It seems to me that the printed minutes of our gen. meetings (wd) have satisfied you on this point. The Clerical Association has exercised the power of appointing pastors. e.g. see in the Minutes for 1837, p. 38th or, for 1843, p. 35th.

From the manner I have been accustomed to hear my brethren speak of the pastoral relation, I never supposed that they regarded themselves in any other light in relation to the churches, than that of pastors. If Mr. B. "regarded himself as, de jure divino, pastor of the 1st chh in Honolulu", so does Mr. C. in the same manner regard himself as pastor of the chh at Hilo; & the same, of others.

I do not feel very well satisfied with what I have written ~~on this subject~~ &, when you have read the letter, I hope that you will

turn it.

I think that we need not trouble ourselves concerning the introduction of the English language. The native race is melting away & I see no probability that the depopulation will cease. At its present rate, 100 hundred years will reduce it below ten thousand. But these islands, with proper cultivation are capable of sustaining a population of 2 or 3 millions. Now which is preferable, a Saxon population here, or, no population at all? Perhaps you are hoping that the process of depopulation will cease erelong & that the Hawaiian race will multiply, as did the Israelites in Egypt. But that is to hope against hope. I do not know that any of the brethren here are cherishing that expectation now, though quite a number of them did, 5 or 6 years ago. Such being the case, I think it well to encourage people of good character to take up their abode here.

Our school is prospering. The present number is 31. The number would be larger, if we had accommodations for more. We shall be able to accommodate 6 or 8 more, in a few weeks. Our mission have made a law, on which I shall be glad of your opinion. It is in substance this, that except the children of missionaries & grandson missionaries none whatever shall be admitted to the school. Now then are children, against whose character there are no more objections than against their own children. I have endeavored to persuade them to leave the matter to the trustees, lest they will not trust them. In one case, I have taken the responsibility to violate this enactment & to receive Mr. John Ladd's little boy to the school, no one objecting to his moral character. Mr. L. is as conscientious in training his son, as the missionaries themselves & is as unwilling to have him associate with bad boys. If I did wrong in this matter, I have a conscience void of offence.

You will be informed, before this reaches you, that I have formed a "holy alliance" with Mrs. Knapp. My little boys are both with me now & are very much attached to their new mother.

I had thought of filling another sheet with my cogitations, but I fear that I have already written too much.

Yours, affectionately,

D. Gulick.

Mrs. Gulick sends her kind regards to you & family

P.S. Perhaps I should have said that at our last gen. meeting, some measures were adopted for licensing Hawaiians, & that, in consequence, a number, I know not how many, have been licensed. Whether this is an advance towards the great object of having native pastors, remains to be seen.

Rev. Rufus Anderson, D.D.
Missionary House,
Pemberton Square
Boston.

Rev. Dr. Anderson
Mar. 2. 1846

Mr. Manning
Rev. Johnny S.
Sig. May 24.
Native pastors
Mass.

Lahainaluna, March 4, 1845.

Rev D. Greene,

My Dear Br.

Your kind letter by the Inez was rec^d in due time; & as it only seems to require an expression of gratification for the kind attention you have paid to the subjects contained in my previous letter, I will introduce without much preamble the object I have in view writing.

We have rec^d as a present from a gentleman in Washington a lithographic press for the use of the Seminary. There are also rec^d with it two lithographic stones, & a book translated from the German I believe on the subject of lithography.

Now this press if we had the skill &c requisite to use it would be of great use to us at Lahainaluna, & as it would enable us to multiply copies of our lectures, text books &c. prepared for the school to a certain extent, with very little extra labour, it would answer all our

purpose for a printing establishment, & thus some what reduce the expenditures of this station. But before we may get this press to work well we need several other things besides skill to work it.

~~But~~ If however you will request some artist in lithography to give us some light & to procure & forward to us certain articles that I may name below, it may be of great use to us.

We would like from him,

1 A small can of ink suitable for common work, & adapted to summer use or a temperature of 80°, — to be used in lithographic printing.

2 A small quantity of Crayons or pencils suitable for writing directly on the stone.

3 A number of cakes of lithographic ink.

4 Crayons & ink suitable for writing on transfer paper.

5 Molds in which to make crayons, &c.

6 A work on lithography, the most recent, plain, minute & appropriate to aid a tyro in the art that can be obtained in the English language.

7 Any written instructions on the subject aside from what may be contained in the book, that may be thought peculiarly necessary. Please answer a few questions.

1. Do you write on transfer paper with a pen or a crayon; or may you use transfer ink either liquid or in a crayon form at pleasure?

2 What method is commonly adopted for varnishing the stone before putting on the transfer?

3 The books that I have seen are not clear in relation to the ink for printing? Will that which you send me be in a state fit for use without being made thicker or thinner by the workman, or it require to be prepared or worked over with the muller any length of time before it is used?

A prompt attention to the above subject may help us greatly in preparing text books, &c. for our pupils.

We at the Sem. are in usual health. The death of Br Dittle which occurred on Jan. 22. has left us very obviously in want of help at this Seminary - The man that Br. D. wrote for last July we hope will be sent out to us with the least possible delay - Could he spend a week in a lithographic printing office & with the artist it might be of use to us.

In respect to the death of Br. D. I need not speak

here as it will be stated in full in an other communication, his end was peace & he is doubtless blessed & happy now in glory.

I am very truly your friend & bro.

J. S. Emerson

Rev. John S. Emerson
Schenectady, N.Y.
March 7th 1845

Rec'd April 2

Ans. Jan. 22/46
cont. April 16.

Schenectady
March 7th 1845

Rev. D. Greene,
Mission House,
Boston, Mass.

H. Hobbs.

March 7th I have had a man with me this P.M. who says he has worked at lithography & printing - but he does not know much about the art - The most he has done is to break the best stone that we had - Be so good as to send out to the Seminary six stones for the work, size 18 inches by 12 (& 3 or 3½ thick) Do not delay to send - Yours

J. S. Emerson

Mr Emerson To E H Boardman Dr

To Cleaning, depthing, & new bushing to second wheel pinion to Silver Lever watch No 5955 $5.00

Honolulu Oahu July 15th 1846

Rec'd Pay't E H Boardman

The above watch went only two or three days after its reception from America, & stopped repeatedly during the time. Mr. Boardman tried to make it go before he took it to pieces but could not. The cleaning Mr B. says was rendered necessary ~~by~~ in consequence of repairs made on it.

Yours truly, G. S. Emerson

ABC 19.1 v. 12

Emerson, J.S.

82. A.L. to R. Anderson; [n.d.] — See 81. Bill referred to, 4 Mar. 1845.
83. A.L. to R. Anderson; 19 Aug. 1846
84. A.L. to R. Anderson; 10 Sept. 1846
85. Forbes, C. A.L. to Secretaries of A. B.C.F.M.; 8 Oct. 1845
86. Forbes. A.L. to R. Anderson; 14 Dec. 1846

THE HOUGHTON LIBRARY

Rev R. Anderson

The inclosed bill I will thank you to hand to Mr Davies & Co. as it was paid for putting in order a patent lever watch which you sent me from them — supposed to be in good order — but it ran only a few hours before it stopped & after repeated attempts on the part of Mr. Boardman to set it a going he took it to pieces & found the defect stated in the bill. Perhaps Mr. D. will think it duty for him to pay the above bill. but as he pleases —

Yours. J. S. Emerson

Rev. J. S. Emerson

July. 6th. 1846.

Recd Feb. 5. 1847

ans: March 4 —

~~attended to~~ —

Will Mr. Hill think it best to present the enclosed bill? Mr. Davis is dead, & his wife does very favors to the visitors.

Mr. Hill

Mansion House, Dalton

Mass.

Waialua, Oahu, Aug. 19, 1846.

Rev R. Anderson,

I now write you from my old station where I spent the first ten years of my missionary life, & where after an absence of four years I am now permitted to return, & resume my labours among a people greatly needing assistance.

But I will speak first of the past four years. My labours have been divided between the Seminary & the parish of Kaanapali. For three years I have been pastor of the Kaanapali Chch. have spent most of my sabbaths with them; & have held occasional meetings with them during the week. They are a pleasant & rather quiet people, & the chch. is perhaps as easy to govern as any one in the Isls. When I left them there was only one under censure & only one had been cut off from the chch. from the beginning. The whole number in the chch. is 130. at this time; 20 have been removed by death & 9 by letter, one being suspended, no being in all 159 from the first.

You will see statistics in our printed minutes. The people at K. have contributed more for books than any other people of the same number in the Isls during the past three years.

Between July-44 & January 46 they paid for books which was credited to the Different Societies $40.67. & during the same time they have contributed for various benevolent objects $85.56.

The Schools in K. have rather increased in excellence during the past two years, while at the same time they have diminished in the number of those who attend them. This diminution has been owing in part to the fact that a large number of boys have left the schools & gone on whaling voyages, but it is probably more owing to the gradual decrease of population which is obvious.

Papists. About two years since quite an effort was made to get up a papal influence in one part of the parish & for a time there seemed to be quite a turning to them from among the more ignorant part of the people. The Ch. became alarmed & seemed disposed to oppose them, but it only made the matter worse; shortly after an other policy was adopted & has since been rigidly pursued, that was to let the papists alone. Since they have been let alone but little has been seen of them; & whether they have had a meeting or a school at Kaeanapole for the past six months is what I do not know. Their number of proselytes has not increased for about two years.

Although there has been no marked revival at K. for a long time, yet public worship is quite well attended & I trust that there is a goodly number from among the people who are increasing in Divine knowledge & living in the fear of God.

As to my labours in the Seminary.

I went from my field to Lahainaluna with reluctance - moved only by the united voice of the mission - that I ought to leave my people although at a very critical time. But the hope that Rev. A.B. Smith would fill my place & even better than I had done it influenced me to yield to what on the whole seemed a call of duty.

After being at the Seminary a few months, the importance of making a vigorous effort to raise up a native ministry who should be well qualified with the requisite intellectual furniture to enable them to go forth with good promise of success, was strongly impressed on my mind; & at our first examination the trustees of the Seminary agreed in the opinion that a knowledge of the English language was indispensable in order that a native ministry may be qualified for their work. The task of teaching English in the Seminary was assigned to me, as a part of my labour. This branch of instruction I continued to pursue ~~till~~ with increased conviction of its importance till I left the Seminary. But since then I regret to know that the English has been mainly laid aside for the want of a man to teach it.

Many of those who have obtained a partial knowledge of English will be permanently ben-

efitted by it, as they can read much of the English Bible intelligently, & can make use of the Eng. references with great profit.

Most of those, who were selected to study English, were at the time regarded as promising candidates for the ministry & two or three of them it is expected will enter the ministry at the close of the present year. I hope that their usefulness may more than equal the ~~[illegible]~~ expectations of the brethren.

The causes of my leaving the Seminary -

The return of Rev. A.B. Smith left the Station at Woiolua entirely destitute of pastoral labour, except such as Mr Wilcox, in feeble health, with a great amount of other business on his hands was able to perform, & the small amount of labour Mr Smith on account of feeble health had been able to bestow upon the people left them in a condition greatly needing pastoral labour of a very efficient character. They desired me to return to them & indeed had often expressed this desire by letter & otherwise during my absence from them.

Mr Hunt had been at the Seminary at Lahainaluna some five or six months, & had got some what initiated into the routine of labour - The death of Mr Whitney occurring in the mean time put it out of our power as we supposed to supply the Seminary with three men. One of the three Mr Alexander or Hunt or myself must leave the Seminary. I on the whole chose to come back to my old people rather than to have them destitute or make it

necessary for them to have a new teacher.
The mission in view of the whole subject concluded it best that I return to my former station.

We accordingly left Lahainaluna on the 7th of July last & arrived here on the 8th, & have since been employed as far as circumstances would permit ~~among~~ in missionary work among the people in the districts of Waialua & Koolauloa.

In order to accommodate the Island of Kauai Mr. Wilcox was removed from Waialua to Waialè & Mr Gulick was removed from Molokai to assist in missionary work as far as his ~~strength~~ health would permit at Waialua. So after an absence of four years from my station at Waialua I am permitted to return with my family all in comfortable health – but where are my former associates Bro. & Sister Locke? Both have gone to their rest & an other family are in their place. And where is the Chch. that I left four years since? Quite a number have removed to other places; – some have gone to the eternal world, & ~~g~~ many are sleeping a death-like spiritual sleep from which there is fear some will never awake. The congregation is small, & the meeting house as well as my own dwelling are much defaced by mischievous persons.

The roof of the church, which had been suffered to fall in by neglect & work much mischief to the whole house, had been replaced ~~but~~ by a liberal

effort made at Honolulu through the influence of Rev. L. Smith.
To relathe & plaster the house & replace the windows & build a wall to enclose the whole & protect it from mischief is a work that remains to be done.

I have called upon the Chch. to come & help do this work - they came two days - remained about three hours working not half of the time & then returned each after his own inclination regardless of the wishes or remonstrances of the superintendant. - (This is very much the way they do on working days for Govt.) I then called a chch. meeting & laid before them the impossibility of accomplishing any thing unless we work, & work all day when we pretend to do it. I promised to go & work with them from morning till night if they would work. This I have done two days the past week, & by so doing have got along pretty well in building the fence. This people must work or sink to nothing. While such free toleration is given to foreigners it is not possible for the people to retain the lands without industry to procure them wealth with which to buy them lands; & when the lands go the people will soon be crushed under foot.

But Waiolua is not the only part of my field, & I with pleasure turn to speak of another part of it. Last friday I started to go up Kaelau to spend the Sabbath; went to Kahuku where I arrived about sunset - & found a goodly portion of the people assembling to meet me, &

desiring religious worship. Most of them stayed till a late hour in the night, wishing to talk & hear about divine things, although I repeatedly expressed a desire that they would withdraw, as I was much fatigued. In the morning at an early hour I was awaked by the shell blown for worship; & at a little before sun-rise met about the same company as the night before. After meeting & breakfast I went to Laie where all looked like desolation; quite a number however on hearing that their old teacher was waiting to see them came together; & some of them wept much. They promised to attend meeting on the Sabbath 4 miles distant, to which place I soon rode. On arriving at Hauula I found food in readiness for me. After dinner went to look out a suitable site for a building spot & land for a parsonage to be kept in accordance with the new laws as chch. property to assist in support of the pastor. We found a beautiful valley destitute of cultivation opening into the common interval that lies near the sea-shore, which seemed very suitable & very central; & fixed upon this as the land to be proposed to the people for a parsonage.

Towards evening the people living near assembled for publick worship & ~~xxxxxx~~ agreed to petition Govt for the land proposed to be set apart as a parsonage for the chch. in Koolau. At an other meeting held more recently the people generally living in that part of Koolau agreed not only to petition for the land for a parsonage but also to aid in erecting the buildings necessary for the accommodation of their pastor & his family.

Sabbath day the congregation was good & the people attentive. Although the house was more than full & many round the doors both forenoon & afternoon, yet there was a certain excitement & uncouthness in the appearance of the multitude which indicated that "the more part knew not wherefore they were come together;" but unlike the assembly of Ephesians, it was not confused. But any thing almost is better than a dead calm; & I have hope for this people, that under God this excitement will result in the conversion of some souls to Christ.

On the whole I trust that Wanalua & Koolau both will yet be raised from sleep & made to serve & honour the Saviour. The Spirit of the Lord only is wanting for this; & I trust that there are a few at least who pray with the Spirit.

My family are in usual health; although we feel tried & afflicted in relation to our oldest son. His eyes have been so diseased as to disenable him for study for more than a year & a half. He has submitted to setons twice & blisters many, besides many other things in hopes to relieve them, but no permanent effect has yet been produced. His eyes are not much pained if he does not use them in reading, but he can read only a few minutes without sensible injury. Whether to send him to the U. States, or what to do with him we have been in doubt.

But amid this trial we have enjoyed for nearly two years increasing evidence that he, Samuel N. is one of the lambs of Christ, & wishing to honour him here on earth. Mrs E. unites in Xn salutations

Very truly yours. J S Emerson

Rev. J. S. Emerson, Wailuku, Aug. 19, 1846
Rec. Dec. 5, 1847.

Haula in Koolau, Oahu, Sept. 10 1846.

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Rev R. Anderson,

Dear Brother,

I am now twenty miles from my family, who are at Honolulu, & am spending a week among this portion of my people.

I am now daily employed in conversing with the people as they come to see me fifty or sixty in a day to converse about the interests of their souls.

There is in this district (Koolau) a great desire manifested among the people to attend religious meetings & to converse with their teacher. Some who have only a small portion of the word of God in their houses are desirous to obtain the ~~wole~~ whole of it; a portion of whom are cheerful to pay for it at one dollar per copy. One man has started this morning for Honolulu to get a load of bibles as many as he can carry. He is to have one bible for his pay for getting a load of them.

There is an anxiety expressed here to obtain a good house that they may induce their pastor to dwell with them, at least a portion of their time. The men are now collecting coral for lime, & wood to burn it, that they may build a stone house for him. The women are twisting strings that they may each procure a ball worth twenty five cents with which to buy glass for windows to the house that they contemplate. Koolau, being on the windward side of the Island, is far from market & poorly supplied with money. To build

a good house will be a great labour, & probably a protracted one; yet the people seem anxious to commence the work; & some are talking of subscribing ten dollars each to pay for foreign lumber & labour that the house may go up quick.

This is the day you requested us to observe as a day of special prayer for the American Board & its executive officers. We have had prayermeetings this morning in all the larger villages in Kooloan in which your present meeting at New Haven has been remembered. We are to meet again in the latter part of the day in larger companies for prayer & conference in respect to this object.

20th I told the people this morning that the money contributed in a year by the good people of the U. States to support missionaries & sisters &c. would if put into bags, all in silver, load down all the men women & children of the Sandwich Islands. The idea seemed astounding to them; as it is difficult to think of a country & people so much larger than their own as that their benevolent contributions for such a period should be greater than this people could carry in silver.

11th It is now twenty four hours since I laid down my pen; I have during this time conversed with 100 people respecting the salvation of their souls & taken down their names individually. Others are now waiting to be conversed with, were it not that I need rest I might spend a long time here in hearing people make confessions of sin &c. But it would be in general of little use except it gives them a chance to reveal their thoughts, & me a chance to communicate instruction.

Yesterday toward night we had our other prayer meeting in which the Am. B.C.F.M. was remembered repeatedly & with some apparent gratitude & affection.

I trust these prayermeetings for you held at the time of your annual meetings will tend to increase sympathy & love both in us & our people with the chs. at home & the A.B.C.F.M. through whom their beneficence flows forth to us & our people.

Sabbath evening. This is now the 6th day since I left my family. I have during this time held twelve meetings & conversed with more than two hundred people, all of whom profess to be seeking the good way. A large number of them date their turning to the Lord simultanious with their hearing that I was to return & be their pastor; a few have appeared well for years. I have hope of several of this number that they are truly born again; but of the majority, I do not think that they are specially moved by the Spirit of the Lord. I have preached three times today once to a very full house & many standing at the doors, & part of the time in the rain. They were quite attentive to the words. My object in the discourse was to illustrate the nature of idollatry & the abhorrence in which God holds that sin; & the judgments threatened upon those who are guilty of it. Some of my congregation have been guilty of this sin, & that very lately. At the ch. meeting, we suspended one individual from the ch. for having employed a man to build his house & consecrate it with idollatrous ceremonies,

The people in this part of Koolau have had the gospel preached to them only five or six sabbaths for four years except by native catechists & occasionally a transient member of the mission - They show the lack of instruction. From their appearance & that of the people of Waialua I should judge that if the mission was removed from

Rev. G. S. Emerson
Waialua, Isls. Oct. 10, 1846
Rec'd Dec. 5, 1847

Mr. Wm. H. Hunt
Care of Rev. R. Anderson D.D.
Mission House
Boston Mass.
U. States.

the Isls for ten or 15 years & no enlightened Christians from abroad to take their place there would be by that time a sad reverse in the churches.

The population of Koolau is obviously diminishing - but not so rapidly as that of some other Isls.

Yours truly

G. S. Emerson

Lahaina October 8th 1845
85

Rev & Dr Sir

It is so long since I have reported myself, that you doubtless begin to think me remiss. Nor, will I plead not guilty. But I have been so much disjointed as to labor, the past two years that I have written few letters to any one.

For several years the health of Mrs F. has been failing & her repeated turns of severe illness occurred so frequently that she scarce recovered from one before another came on sometimes confining her to the bed for a week or two at a time. On that account I rarely dared to leave her, when even in comfortable circumstances, to attend to any out post, or indeed to be absent one day on any account.

In Feb. of 1844 we were obliged to leave home with all our family. I left Mrs F. in the family of Mr Alexander at Lahaina luna where she was entirely free from care, while I took our two eldest children to Punahou school on Oahu. On my return I found Mrs F. somewhat recruited. We returned to our station after an absence of 6 weeks, but the voyage back in a dirty little crowded schoon

nearly counteracted all the benefit.
By August of the same year she became so debilitated, that most of her time was spent on the settee, & A. D. Andrews — the only physician — on Hawaii, was then at Hilo we deemed it necessary to take a journey over the mountains to Hilo, both for the purpose of consulting him and trying the effect of the journey. We were absent just 2 months on that tour and spent a while with our brethren at Hilo. The change of scenery — occupation — society and the invigorating air of the mountains all conspired to revive Mrs P. so that she seemed much benefited. She was able to exchange her sago diet for beef & bread
Hilo we found a lovely spot and the brethren, there located, openhearted & warmhearted but it was not our location, and we returned, so soon as our object was accomplished, by the same route we went.
But we had not reached home before Mrs P. took cold which appeared to locate in her breast, and soon after our return a hard tumor, which had been developing in the left breast two or three years became very painful, exhibiting as she thought & S

peared symptomy of cancer. We had no physician nearer than Hilo. Another journey over the mountains — the only practicable way — seemed not advisable; besides, that it was more expensive than going to Honolulu, saving the physician's bill at the latter place.
We therefore took passage on the whaleship Euphrates Capt. Upham: then at Kealakekua. He made no charge for our passage.
In a few days we landed at Lahaina & there consulted Dr. Rinslow, who pronounced the tumor to be not a cancer, but scrofulous. This was a great relief to our minds.
After a short stay at Lahaina we went to Honolulu, on board the whaleship Wm. Hamilton, Capt. Cole of Sag harbor who also furnished our passage gratis & was very kind.
While at Oahu, Mrs P. was attacked with another turn of violent distress in her head & was confined to her bed a number of days. There we had the attention & advice of Dr. Wood who supplies the place of Dr. Judd, as far as one not connected with the mission in any way can supply the place of a missionary physician.
Dr. Wood advised Mrs P. to seek a cold dry climate. The two are never united at these islands. We thought something of trying Oregon

but the magnitude of the undertaking — the loss of time and the great expense, we must incur, discouraged us, for we had already lost much of the year and been at an expense of $120 in journeying. Besides it was the wrong season of the year to go to Oregon.
We therefore left Honolulu the last of November and touching at Lahaina reached home in 5 days, after an absence of 6 or 7 weeks.

A note from my journal under date of December 6th /44 says "I do not perceive that the health of Mrs P. is in any way permanently relieved. She returns home a mere skeleton, not able to attend to her domestic affairs, and much depressed in spirits." Thus we spend a large part of the year tossing from place to place & able to do but little among the people when at home. Of course everything was going backward. Bro Lors & family still remained at the station & did much to keep matters up at the station, but his proper field was ten miles distant and neither my people nor he, felt that he was their pastor, although he labored faithfully. His situation therefore was unfavorable to produce the most good.
The consequence was very few were brought in & none admitted to the church.

Another entry in my journal of Apl 25/45 says, "Mrs F. now for two weeks has suffered much more from distress in her head. Her eys have become so weak she cannot endure the light."

May 9th "Mrs F. gains slowly, but complains much yet of her head. - - - - - - - - - - - -

She suffers so much from ill health & lack of suitable means of improvement that we begin to regard the providence of God as pointing us to some change, either temporary by journeying for a year or two, or to a permanent change of location."

At Kualakehua it is impossible for an invalid to take exercise in the open air unless able to ride up & down high hills which Mrs F. could not do most of the time. Free exercise in the open air & cold bathing are of great importance in her case, but both were impracticable with her at Kualakehua.

The latter part of May we spent a few days agreeably with the brethren at Kailua and Mrs F. appeared recruited by the change, but still remained feeble.

The fore part of June I was attacked with dysen

and two of the children were sick at the same time, while Mrs P was only just able to keep her feet. My attack confined me to the room 2 weeks, while Dr Andrews found it impossible to leave home to attend me being sick himself.

In Bro. & Sister Ives we always found sympathizing and kind associates & desire to bear testimony to their value as missionaries and as neighbors & fellow laborers. They are worthy of the blessed cause in which they have embarked.

I have been thus minute in detailing to you our particular circumstances, that you may the better judge of the propriety of the course I have pursued & may yet take; also, of the reasons for my performing so little direct missionary labor.

After weeks of deliberation & full consultation with our associates, physician & others, our firm conviction was that some change must be made.

The station at Waialua on Oahu was then vacant. Mr A. B. Smith, in ill health having left. At that station there are facilities for both exercising & bathing

The 3rd of July 1845 we embarked in a small schooner leaving our furniture at Kealakekua, & intending

to visit Honolulu & if no obstructions presented, to visit Waialua and spend a few months there by way of trial until gen. meeting. But when we reached Lahaina and made known our plan to bro. Emerson, who formerly occupied Waialua, he informed us that he had already requested the secular agents to retain Waialua vacant for him until gen. meeting as he then expected to return if the mission did not sanction his plans for teaching english in the seminary.
Such being the posture of things, we thought no further of Waialua, but were strongly advised by Bro. Baldwin & others to try the Lahaina climate, where there are excellent facilities both for exercising & bathing.
Also the house erected & formerly occupied by Mr. Richard was standing empty & might with some repairs be rendered comfortable. Mr. Richard expressed himself willing to restore the house & premises to the mission, together with a part of the rent he received of Mr. Lack who rented it from him while absent in Europe & America. The portion of rent returned will nearly cover the expence of repairs, but not fully.
After consultation with Mr. R, the Secular Agents and other brethren, I concluded to repair the house at Lahaina and try that situation a few months

I spent $170 in repairs and have entered it for the present. It will also need a new roof before the rains set in which will cost $150 more perhaps, and then will be a comfortable house.

We have removed most of our things here partly because we could not comfortably keep house without them, & should only have been a burthen on Bro Baldwin. and partly because they were in the way of Bro & Sors at Kealakekua, who must either take the house we left in good order or immediately expend some $200 in repairing the shell of a house built by Mr Vanduzee some 8 years ago.

Thus you see we have left our post which we had occupied from our arrival at the island in 1832. It was not without a struggle we have made this change. By many pleasant ties we felt ourselves strongly attached to the people & our associates & other fellow laborers on the island. But necessity seemed to urge the course we have taken. I now assist Bro Baldwin in his overwhelming labors, at this station, & find a plenty to do in directing the station school through the week & on sab. preaching at an outpost. Mrs P. has been more comfortable at Lahaina than either at Kealakekua or Honolulu.

As already observed, we shall probably remain at Lahaina until gen^l meeting when I shall of course follow the advice of my brethren; for I deem it a general rule of importance in this mission that each one is to be governed not by his own preference, but by the voice of his brethren, and a man who will not submit to such rule will never make a happy fellow laborer.

Should however the health of Mr. P. not materially amend at Lahaina, we may propose to the mission a journey or return to the U.S. How the brethren will view it I cannot now tell, I shall not be disappointed if they are very unwilling to lose any of their number at this stage of our labors for we are not now able to man properly all our stations. Mr. Lorin Andrews has accepted the office of judge in the courts of Oahu and left the seamen entirely without preaching here, except as they are

supplied by your missionaries and our hands are full with duties among the natives. There are now fifty ships in a continually some going out & others coming in, which throws ashore here about 500 seamen daily.—
I trust no more of our number will be so fascinated with political matters as to become government agents. I think we here have abundant evidence that missionaries mistake their sphere when they leave their work for the discord of courts & politics.—
It is true, a salary of $1500 & house rent sounds tempting alongside of 650, especially when the advantages of the mission depository—mission house & mission school at Punahou can still be claimed. Speaking of Punahou, We value the school highly and esteem highly the services of Mr. Dole Yet I do not now see how it can supersede the necessity of sending our children home. For there are few here either merchants, tradesmen or physicians to whom we would be willing to commit our sons for a pro

fession or trade & I know of no post under
govt. which would be safe for a young
man. —
Should we remain at the island I still
expect to send my own children home
one day.
Before closing I wish also to lay before the
Committee my request for permission
to return to the U States, if the health
of Mrs F. render a longer residence here
unadvisable. — Perhaps I may regard
myself as already having such permission
if my brethren approve of such a course
I do not expect to take any course
in opposition to, or without a vote of
approbation from the mission. Still I wd
prefer direct permission from the Committee.
Lastly, on that account I have made the
foregoing statements. —
I will therefore deem it a favor if I can
have the written sanction of the Committee
to return if the mission think I ought.
With true regard and esteem, believe
me very truly your fellow Laborer

C Fobes

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Secretary of A.B.C.F.M.
Missionary house
Boston
U.S. America

Rev. C. Shaw
Lahainaluna Oct. 3, 1845
Rec'd March 14/46
Ans'd Aug. 10
Ans'd Oct. 13

Lahaina Decr 14th 1846 No 1

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Rev & dear Sir

When I last wrote you it appeared to me more than probable that I might ere this be on my way to Amer.

Such had been for years the declining health of Mrs P. that my labors had been much interrupted & my plans for labor, in many cases entirely frustrated, so that I felt to be occupying a post I could not fill.

Those things led me often & prayerfully to inquire for the path of duty. After long & careful observation of the providences of God, (which may be supposed to indicate his will) & after consulting with different physicians, both of the mission & out of it, some of whom strongly urge it on me, I am satisfied that duty calls me to return with my family to the U.S.

In this case duty appears as plain to me as when I left home for these islands.

A conviction of duty, arising from a full view of my relations & obligations to man & God led me hither. Nothing else will lead me hence.

When God shall make the path of duty as plain to return here as it now is to leave, I shall most cheerfully be found on my way back to these Isl.

I am aware that this change will involve much expence & break off my happiest labors & associations; Nevertheless, the health of my companion & claims of my children demand it.

In the summer of 1845 we left our station, where we had labored for 13 years in sickness & in health, in sorrow & joy, in comfort & care, in tears & prayer, & I need not say it tried our hearts to sever the ties & associations formed, during a thirteen years transformation from heathenism to christianity. But we felt that duty called.

I was aware that the move would involve in it a gloomy day to the Chh. & people at Kealakekua & that many who had associated all their regard for the gospel & religious ordinances with my personal influence, would lose their interest in those ordinances & perhaps lose their souls too.

Not because my departure would deprive them of either ordinances or privileges (for Bro. Ives took my place) but simply because they leaned not on God but on man.

I had been to them Instructor, Guide & Father for 13 years & when all the relations of Teacher & disciples were severed; relations in many cases interwoven with the recollections of childhood, many of them felt like sheep without a shepherd & not a few fell into "the snare of the devil" Even some who had appeared engaged in religion, fell into unchristian practices. (O the power of heathen habit!)

Yet I believe I did right in leaving them.

Bro. Ives who took my place & who is an indefatigable laborer & devoted christian, writes me that some of the wanderers are now returning, & I believe that all of them who love the Lord Jesus in sincerity will return.

When we left Kealakekua, it was not our expectation nor desire to stop at Lahaina, but we wished to seek for some retired spot accessi

ble to medical aid where, Mrs P might enjoy the advantages of a daily cold bath & free exercise on horseback, during the interval before another genl Meeting. We also, somewhat expected a genl M might be called that fall, in accordance with the advice of the Bd seeing we had none in the spring.

I cannot here detail all the influences that led us to decide on spending the interval at Lahaina, It will suffice to say, that

1. Medical aid of the best kind was there available
2. Mrs P. could there have full opportunity to try the effects of daily horseback exercise, & cold bathing
Lahaina furnishes better facilities, than any other station on the Isld except Honolulu, for these things
3. The house built by Mr Richard was standing unoccupied
4. Mr. Baldwin was pressed with more labor than he could perform, Especially if preaching to seamen should fall on him, as it must, when Mr. Andrews left.

Those were a part of the considerations that determined me to yield to the advice of those at Lahaina; to repair the house* & take possession of it so soon as I got my things from Kealakekua, until there should be a genl meeting.

In August 1845 we took possession of the house when Bro. Richard delivered it up to the disposal of the mission, and have occupied it from that time to this.

Our travelling and medical expences during 1844 & 1845, had been heavy, but were cheerfully liquidated by a vote of the mission, on my presenting to

* The expences of repairs (a new roof — veranda floors &c &c) were paid out of the rent received by Bro. R, for the house during his absence

the mission, at Eud. M. my bill and the reasons for the expences. You will find a record of it in the minutes for 1846, under the head "Appropriation of funds." The whole sum was $223.

This may appear large, merely for extra expences in consequence of sickness for 2 years. I acknowledge I was surprised myself to find how expences accumulate if one leave home here with a sick family. It was not so once. A few years ago, natives would volunteer to go with a missionary without pay; & passage from one island to another, cost nothing. Now, we pay for everything. A passage for an adult is $5, for children half price; carriers for a palankeen must be paid 25 cents or ¼ a doll. per day. In Ceylon & India they pay 6 pence & never more than half a shilling, I believe.

At our gen. Meeting in May 1846, M. Damon the Seamen's chaplain at Honolulu, presented his views of the cause of seamen at Lahaina, and urged on the mission to appoint some man to fill the place of bro. Andrews, who had left the previous fall. As I was stopping at Lahaina, and not committed to any definite work, & Bro. Baldwin preferred to not have two native congregations in Lahaina, the mission voted, with my consent that the seamen's cause at Lahaina should be my field of labor. At the same time I was expected to aid bro. B. any way I could in his labors among the natives. I accordingly entered on my work in June last & have ever since been principally devoted to seamen, with little intermission from sab. to sab. I have labored among the natives one hour each day in a select school, & in superintending every sab. morng. a sab. school of 300 children, besides preaching occasionally both in the week & on sab. As I before observed, Lahaina is not the place I prefer to live at. It is too hot & noisy.

but it appears to be be the place where duty now calls me to labor. Some one must preach to the seamen. The missionaries cannot throw it off if the S. F. S. do not supply a man. Br. Andrews tried it one year without the aid of any society but could not support himself. Besides, it is of vast importance to our work among the natives that seamen be attended to. The foreign influence here (which is chiefly from seamen) is doing as much to mould society in Lahaina, as is the native influence. In short, we need not hide from ourselves, nor from you, the fact, that foreign influence is fast moulding the ists and will controll them in a very few years. We may be able to save many souls here & I doubt not (multitudes from these island) will swell the throng of those who shall glorify Christ thro' eternity; but the political & even the civil existence of this people hangs by a rotten thread, nor will it hang long.

How far it is our duty to labor for foreigners and their halfbreed children, exclusively in english, may be a question. It is not clear to me that duty calls us yet to enter much into english, altho some think we ought.

There is a great rage for english among the natives on this Island. Every thing foreign carries the day. Parents who would not give a cent voluntarily to sustain a native teacher, would pay cheerfully 2 & even $3 per month to have their boys taught english. I should not fear that I could get a school before one month, of 50 scholars in Lahaina, for $2 per month each, simply to teach them reading & writing in english.

This desire for english, arises just now, in part from the fact that all who understand it are prepared

in gov^t Offices, & in part because any boy having a smattering of english can get a profitable post with the merchants; or under the magistrates to interpret & do business with both parties.
Many native females also are married to foreigners & their ~~fathers~~ husbands prefer to have their children taught English. Most of the natives also, prefer that their daughters should marry foreigners; so that any straggling, runaway sailor may readily get a wife, if he can get a certificate of citizenship. Character is rarely inquired after. The fact that he who proposes marriage is a haole (foreigner) is recommendation enough in almost all cases.
The business of the island is in the hands of foreigners. The government of the island is in the hands of foreigners. All efficiency is from foreigners. The whole religious, civil, & political institutions of the island are managed by foreigners, and what is strange, the natives love to have it so.
They have confidence in foreigners and think that whatever a foreigner undertakes will be well done. But they have no confidence in each other. This is one of the most alarming features of the present condition of this nation. Viz. Nothing goes efficiently in church or in state, in merchandize or in mechanics unless managed by foreigners. The employment of foreigners too, instead of curing, is increasing the difficulty. Instead of being like the crutch & the staff to the lame; it is becoming like the palanqueen which first eases along the invalid and finally carries him to his grave.
I have not yet taken the oath of allegiance. If I thought it ~~either~~ the dictate of wisdom or prudence, of duty or benevolence, to settle my family in the island, I should feel it my duty

to take the oath & cement my interests, relations & character with the destiny of the nation, sink or swim; But there is an impenetrable veil there which God does not raise. And I now prophesy that those who have so benevolently thrown their all aboard the royal bark & with such noble hearted nep swoon allegiance to his majesty, will stick by him, sink or swim, until in a few years the wind shall veer a few points & a golden breeze will blow them to the U. States. mark it

That there is a man in these island native or foreigner of deeper sympathy & more genuine love for this nation, than the missionaries who refuse to take the oath of allegiance, I cannot believe.

May God save us from pride — from popularity & from the love of money, Amen.

As to the flourishes of ultra abolitionists about chiefs governing the chh. and nothing yet having been done here, it is all bombast, not "bombshell" Do they talk of oppression here? — There is oppression and much it hath pained our hearts. It is precisely such as we witness in our navy — our merchantmen & whalemen. In Boston — N York and all over the country. In the shop of the seaman & offices of govt. all over the world. If its existence here is evidence that nothing has been done, the same argument proves that nothing has been done in N. England nothing in old England? That Paul did nothing in Corinth & nothing in Rome, for this same oppression reigned in Rome & Corinth all Paul's lifetime and reigns now as strongly in England new & old as it does in these island

I am sorry to see bro. Green plunge with his characteristic rashness into the folly of Dr. Lafon's rainbow theory, that oppression is the cause of all degradation at the island!! Had Dr. Lafon known more about this

this people, he would never have committed himself by any such silly assertions. The fact is, he knew very little about the island. He spent almost the whole of his time at Koloa on the island of Kauai and never had much opportunity to study the causes of the people's degradation.

Furthermore, De Lapon is not honest in his mode of stating facts & drawing conclusions; He omits (I will not say, purposely omits) facts which he cannot but know, if he has studied the condition of this people, & which if stated, would alter the whole face of his picture.

He omits to state that natives always left one chief & joined another, when they chose, & that no law ever obliged a native to stay a day longer with his chief than he chose, unless he had assumed some voluntary obligations.

Natives very often left land when they did not like their situation

No native ever was held in the island absolutely as a slave. They have no word in the language to express the ~~word~~ idea of our word slave

In old times every clan had its own independent chief & every native chose to regard himself as under the protection & of course, in a certain sense at the direction of some chief. This custom descended to the days of monarchy. Instead of a chief bequeathing his kanakas like slaves to his heirs it was the kanaka who bequeathed his right in his chief to his heirs, & when dying would call his children around him, charging them to follow his chief & obey him as he had done. If this was slavery, it was voluntary & such as prevails in the most civilized communities.

They always regarded it a severe affliction to be turned from the land or the train of their chief, to go & hunt a living as best they might.

In old times no common native owned land nor anything but a canoe, a fishnet, calabashes

& mats. Now, many common natives are wealthy in flocks & herds). 15 years ago, no common native owned a horse nor a cow. All such things were possessed exclusively by the chiefs and even 20 years ago only chiefs owned turkeys.
Now, hundreds of common natives ride their own horses, bring their own turkeys to market and two here in Lahaina who used to be cooks in missionary families own herds & supply the shipping with milk. One of them has a good stone house, with a good board floor & a clock in it & a few months ago contributed $40 towards repairing the church here. The same enterprise that has raised him will raise any other one in the islands.
It is true there are grinding oppressive chiefs as I before said, just as there are grinding oppressive lords, & barons in England, & just as there are grinding oppressive monopolists & aristocrats in the U. States. It is also true, that generally here as in Amer. & England, altho' everybody believes the person to be oppressive; hard, unjust, yet his movements are of that cautious kind and his guilt so interwoven with a show of righteousness & managed with that kind of feigned honesty so well imitated by all that clan in every land that a charge of oppression could never be fixed in court.
Who has not observed similar instances in his own christian, civilized & 18 century refined circle of acquaintances. Now all this Dr Lafon knew & knew too that that oppression is no more the cause of degradation here than in other lands but that their degradation subjects them as tools to the oppressor & makes the oppressor more

grinding. If he did not know it then he did not know what he pretends about the condition of the people.
He asserts that a chief cannot be disciplined I will simply state what I know.
Kamakau was the highest chief in my chh. next to Kapiolani. I disciplined him for neglect of ordinances.
Kanihomaunoa gave us the ground where our houses stand & was very kind to us; after Kapiolani's death, he was the highest chief in my chh & many of the people were his tenants. I disciplined him for drinking some potatoes & excommunicated Makee, who after Kapiolani's death had the control of all Kaawaloa.
I saw Kamakini, a chief at Lahaina, & the magistrate of the place, disciplined by Mr Baldwin with the approbation of his chh. a few months ago. If others in any of our chhs. have escaped discipline while living in crimes, it was because they so managed as to render it impossible to fix any charge on them, just as certain influential persons do in many chhs. in all lands.
With regard to native preachers. I don't know how it is but the work goes slow. Heathenism has so entirely degraded the whole man that the work of elevation goes on slowly if we attempt hastily to raise them, we find it like raising a high wall too hastily: it falls of its own weight. It perhaps ought not to be expected that so short a time will produce efficient men from barbarism. I think the churches at home have restricted God in his work of raising this nation, to their notions of what is proper, instead of being thankful that

he has acknowledged their agency at all.
It may be our pride, & love of human approbation led us to calculate largely. It may be there has not been enough of humble, simple reliance on God's favor & aid. One thing is certain, the character of native preachers thus far, & native magistrates argues little in favor of expecting great things.
I trust God will bless faithful effort, and we must be willing to spend our money & our efforts or our professions amount to nothing.
May he pour out of his Spirit on the churches at home & may their light & zeal quicken the churches among the heathen.

Very truly your fellow laborer
in the cause of Christ
E Forbes

Rev. C. Forbes

Lahaina, Dec. 14, 1846

Rec'd May 8.

Ans'd June 11

Recommending home.

Wm. H. Atkinson

Corr. Sec. of A.B.C.F.M.

Boston

U.S. America

ABC 19.1 v. 12

87. Green, G. A.L. to D. Greene; 10 Mar. 1845
88. Gulick, P.A.L. to D. Greene; Feb.1845
89. Gulick. A.L. to"Young readers of the Dayspring", Jan. 1845
90. Gulick. A.L. to R. Anderson; Oct.1845

THE HOUGHTON LIBRARY

Makawao East Maui Sand Islands
March 10 1845.

Rev David Greene
Missionary House Boston

Dear Sir,

I am indebted to you for a letter date May 10. 1844 which came by the Hus. In this you acknowledge a favor of mine to the Andover of Feb 13. 1843. This is all you have said of that letter and you will not think it strange that I merely acknowledge the receipt of yours. I see nothing in it calling for an answer, so I will talk about something else.

We are getting along nicely at our new station. The people begin to flock out. I am doing all I can to relieve your Board of the expense of sustaining the mission. I do only believe that if the Mission could cast themselves, under God upon the people, they would be sustained. Perhaps not quite yet at Hawaii. The difficulty there is the overgrown churches 10 times too large in my opinion. I am sorry to say that the mission seem seem to have receded from the high ground taken in 1836. They have done talking of the benefits

of reflex influence. And no wonder so long as they look to you for support while they have so large churches. Some of the brethren - one at least whose church is numbered by 1000, requested the mission to vote him aid to native assistants in his field. Shame on such a thought! I am glad to add that no such vote carried by the mission.

Yet, that is, our people not only, mainly sustain us, but are doing something to aid the Canada Mission and the Mendi. You will of course greatly rejoice on hearing this, having a heart so free from all C. Pro. slavery taint, a heart so full of love to all people of color. No one can doubt this who used to hear your state-ments at Andover on monthly concert occasions. I say nothing of late reports made before the Board by Committees on memorials by Abolitionists.

You will have heard that Mr Dibble has gone to his rest - you will not be under the necessity of trying to hide his a thing which you might have been desirous to do had his life been spared a few months.

I hope you will print a new edition of his good history. Will you not do so?

Thanks for the Summary of the Journal

of the Bishop. I sent you "Politics of Bartimeus".
I hope soon to be writing his life & times

I was hurtful to say something of your
writing to the Mission but as you say in
your note not let this should not be the right thing
I will say nothing

Be assured I shall always read what
you may write me and hope I shall be
thankful for your good wishes & prayers
May the Savior make us what He
would have us be

Your affec brother

J. Green

P.S. I hope you have no doubt as to the reason
of my asking a dismission from the
service of the Board. Their relation to slavery
and their pro slavery measures as relating to
this mission - these were the reasons. You
may tell your associates & friends if you please.
There is no mistake about it.

Yours

Rev. Jonathan Greene
S. S. 10 Mar. 1845
Oct 2 Dec 2
Ordained
Oct. 25

Rev. David Greene
Missionary House
Boston
Mass.

Judge

Molokai Hawaiian Isles Feb. 1845

Rev. D. Green Mission House
Boston

Rev. & Dear Sir

Your kind letter of 10 May 1844, came to hand the 28 ult. Accept my thanks for it. It is very pleasant to hear from our friends & patrons, & directors; on the opposite side of the globe.

In regard to the sum appropriated to the support of children, to which you allude, I would remark, I was not at our last general meeting; but the brethren who attended, fixed the charge for board & washing, at the mission school, so nearly proportionate to the allowance for children, that although the sum allowed for children under 10 years, will not support them at school, yet the allowance for a whole family, with the advantages we derive from the depository, is sufficient.

And although the smaller families may be the more liberally supported, yet those who are rich in children, ought not to envy them; & I certainly do not.

We have seen great, & as I think glorious changes in this nation effected by the power of the Gospel. And as you intimate, I believe we may expect more; & probably still greater, & more rapidly effected, than any we have hitherto witnessed, as regards temporal affairs at least. I am therefore pleased with your advice; & design to act upon it; by pursuing my present course hoping & trusting for the future.

Since I wrote you, Sep. last, no important change has occurred at our station. We however have cause of gratitude, that my wifes health, & my own also, is somewhat improved. Still more are we bound to render praise, & thanksgiving, for what we trust the Lord has done for our eldest son, now about 17, & residing with Dr. Halsey, prof. in the Theo. Sem. Auburn. With your letter, we rec.d letters from him; which encourage us to hope, that he is indeed a child of God. He is apparently with good success, pursuing studies, which we hope, may be preparatory to his entering the ministry. I have told you that our 3.rd son is also hopefully pious. And from the precious promises of the covenant, we have hope, that the remaining five, will yet be brought into the fold of the Good Shepherd; & that we shall have representatives in the ministry, & among the heathen, when we are laid aside, or gone home to our Fathers house.

A little previous to the receipt of a circular, soliciting communications for the Day Spring, I had prepared the substance of the enclosed, for that paper. If deemed appropriate please hand it to the editor.

Yours in the bonds of christian fellowship

P. J. Lulick

Rev. Dr. Sullivan
Montreal, Feb. 1875

Rec'd Feb. 2
Ans'd Feb.
Feb. 29

Ans'd June 11/75

Rev. David Skeen
Albion House. Pembroton Square
Boston. Mass. U.S.A.

FEB 1875
SEP 1875

Letter from Mr Gulick

Molokai, Hawaiian Islands, Jan. 1845

89

~~Dear Young Friends~~

To the Young Readers of the Day Spring

I suppose you feel some interest in the kingdom of the blessed Redeemer; ~~if otherwise~~ else you would not read the Day Spring. Concerning this Kingdom we read in Isaiah, ~~as follows~~, "The wilderness, & the solitary place, for them, shall be glad, & the desert shall rejoice & blossom as the rose. It shall blossom abundantly, & rejoice even with joy & singing." I suppose the place where I live was, not many years since, a "wilderness," & a "desert," in the sense of the ~~two~~ passage above quoted; ~~mentioned, viz. a spiritual sense~~. But now, I think, it begins "to rejoice even with joy & singing."

I will tell you a little about it, & you may judge whether ~~so~~ I am mistaken or not. Molokai is a little island near the centre of the Hawaiian ~~(or Sandw.)~~ group. ~~And~~ Twenty years ago, the inhabitants were all heathen; & so ignorant & wicked were they, that they sometimes murdered their ~~little~~ infant children, as soon as they were born. They lived like the brutes. Much of their conduct was too shameful to be described. It is only twelve years since a missionary, (Mr Hitchcock, ~~of Mass.~~) settled on the Island. ~~Previous to~~ Before this time they had only heard a sermon occasionally from a passing missionary, or on their visits at Maui, a neighboring Island.

Now there are over 600 (Mr) church members, many of whom appear to be truly pious. They have built a strong & neat, stone meeting-house, 100 feet (Mr) by 45, with a galery that will contain 200 (Mr) persons; ~~& large windows, & slight roof~~.

~~The walls, & lath over head, are all plastered, & whitewashed.~~
The floor is the earth made smooth & hard, & is covered with strong clean mats. And the house is nearly filled with comfortable settees, which the people have made for themselves. On the Sabbath, it is usually filled, with men, women, & children, who listen to the preaching of the Gospel. Early this month, we had an examination of most of the schools on the Island. The day after the examination, ~~appointed~~ a meeting to a notice previously given, the children assembled, & many of their parents with them, to organize a juvenile temperance society. The church was crowded that some were obliged to stand up. We had seven short addresses, (five of them from natives) & four temperance songs, in which many of the children united; And I have seldom heard sweeter music, than some of these children made. After they had risen by schools, & publicly pledged themselves to total abstinence from all that can intoxicate, under a banner with the motto, ~~"Water no", viz.~~ "Water only," they marched into Mr Hitchcock's court & sat down on the grass, to a dinner prepared by their parents; while a few of the more respectable inhabitants, with the school teachers, & their wives, were entertained at the tables of of the missionaries; which were spread on the same green carpet. Several of our neighbors also, spread their tables there, for their own gratification. The children & the ~~guests at our tables behaved very well.~~ And towards evening ~~they~~ the children dispersed quietly, apparently delighted with the idea of a cold water

~~As Mr Hitchcock has given an account of this meeting, I need not say any more about it.~~

army, & a temperance feast. As there is no place where intoxicating drinks are sold on this Island, you may wonder why we wished to have children's a temperance society; & I will tell you. Their parents know how to make strong drink out of the juice of sweet potatoes, & sugar-cane, & various kinds of roots. And although this is now forbidden by their laws, yet as many of them were once drunkards, & perhaps some of them make it still secretly, & offer it to their children. Moreover, many of them go often to Lahaina, ~~on Maui~~, where many ships come, (sometimes forty at once,) chiefly American; & some of them bring there deadly poison, & try to sell them to the natives. There too they find many beer shops, where, we fear, they may learn to sip that which, if it will not kill, may give them a taste for the water of death. But now, if they keep their pledge, they can never become drunkards. Since the meeting ~~mentioned~~ there has been another, held in a different ~~in another~~ part of the Island; & now nearly all the children & youth from four years old to eighteen, viz. about 1000 letts, have joined the society.

But I must tell you more about this cold water army. More than 200 letts of them belong to the station school, ~~(viz. the school~~ near our residence, which I daily superintend. In the morning, after reading a portion of the N. Testament & prayer, those who can read, recite a verse of scripture. In the afternoon, the school is opened by singing a hymn, & prayer; & many little ones who cannot read, join in singing. And their voices are so sweet, & they sing so well, that I am often delighted by hearing them, & reminded of those beautiful ~~text~~ words, "The desert shall rejoice," "even with joy & singing."

~~† This is the custom in all the schools connected with our station.~~

Two or three children, & sometimes one of them stopped from their recite.

There are also more than 400 of this army, who belong to a Sabbath school which I superintend. In the morning they assemble an hour before public worship; & after prayer & singing, they recite the verses & hymns, learned through the week, & hear the Scripture, which they have recited, explained to them; then, after a short recess, they go to church, where they again unite in singing the songs of Zion.

Now I leave you to judge, whether this "desert" has not begun "to rejoice, even with joy, & singing."

(There are in this nation, nine or ten churches, larger than the one at this station which I have described, & seven or eight, not quite so large; & they are all producing effects like those I have mentioned.) Still I sometimes feel sad, when I see their bright faces, & hear their sweet voices, I am made so by the reflection that scarcely any of them give evidence that they have surrendered their hearts to the blessed Savior, who has done so much for them, & has given Himself for them. Have you given your hearts to this Savior? My young friends! I should like to tell you how greatly & these children changed their appearance & habits are; how civil, orderly, & well clad they now appear, especially on the Sabbath; but it would make my letter too long.

Yours ~~in the bonds of the Gospel~~ &c

D. F. Leitch.

Rev. D. F. Leitch
Nov. 2
1845

90

To Rev R. Anderson

Molokai. Hawaiian Isles Oct. 1845

Rev. & Dear Sir

I congratulate you on the divine goodness, which seems to have marked out your path, & to have accompanied you, on your visit to the missions on the east, & brought you safely again to your arduous post of labor.

Although I am no longer a pastor of a church, you are doubtless willing to hear occasionally, from those who labor in other departments of the same great cause. — It is about two years, since I removed to this station; & from that time I have been chiefly occupied in superintending schools.

I however usually preach once on the Sab., occasionally twice; & commonly once, sometimes oftener during the week. In addition to this, I superintend our station school, which now no. 250 pupils, from 4 years old, to 20. About 140. are males & 110 females. The boys are taught from 8 to 10 A.M. & the girls from 12, to 2 P.M. The average attendance is about 220; the larger pupils being often absent to assist their parents; & the smaller ones, accompanying theirs in their excursions.

We have four teachers from the Sem. at Lahainaluna in this school. Three, receive $70.00 each, per-ann., & the other $50.00. The gov.t pays one half, & the parents the other. Although they are not prompt paymasters, I believe the teachers seldom loose any ~~thing~~ part of their dues. — On this island in a population deemed considerably below 5000 there are 1000 in our schools,

beside 30 or 40 in popish schools. Although neither teachers nor pupils are what we desire to see them, yet as a whole, I think the schools on this island are the best common schools that I have known in this kingdom.

The station school is opened both morning and noon reading the New Testament, familiar explanation & practical remarks, singing & prayer; except Mondays, when questions on the sermons heard the Sab. previous take the place of reading the Scriptures.

Although the pupils incline to be boisterous, I find it a very pleasant exercise to meet with them & aid their teachers; & especially to try to explain the word of God to them, & to imbue them with the Spirit it breathes. Could I see it obviously renovating & sanctifying their hearts, I could hardly desire a more pleasing employment than is allotted me. And yet I fear the fault will be mine if I do not enjoy this happiness.

In dealing with the young there is hope that in some cases the labor that now seems to be of no avail, may yet have a glorious result.

Our Sab. school continues as formerly described. The whole no. collected with it is not less than 500. About 200 live so near as to attend pretty regularly. The remainder are from 5 miles, to 20 distant, & attend only once in 4 weeks. The intervening weeks they meet in their respective places, & recite the verses, & hymns committed through the week either to their a deacon, or to their daily teachers most of whom are church members. I usually superintend the station Sab. school in the morning, & one of the other brethren in the afternoon.

We endeavor to have all the children who can read fluently supplied with a Testament & they are required to commit a verse daily & recite it at the opening of the school; then on the Sab. the whole 7 verses are recited. We have also a catechism resembling the Assembly's which many of them commit.

Within the last few months our people have made a good beginning in purchasing books for their children. They had previously been so burdened with building a house of worship &c that we did not feel free to press this matter. And our two principal out stations are still engaged in works of this kind.

Should the market for their produce continue as at present I think the day is not distant when the inhabitants of Molokai will generally purchase their books, & contribute regularly toward the support of their pastors. To this latter object they this year subscribed $400.00 & have paid more than $200.00 beside a handsome sum collected at monthly concert. But of these matters Mr Hitchcock will speak more definitely.

The increase of temporal comforts among our neighbors is very obvious & cheering.

This is most apparent in the public assembly on the Sabbath. There are very few men or boys that have not a decent shirt & trousers; & still fewer females that have not a comfortable gown or frock, of foreign cloth. And many of both sexes are well dressed.

The change in their houses is less conspicuous; tho. here also, there is a manifest improvement. They are beginning to own bedsteads tables chairs & clocks. Horses are quite common; & some own cattle wh. are very profitable.

There are I presume 12 whale boats owned by natives of this island; & kept very busy fall & spring in carrying produce to Lahaina, wh is a lucrative business.

In dealing with their spiritual maladies, the most indomitable is lust. This sin, owing to their heathenish habits, has got such uncontrollable power over them, manifests it so early, & retains it so long that I sometimes fear it will yet consume the nation. But I have no faith in any other kind of means than those we are using to save them. And as I know these are mighty through God' I labor in hope. If we can't save the nation, we may be the happy agents of rescuing many precious souls from their deep degradation, & fitting them for a glorious immortality.

I think my being free from the cares & labors of a pastor has been beneficial to my health. Hence although still an invalid, & not able to do much, I am ordinarily more comfortable than I have been 12 years past. Still I dare not hope to enjoy good health. Through divine goodness Mrs Pulick has recruited surprisingly within 18 mos. And the Lord has also this year given us (in addition to our seven sons) a little daughter, in our old age. Could we see all our children give good evidence of regeneration, we should almost be ready to say our 'Cup runneth over'. And had we a comfortable house, & not too near our neighbors, we might feel quite as much at home, as pilgrims & sojourners should.

Yet I speak advisedly, when I say, there is no other family in our mission, which lives in such a cheerless habitation. It is leaky, dark, & has many fissures, & parts wh. threaten to fall; as some places have done, & been rebuilt. The dwelling house, house for domestics, & school room, erected by Mr. Munn, are so near to Br. Hitchcock's buildings on the west, & to Miss Brown's on the east that carts could not pass between them. And should a fire occur, in any of these buildings, (they being covered with thatch, except Mr. H.'s) there is scarce a probability that any wd. escape. Ours was erected in three houses, (two of them having been successively designed for kitchens) & so joined together, that it seems impracticable to make the roof tight.

As we dread building, & would gladly avoid the attendant expense, we have spent two rainy seasons, and now entered the third, in this uncomfortable dwelling. But should our lives be spared, & we continue here, we shall deem it duty, if practicable, to secure dryer quarters. And yet, when I consider how the board is cramped for want of funds, I feel reluctant to use any in that way, that might extend the knowledge of the great salvation.

Since I commenced this letter, a very kind one has been rec. from Dr David Green. Please present him my thanks for the same. The sentiments it contains, are in accordance with my own.

It is obvious, from various gen.l letters that it is deemed very desirable, by our directors, that our field of labor should become the permanent Home, for ourselves, & our children. And I find no fault with this; nor do I know that they have left undone, anything which they can

consistently do to facilitate this object. With similar views I embarked in the cause. And to this end I have planned and labored. But almost the whole current of thought and feeling in the mission, is in an opposite direction. And, should my life be spared a few years, the policy of the mission, which is the result of this state of feeling, will probably compel me, to go with the current, & of course return to the father land. —

From our eldest son, now in the care of Dr L. Halsey of Allegheny we receive letters which encourage us to hope that his hope is firmly fixed on the Rock of ages; & that he is preparing to be a herald of the cross.

And we are permitted to entertain a similar expectation, relative to our third son, who with three of his brothers, is in our school at Punahou. We are aware that in both these cases we may be disappointed. But as we have been permitted to consecrate them to the Lord, & are conscious of no greater desire, than that they shall be wholly his, & extensively useful in his vineyard, we trust he will accept the offering, & make them the willing agents of promoting his glory.

Indeed such is our hope, & such are our feeling in regard to all our children. But unless we mistake, in these two, the regenerating influences of the Spirit, have already been felt. And we trust the means of obtaining a proper mental culture for them, will be provided though we know not how.

With affectionate regards to our fellow laborers

I remain, Yours in the Gospel

D. D. Gulick

Pd S. Commissioner Brown has sunk very low in the estimation of many here; but not perhaps so low, as he deserves. He is not only rough & blunt, but often profane & vulgar; & this too, while pretending to be religious, & of the only true sect. He is liberal, very liberal in the use of abusive epithets, & in applying them to persons much better than himself. I believe his character is well understood by foreigners at Honolulu; though interest induces some to support him.

I say not this for the public.

Rev. P. J. Christie

Muldrai, Co. —, 1845.

Rec. April 20/46

and [illegible]

Ans. June 11/47

Rev. R. C. Anderson D.D.

33 Pembroke Square

Boston U.S.A.

Rec'd in N.Y. 18th Apr.

ABC 19.1 v. 12

91. Gulick. A.L. to R. Anderson; 22 June 1846
92. Gulick. A.L. to R. Anderson; 25 Dec. 1846
93. Hall, Edwin. A.L. to D. Green; 4 Apr. 1845
94. Hitchcock, H.R. A.L. to D. Green;14 Mar.1845

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Honolulu Hawaiian Isles. 22 June/46

To Rev. R. Anderson

91

Rev & Dear Sir

The gen.l letter wh. I am told, goes with this, will tell the changes, wh. our recent meeting has made in the location of several families; ours among them. As this, will bring us within a few hours ride, of 35 miles perhaps, of the school, where our children are, it is rather gratifying. It will also afford facilities for furnishing them healthful exercise, when out of school.

In my last I believe, about six mos since, I stated that I had thought of making the islands the home of myself & my family; but that the current of feeling in this mission was so strong, towards returning, & having all return, that I sh.d not probably be able to stem this current. I am gratified, with the evidence wh. was exhibited during our recent meeting, that in a large majority of the mission there is now a different state of feeling; viz there does not now appear to be such a strong feeling against any one making the attempt to domiciliate here. I am therefore, still thinking on this subject. But there are, or seem to be, serious obstacles still in the way. In a letter to the mission, from Jno D. Green, dated 26 Feb. 1846, on the subject of taking the oath of allegiance to this gov.t, he says "How far the families are disposed to sever themselves so entirely from their native land, & make the islands the home of themselves & their children, in this absolute sense, the committee are not aware". It seems here implied that should one of your missionaries become a Hawaiian

(wh. seems desirable if any one would settle here)
subject, he might, at least in some measure, forfeit the
privilege, wh. he might otherwise enjoy, of having his chil-
dren educated in the U.S. Now, as we have three
beside the one now in the U.S. (& over 18 years old) that we
hope to have liberally educated, this is a serious consider-
ation. I sh. be thankful for information touching
this subject, as early as convenient

Again there is a rule of the Board
the substance of wh. is that a missionary shall
do nothing for private gain. This is supposed to
forbid a missionary from holding land in fee simple,
or by lease. Now, as there are no mechanics
here, to whom we can safely commit our children
that they may learn trades, nor likely to be, this
is another obstacle to domiciliating here.

Our 2nd son, viz. the eldest here, is nearly 16 yrs.
old. He is disposed to seek a livelihood by pursuing
some branch of agriculture. But he will cease to
receive support from the Board, 2 years, before
he is of age by Hawaiian laws.

It has been supposed by some, that the rule
of the Board, above referred to, has at least been
essentially modified, by the adoption of the salary
system; since it is said, & reported in yours of 22nd
May 1839 "Salaries will be private property, just
as ministers salaries are, at home; & your liberty
to use them, will be similar to that enjoyed by the
pastors at home." — It seems apparent, that
either the rule, or the last sentence, must be
modified. If the rule is still in force, as some
of our brethren seem to understand it, I see

not how any one, (while connected with the Board) can think of settling himself & family in these isles.

As I desire to give no offence to my bretn nor to the Board, I wish to be informed explicitly, if leasing or purchasing land here, will be deemed a violation of the rules of the Board; & not to be tolerated even in one who may be willing to make the land of his pilgrimage, his earthly home.—

Commodore Stockton has appeared not only just but kind & conciliatory in his conduct toward this gov.t He seems to understand commissioner Brown, too well, to back up any of his unreasonable demands. Others also, especially Ladd & Co., are not a little disappointed, that the Commodore will not enforce their unjust claims by [illegible] an appeal to great guns.

Commissioner Lenzyck also seems to be a conscientious & reasonable man. There will doubtless be desperate efforts made to prejudice him, & judge Turrie also, against the gov.t; but I trust they may fail.

The Lord seems hitherto in a remarkable manner to have watched over this nation for good; & I trust he will still continue so to do.

I am told the new cont. is willing to make a treaty without requiring the admission of spirituous liquors.

As tho, wife & myself are still feeble, we have great cause of thankfulness that on the whole, we are rather less so, than in years past; & our children are all in good health.

With kindest regards to your family, & fellow laborers, I remain, dear Sir, Very sincerely

Yours S. D. Gulick.

Rev. P. J. Gulick.

Uxbridge June 22, 1846

Rec'd. Aug. 17/47

Rev. A. L. Anderson

Mission House, Cambridge Street

Boston

Mass.

P.S. I have no sympathy with the spirit of fanatical measures in the cause of slavery & protest against Missionary Societies believe the same is true of all every Northern in this institution. A.P.J.

Waialua Oahu. S. Isles. 25 Dec. 1846

To Rev R. Anderson

92

Rev. & Dear Sir

In June last I wrote you a few lines; & had been sometime, purposing to write again, previous to the receipt of yours of April last. This touches on various important subjects; on some of which, you would probably like to know the opinion of all your missionaries in this field. Before speaking on these matters, I will however, dwell for a moment, on affairs here, previous to the receipt of yours above mentioned.

Ere this reaches you, you will doubtless have heard, that we are now located at W. on Oahu.

Although this measure, was, till our gen. meeting in June, entirely unanticipated by us; yet as our labors, if worth any thing, are more needed here, than at Molokai, & as our associates here, are no less kind than those we have left; & moreover, as by this change, we have a far more desirable habitation; & are also brought into the vicinity of our mission school, where we trust most of our children will be, for some years to come, the location, is very gratifying to us.

My labors are very similar to those I performed at Molokai, viz. superintending schools, & aiding the pastor. We have several out posts where we both preach occasionally; & one, Haula, about midway between us & Br. Parker, where a church is organized, & a respectable congregation assemble weekly.

We intend, when weather & health permit, that one or the other of us, shall preach to them, once a fortnight.

The operations of the Papists, want of pastoral labor & perhaps, other causes, have thrown this church, far behind that of Molokai. But our help is in God; & He is able, to quicken & revive us.

Perhaps I mentioned in my last, that I & my youngest son, had had a very providential escape from a watery grave. We were capsized, about midway between Molokai & Maui; & our canoe, was so wrecked, that it would do little more than keep us afloat. There we remained, in a rough channel, nearly, or quite eight hours. During the first part of that period, we were repeatedly, swept by the raging billows, into the great deep. But as I could swim, & the canoe men took care of the child, I had no apprehension of immediate death, by drowning. But it being in Jan.y the coldness of the water, had it continued so boisterous, wd. probably ere long, have chilled us to the heart. But in answer to our supplications, the Lord sent a delightful calm. And towards evening, when we began to anticipate being drifted out to the open ocean, & perishing of cold or hunger, He graciously sent a boat, which with some hazard carried us safely to Lahaina, whither we were going for surgical aid for the child, who had got something in his ear, which we could not remove. The cause of our voyage, was also soon safely extracted by a surgeon.

The same child, was afterward in intense pain, & in danger of derangement, from a splinter, which penetrated deeply into his heel; & which baffled our efforts to extract it. But the Lord also graciously removed this affliction. Our children usually enjoy good health; & Mrs Gulick's & my own is much better than we could have anticipated 5 years since

Still, my constitution is quite broken; & my constant infirmities, should make me always realize, that this is not my rest. In addition to the bronchitis, of 12 years standing and an unnatural tendency of blood to the head, about as long I am latterly troubled with rheumatic pains. I am usually benefited by exercise, if I can be protected at the same time, from the sun. — Hence, with the hope of recruiting my own health, & improving that of my four elder sons, who had been pretty closely confined to their studies, most of the year previous, in Apl. last, I embarked with them for Hawaii, & a tour on that island

We landed at Hilo; & after a brief visit with our brethren there, went up to the volcano, & spent 24 hours there in contemplating that grand display of power & majesty, in comparison with which, all human efforts seem utterly insignificant.

The place where there had formerly been several lakes of liquid lava, was now an immense one. It was thought to be about a mile in diameter. And the surface of it, instead of being 5 or 6 feet below, the surrounding solid lava, was some 12 or 15 feet above it. A natural embankment had been formed by the cooling of the lava at the margins in its repeated overflowings; & thus rising gradually till it reached its present height.

When we viewed it in the evening, from our lodging place, on the precipice above the crater, the embankment appeared entire; but when we reached the lake in the morning, the lava had burst its barrier in one place, & a cataract of fire, liquid rocks, rolled at our feet. And while we stood viewing it, the fiery flood, burst forth in two other places, & we had three

of those burning torrents, pouring their contents directly towards us; & so near, that we drew up some of it, on the long staves which we carried, to try the strength of the lava over which we walked. The lava out side of the lake, where the irruptions occurred, being nearly level, when the streams reached the bottom of the embankment, they spread out into a broad sheet & moved very slowly, hence we seemed not to be in danger. But the thought wd. sometimes occur, what if a large section of the embankment should fall at once? — But the Good Shepherd preserve us all, in perfect safety, both here, & on the sulphur banks, where the steam, & suffocating vapours, are sometimes dangerous to those who seek for specimens. —

Having returned to Hilo, & witnessed the prosperity of our brethren there, & enjoyed their hospitality we set out on foot, along the rocky & precipitous north shore, for Waimea, & Kawaihae. Much of the way was so rough, that it would have been almost impracticable to have traveled it on horseback. This, with the hope that by walking, we should derive the greater benefit, induced us to foot it. Although we found it very toilsome, yet as none of us became quite exhausted, we did not regret. Traveling thus leisurely, afforded us a good opportunity of learning the condition of the inhabitants. Subsequently we extended our tour to Kailua, & Kaawaloa; traveling more than 100 miles on foot.

Through all this distance, I was struck with the change, which is rapidly occurring, in the appearance and condition of the Hawaiians. I had supposed that this change was nearly confined to the inhabitants of the seaports & their vicinity; but it appears to be general. Should the transition continue in its present ratio, a few years, there will be scarce a vestige left, of the costume which was almost universal here, 15 years ago.— My subsequent acquaintance with the inhabitants of Oahu, most remote from its seaport corroborates this remark. They, on Oahu, now demand calico, & cottons, of a much superior quality, to those they bought eagerly a few years since.—

We arrived Saty P.M., & spent the Sabbath, at the beautiful, picturesque, & secluded valley, of Waipio; in Bro. Lyons field. It is about a mile wide at the mouth, & extends perhaps three, into the interior; but after the first ~~mile~~, tapers rapidly. It is supposed to be 1200 feet below the level of the surrounding country. A beautiful stream which is formed partly by cascades, that are seen leaping at one or two bounds 1000, or 1200 feet, meanders through the middle of the valley. And the ocean often rolls in ~~some~~ mountain waves, across its mouth, with a violence, which to a stranger, seems to threaten sudden destruction to all the inhabitants.

As we descended into this verdant spot, it lay spread out before us, like a map; & an interesting sight it was; sprinkled here & there with human habitations; & horses, cattle & goats grazing on the margins of the brook. As we drew nearer, pigs & poultry of diverse

kinds appeared. Here we first saw cattle trained to carry loads on pack saddles, on their backs; which is quite common on this part of Hawaii. They guide them ~~after the S. American custom~~, by a string attached to a ring in the gristle of the nose. But when well tamed, the string is but little used; the wood being sufficient.

The ascent from this valley, is so steep in the most favorable places, that the inhabitants, are obliged to carry their produce up, on their own shoulders nearly half a mile. There they load their cattle, & thence drive them to Waimea, Kawaihae & other places.

We spent a Sabbath in the valley; & I preached twice to an attentive, orderly, & respectable audiences; & larger than I had expected to see, as they had no previous intimation of my coming. The house was thatched & entirely in Hawaiian Style. But it was rendered comfortable by a pulpit & settees of their own workmanship. Many of the hearers manifested a pleasing interest in the subject discussed; & in spiritual matters in general. I did not learn that a single foreigner resides in the valley. And being 12 miles from Waimea, they can only occasionally have the benefit of Bro. Lyons' labors. These things being considered, the inhabitants of this secluded spot, seemed to furnish as striking evidence of the happy influence of the Gospel at these isles, as any part of the nation, that has come under my observation. — The kind people had a table set & food cooked for us, in a civilized & comfortable style. — Monday morn we started for Waimea, where we arrived near 2 P.M. & met a very cordial welcome from Bro. & Sister Lyons.

Here we spent several days; & before we left, I rode over ~~& spent~~ to Kohala, & spent a night with bro. & sister Bond. Theirs is probably the most secluded station, except Hilo, in our mission; & in natural scenery, neatness, & order of the buildings, garden, &c, it is unquestionably one of the most interesting.

The country is open, & I suppose, very similar to the rolling prairie of the west. It slopes gradually to the ocean, which lies 6 or 7 miles north, & ascends gradually to the mountains, which are 8 or 10 miles south, & covered with noble forest trees. The fields all dressed in living green, extend far & wide, east & west.

As my visit was short & unexpected, I did not see the people assembled for worship; but I was exceedingly interested in their new, & noble church edifice. Its dimensions were ample; & it was a very substantial, framed building, covered with thatch, & partly floored; & ultimately, will doubtless be entirely.

It has a good no. of glass windows; & behind & over the platform, where the preacher stands, is ceiled with koa boards. Bro. Bond labored with his people in getting timber for the frame, & much of the finishing is his own workmanship. But what renders it peculiarly striking, is, that it is nearly filled with neat & comfortable settees, of our own size & pattern, & all of native workmanship.

The cultivation of sugar & coffee on this island is becoming considerable. The former is confined to the northern parts; but the latter, grows on the west, as well as the north. We saw on our tour several flourishing fields of it; some, of several thousand trees each; but most of them merely a beginning.

On the west side of the island, they were still suffering from a severe drought, which had already lasted 6 or 8 months; & in some places had occasioned such a scarcity of provisions as had not been known for many years. — I should have stated, that in external appearance, Hilo is much improved since I visited it 8 years ago. There are now streets well laid out, & good roads, several respectable buildings, beside the three mission houses; & others being erected. Owing to the safety of the harbor, the abundance, & goodness of the water, & its accessibility; the fertility of the adjacent land, & the plenty of fuel in the vicinity, it can scarcely fail to be a place of importance, while there is much shipping in the north Pacific. It is now much frequented, & already feels seriously the evils which are usually felt at sea ports.

From Kuawaloa we were kindly taken in a whaleship, gratuitously to Lahaina; & reached home about 10 days previous to genl. meeting.

Feb. 4. 1847. Illness, & a constant press of duties, have hitherto prevented the finishing of this letter. I will now proceed to the subjects mentioned in yours of Apl. 1846. First, relative to the discipline of Chiefs.

While I was a pastor on Kauai, Kaikioewa the governor, Hakeku his highest officer, & Kapuniai a brother of the latter, who also held a high office, & Deborah Kapule, formerly queen of that island, were all subject to church discipline.

The same was true of Keaikini formerly gov.r of Hawaii; & subsequently of Kekauonohi the present gov.r of Oahu, & Keliikaimoi & his wife; the latter being one of the highest chiefs, & formerly a wife of Kihekiko. But as this can reach you, you will probably have heard more fully than I am able to state on this subject.

The next subject in your letter, is that of missionaries becoming citizens, or subjects of this government. In regard to the views of the Committee, as deduced from previous letters, I have heard but but one opinion in the mission; viz. that if any one chose to become a subject of this gov.t he had their cordial consent, in so doing; in other words that everyone was left entirely at his own option, in the matter. I inferred this, not only from the direct import of the letters but from the obvious desire of the Committee that missionaries should adopt the countries where they labor as their own, & identify themselves with the natives; & thus abandon the idea of returning to their native land. Such I presume w. usually be the result of being naturalized, in a foreign land. And I suppose every man ought to judge & act for himself, in this, as in every important interest.

Bro. Rogers, is the only one that I know of, who has on the strength of those letters, become naturalized.

From your speaking of "Compulsory measures to induce us to take this step", I strongly suspect that you have been greatly misinformed, relative to the feelings of the officers of this gov.t, on this point. I don't believe there is an individual, of our mission, who

fears such measures. And if for a time, any did, I believe it was entirely the result of prejudice.

If the executive officers of govt. did show some little resentment, towards a few of us, ~~who~~ were thought by others, beside those officers, to exhibit a warm sympathy for George Brown, after he had openly shown his determination, if possible, to disgrace those officers, & have them put down, by lynch law, if he could not otherwise effect it, getting the U.S. navy to execute his purpose; I say, it is not strange, if under such circumstances, ~~they~~ they showed that they felt nettled.

While he appeared to think, that his plans against the govt were just about to be executed by the arrival of some high naval officer of the U.S. & had at least made a few ~~others~~ think so, his calls on these bn were known to be frequent, & believed to be cordially received. Providentially Comr. Stockton soon got to understand Mr B. & his party.

I however, think the bn above alluded to, are good men, but sadly blinded by their prejudice.

Although I cannot approve by any means, of all the measures of govt officers; yet when compared with their opponents, they seem almost immaculate. And I know that some of the most intelligent, & upright men of business here, view this matter pretty much as I do. I am persuaded that the present opposition to the ~~present~~ executive officers is of a similar character, to that experienced by the mission, 20 years since; it results from the same cause, viz. self interest, & exhibits the same rancour. The S. Islanders, till the last few mts. has exhibited the spirit of

Charlton, Jones & their associates; but is more plausible & polished, therefore a more dangerous enemy.

Now, a word in regard to foreigners holding civil offices. It seems very obvious, why such men as Geo. Brown, & Consul gen. Miller, are opposed to it; they wishes to be the confidential advisers, & dictators, to the king. It is also obvious, why another, & larger class of foreigners, are opposed to it; they wish to fill their pockets, faster than they can do it, while Yankees & Scotchmen, look out for the interests of the Hawaiians. It seems a pity, that the work could not have been done, without missionaries. But had there been natives only at the helm, I firmly believe, their independence would have been gone entirely, ere this. Those who imagine that with a little assistance from missionaries, or other benevolent persons, they could do now, as well as they did 15 or 20 years ago, seem to forget, that, in that period, their intercourse with foreigners, has more than quadrupled; they seem also to suppose, that laws & regulations, which necessarily result from this influx of foreigners, have been created by these foreign officers, to render their own services necessary to the gov't. Whereas to me, it seems clear, that were it not for these regulations, or something nearly equivalent to them; many of those who have raised the outcry, against foreign officers, would say as is now said, of Mexicans, & Californians; "They are incompetent to govern; there is no law nor justice there; & it is right that somebody who can govern, should possess the country." Had they not had foreign officers, I believe, ere this, the islands would have been overrun, by reckless sailors discharged without leave or leave.

Were it not for the foreign officers, I believe they wd. ere this, have been so in debt, that their independence wd. have been destroyed in that way, by their improvidence. Had they no foreign officers, doubtless missionaries wd be almost constantly in their service, as interpreters, advisers, &c; but I have no idea, that without civil authority, they could have prevented the above named evils; whereas now, the govt can borrow money below lawful interest, & is nearly out of debt. —

That Belgian scheme, we all feel, was a sad blunder; & we ~~so~~, "Pray that it may never go into effect." I believe it was a last effort to save the sinking concern, of Ladd &co; & that after they were, by their own management, broken merchants, their claiming heavy damages of this gov.', was a very bold attempt to swindle, on a broad scale. And I believe the Lord will defeat them. They seem now, in a measure conscious of their error. — I think Mr Brinsmade by his plausible & polished manners, & feigned zeal for the good of the nation, completely duped bro. Richards; & I fear he is, after all, a hardened villain.

I belive your views ~~your views~~ relative to a Native Ministry are substantially correct. When a pastor on Hawaii I endeavored to carry them into practice. But the other brethren who were then pastors there, strongly opposed. They insisted, that so far from being fit to be a teacher, Simeon, (the husband of Deborah) who was one of the most consistent, intelligent & active Hawaiian Christians I ever knew, ought rather ~~have~~

leave his home, & some 200 people, who looked to him naturally, for advice & example; & whom both he & his wife, who was ~~seemed to be~~ a kindred spirit, seemed anxious to instruct & guide & cong. Lost by a missy. But I hope better counsel, may now prevail.

The Sab. previous to the last meeting of the A.B.C.F.M., our people were informed that there would be a meeting here, on the day on which you celebrated the communion. When the day arrived, bro. Emerson being at Hanula, our out post, I conducted the exercises. Some 50 assembled, nearly all ch. members. I explained to them the nature of your meeting, of the Board's operations generally, & especially of the sacrifices that christians in the U.S. are making for the promotion of Christ's kingdom. They were invited to ask any explanation that they desired; & did so, to an extent wh. showed an interest in the subject. It was a pleasant & I trust not an unprofitable prayer meeting; & seems calculated to increase the interest of such as attend it, in the progress of pure religion.

In regard to missionaries needed in this field; I would say, send us two physicians & one ~~pastor~~ preacher. Dr. Andrews is in such precarious health, that a physician for Hawaii is needed; & another should be located on Maui. Dr Baldwin has much more than he can do, beside attending to the sick.

A preacher is needed for Hawaii. Kaawaloa is weak, with bro. Ives only; & owing to sister Paris' illness, Kau is destitute, & seems likely to be so.

In regard to foreigners holding civil offices here, I have spoken frankly, though with the kindest feelings. And I beg leave to add a few words.

I am perhaps the more inclined to speak on this subject, from having myself keenly felt the prejudice of good men. I have learned by experience that good men may have very erroneous views, & wrong feelings, & may give publicity to them, to the great injury of their brethren.

It has been intimated, that the foreign officers had designedly, by the introduction of new laws & customs, rendered the affairs of government so complex that natives cannot manage them, in order to secure to themselves the offices. And there is a sentence in your letter, that at least seems tinctured with that idea. Now, I am firmly persuaded, that those who have arranged these matters, labored faithfully to render them as simple & concise as they could. And I believe they merit not the reproaches, but the sympathy, & encouragement, of the wise & the good. And it is gratifying to see to what an extent they have the approbation of the press, in the U.S.; & I think when their position is fully understood, that feeling towards them, will be still more extensive.

Were there now, no more intercourse with foreigners than there had 24 years ago, they might possibly with much help from missionaries, manage their own business. But circumstances are entirely changed. Their collisions with foreigners are almost constant, & unless their course can be fairly stated to the rulers

& except names & titles.

of civilized lands, they would doubtless be compelled quickly to receive a protectorate, or submit to some other mode of destruction. And they are so utterly unqualified to do business with keen sighted & grasping Englishmen & Yankees, that I believe, nothing short of the aid of men equal in capacity, with these foreigners, can save them from foreign control; & whether this can, is perhaps, problematical.

We have recently had an examination of schools. Although the schools in this district are comparatively backward, yet the evidence of improvement, was very obvious. 10 years ago, & even later, scarcely anything except spelling & reading, was taught in the common schools; & most of the pupils were adults. Now, the pupils are entirely children & youth. Spelling, reading, writing, arithmetic, & geography are generally taught. And the pupils are drilled on these various subjects, with as much care, probably, as was usually bestowed on the same branches in the common schools in the U.S., 20 years since.

I was much pleased with the thoroughness of the examination, conducted by the gov. superintendent of our district. He was determined to know whether they understood what they recite.

Another thing that pleased me, was, the decent & cleanly appearance of the children in general. Very few of the boys, were destitute of a good shirt & trousers. All the girls had frocks. They were generally of good calico or bleached cotton.

At the fishing village, Mokuleia, 6 miles west of Waialua, there were present at the examination, 25 boys & I do not however assume, that they are as intelligent. The general state of society here forbids this.

and 26 girls. I noticed particularly the ~~appearance~~ apparel, of the girls. 10 of them, had each, 3 articles of silk on and 13, 2 each, of the same. They had a small silk handkerchief — usually black — around the head, to secure the hair; another, tied loosely about the neck; and those who had the third, usually had several yards of silk, of a brilliant colour, sewed together, & worn as a shawl. — In addition to a shirt & trousers, the boys, generally had a handkerchief on the neck, & some had a full suits. Very few persons now, appear in our publick assemblies, without decent apparel; & the few who do, I am persuaded do it rather from habit, than necessity. —

As it has been said the natives are slaves & cannot acquire property, I will mention one fact. At the beginning of this year, the gov.r of Oahu, was here, on his way round the island; & was (with other things) taking a register of the brands with which cattle, horses, mules, & donkies are branded. He had yet one large district to pass through; & he had over 900, already registered. It is true that some, perhaps 100, of those registered, belonged to foreigners. But still, it is probable there are nearly 1000 natives on this island, that own quadrupeds of the larger kinds; & each one who has a brand registered, pays 3,25 cts. to the gov.r —

As I have elsewhere observed, of the inhabitant in the vicinity of the seaports, I would now say in regard to the inhabitants of this whole island, it seems quite doubtful, whether it would be a blessing to them, to be able to acquire property faster than they may with their present facilities.

They get I believe usually, at Honolulu 25 ct. per doz. for eggs, 25 cts a piece for fowls, & 50, for a turkey. If they barter them, they get a yard, sometimes a yard & a half of good cloth for a fowl, & 3 yards for a turkey & for pigs in like proportion. Many are acquiring property fast, & getting cattle and horses, as well as furniture & other comforts.

Indeed, could I feel satisfied, that their improvement in spiritual things, was nearly as extensive or as rapid, as it has been in temporals I should feel, that theirs was a most sudden & glorious emancipation, & transformation.

Nor do I doubt but this is the fact in regard to many. Still as respects the nation, & even the majority of ch. members I cant avoid fearful forebodings. — But 'The Lord reigneth; He hath done all things well'.

Through divine goodness my wifes health continues comfortable compared with for mer years; & our children are all blessed with health; & seem to have firm constitutions. Five of our sons, are in the Mission boarding school, at Punahou; & we trust preparing for usefulness. John our third, now on the verge of 15, we had the happiness to see unite publicly, with the people of God, two mos. since. He expresses a desire to labor among the heathen, should his life be spared, & he be qualified for that kind of work. He formerly suffered greatly from ophthalmy, during several years; & probably, he will continue, measurably

to feel the effects of that complaint through life. And it is feared he may consequently be prevented from that close, & persevering application to study, in which he delights, & for which his mind seems adapted. But he is in the Lords hands. If He has need of his services, he will be fitted for the post allotted him. ——

Our eldest, you are aware, is in the U.S.A. He may perhaps be in college. You have been informed, that he was hopefully pious. He also, is now an acknowledged member of the church. Letters from him, & from others, were acquainted with him, are highly gratifying to parental feelings. He seems desirous to be useful; & has expressed a wish to become a missionary. —

From these indications, we are cheered with the hope, that we shall be the means of raising up labourers, for our Masters vineyard, who may be better qualified, & more efficient, than ourselves. Indeed, such is my own consciousness, of inefficiency, that were it not for this hope, I should feel sad, at the thought of receiving my support from the funds of the Board.

Should our lives be prolonged 18 or 20 mo. we may embark, two, perhaps three, more, of our sons for U.S.; unless we should feel it necessary, which we hope may not be the case, to go with our whole family. — Bro. Forbes appears to have come to the conclusion, that this is, or soon will be his duty. And although sister F's health may be the prominent reason; yet from conversation

with him & his wife, I have reason to believe the future welfare of his children, has considerable weight in their minds, in deciding the question of their longer continuance here.† I have not a shadow of doubt, that her constitution, is very much shattered; & that this would, & does now, greatly interrupt his labors. And I take pleasure in saying, that I esteem them an excellent couple, & worthy of the sympathy & aid of the christian community. Few men of my acquaintance, appear to exhibit more of the Spirit of Christ than Bro. Forbes. I believe he will do good wherever he may go.

It is very pleasant to think of greeting Bro. Chamberlain again; & seeing him with his interesting family; though I cant avoid some fearful forebodings. The thought, also, of welcoming to our homes, a son of our highly esteemed treasurer, is very gratifying; although to see his father would be still more so.

The influence of the Papists, in this district, & I believe in most parts of this kingdom, has appeared to be on the wane, for sometime past; but the Lord only, is able to confound them; & we greatly need the special influence of His Spirit.

With affectionate regards to yourself, your family & fellow laborers

I remain Very truly Yours

P. J. Pulick.

† By this I intend no censure; but merely refer to it, as a fact, in entire accordance with the predominant feeling in our mission.

P. S. We have just heard of the happy death of sister Paris. This, with the sudden, & unexpected departure of sister Andrews last fall constitutes a loud call to us who remain, to be ready to give account of our stewardship. May our lamps be ever trimmed & burning. P. S. G.

P. S. Gulick.
Waialua, O. Dec. 25, 1846
Rec'd Oct. 20, 1847.
Ans. Oct. 17

Rev. R. Anderson D.D.
Missionary House Pembroton Square
Boston Mass.
U.S.A.

P. S. On the first of Jan. we had a turn out of the children, & a public dinner, at which the, pillars of society, & the more deserving school teachers, were entertained at our own tables. There was very little of the enthusiasm, witnessed at Molokai on such occasions; still it was believed to have had a salutary influence on various classes of society. The children & many all the adults were decently clad.

Honolulu April 4, 1845.

Rev. D. Green,

Dear Sir. I perceive by the late "Report," that there are two mistakes published in regard to me; the first of which is, in my name, which is printed "Edmund", and the second is that I am reported as Printer. You will see by my Signature what the first should be; and in regard to the second, I beg merely to say that in 1840, while I was absent to the Columbia River, the general meeting, on account of the illness of Bro. Chamberlain, appointed me as an assistant secular agent, as a temporary relief to the department. Mr. Rogers was consequently removed from Lahainaluna to Honolulu, to take charge of the general establishment here. In 1843, wishing to know to which department I was to consider myself attached, I called the attention of the Mission to the subject, and after canvassing the matter, and finding that the secular department could not be properly managed by Mr. Chamberlain and Castle, in the ~~feeble~~ state of Bro. Chamberlain's health, it was formally voted that my labors in the Depository be continued, which resolution you will find on the 18th page of the printed minutes, for 1843.

Since my return, in June, 1840, from Oregon, I have had no more to do with the printing Department than Mr. Chamberlain or Castle, except

as a member of the Printing Committee, to which, also, Mr. Chamberlain belongs.

Some of my friends in the U. S. who know how I have been employed since 1840, think it singular that my name is still continued as printer, while I bear the brunt of the labor of the secular department of the mission. My time, strength and abilities are all devoted to it, and my branch of the duties requires me to write from 40 to 80 letters a month, have the particular charge of the Depository, and disburse the principal part of our supplies.

Br. Castle is the book-keeper, and attends to other miscellaneous labors, when there is a pressure.

Br. Chamberlain uses all his strength in foreign correspondence, proofreading, and some miscellaneous duties connected with the secular department, as attending auctions, etc. etc.

I have said enough, probably, to have you understand the subject. And while I have no desire to shrink from the responsibilities, or the exhausting labors which I have sustained since 1840, I merely wish to be regarded in my proper relation to the mission.

I am in great haste, and must close, by assuring you of the greatest confidence and esteem. For yourself, the Prudential Committee, & the American Board, in whose service I delight to labor.

In the missionary work, I am
Yours, very truly, Edwin O. Hall.

3

Mr. Edwin O. Hall
Honolulu, H.I. 1885

Rev. Dwight
Sec. of A.B.C.F.M.
Congregational House
33 Chauncey Square
Boston, Mass.

Feb 2
Recd in 5 days
Feb. 25

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Talnacha March 14 1865

Rev and Dear Sir

I thank you for your very kind letter bearing date May 12, 1845: and received the January following. May I not hope for frequent repetitions of the same favour? A letter, containing an abstract of the affairs of this station for the past year, is now on its way to you, to which you will look for an enumeration up to its date, which I do not now recollect.

During these three months past things, in almost every respect have been assuming a more and more favourable aspect throughout the ~~aspect~~ island. I am not certain that I told you of an Indian meeting at Halawa. It was a most precious season and its effects will continue in the circumspection and prayer of christians, ~~xxxxx~~ in their concern for the welfare of sinners, and in the steadfastness with which those, who at the meeting professed to be converts to the truth, hold on their way, though the steadfastness subjects them to hardships and trials with which they were unacquainted when they were living in their sins. For instance. It seems a well established doctrine in the minds of this people that those who do not belong to the church and do not profess concern for their souls, are under no obligations to assist in any benevolent work; such as contributing to the monthly concert, or to the support of the Ministry, or the relief of the poor, or building meetinghouses &c. But since the Indian meeting at Halawa every man in the village, which is the

religious one on the island is engaged in most, if not all these good works. They are now engaged in collecting timber for a new stone meeting house and I am informed that nearly every man goes into the mountains and does his part. Beside this they have subscribed for the support of Br. Andrews the present year over a hundred dollars which is an average of about one dollar for every man and woman, although their average capital and income would not exceed 20 dollars a piece.

The prayer meeting recently held at the center congregation has been a great blessing to the place. I have never known a better spirit than now exists in many of the church members of this division of the Molokai church. Some of them like Paul "having food and raiment" and in many care but little of the "even therewith content", and spend the leisure time in going from house and endeavouring to do good. On inspection a step of their ways show and show on the spirit of the gospel, its sacred influence develops itself in continuing them to kindness to the sick, and ready and to compassion for the wicked. Our efforts to increase a refined and delicate sentiment among them has met of late with more success so that now in personal demeanor, propriety in dress, and cleanliness they evidently in advance of what they were a year ago.

We have just returned from a few days preaching in west congregation. It has not been in vain. We have reason to bless God that though the people live many of them a great dis

tance from the meetinghouse and some of them down a pali 3000 feet deep yet that was a good attendance, and that the truth was not suffered to fall needless to the ground. many came forward and wrestled to seek the Lord. and this seemed to be in a good degree received. The state and numbers of the people as well as the health of the missionaries seem to demand accommodations for a permanent residence in this high and salubrious region, and we are about to build a small house as soon as possible. at which, when complete one or other of the families will probably reside much of the time.

These three parishes embrace the whole island, and with an equal number of labourers preaching as they can at the place while one of us is either at one of the other posts on the sabbath. The people have subscribed this year more than enough to support Bro. C B Andrew & we hope that his being located here is not temporary to relieve the expence of the Board. After 13 years hard labour in acquiring the language, preaching, keeping school building meetinghouses with a series of years of ill health I now feel that with the blessing of God, we are increase of faithfulness and the preservation of my present state of health I am just ready to work to advantage especially if my energies are not again to be prostrate by the removal of the fellow labourer which is now with me. The increase of social enjoyment, some he became one of an number, the benefit of this council, and the sharing

with him labours and cares and responsibilities which were overwhelming has doubtless been the means in the hand of God in so restoring my health that I am at present more than at any former period of my missionary life.

Rev. R. R. Hitchcock
Pittsfield Mass. March 10th 1855
Rec'd March 12
Ans'd
Mar. 28

Rev. David Green
Secretary of the A. B. C. F. M.
Missionary House
Boston

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I send the within articles. For the Day spring or any other use you may see fit to make of them. In the multiplicity of my labours they have been necessarily written with great haste and may be too imperfect to print. of that I have you to judge. I am dear Sir with great respect and cordially affection your Missionary H R Hitchcock

ABC 19.1 v. 12

95. Hitchcock, H.R. A.L. to Editor of the Dayspring; 10 March 1845
96. Hitchcock. A.L. to R. Anderson; 9 Oct. 1845
97. Hitchcock. A.L. to R. Anderson; 13 Oct 1845

THE HOUGHTON LIBRARY

To the Editor of the Sampling

Letter from Mr. Whitehouse. Molokai, March 10, 1865

No. 4.

## Conversion of a Shark worshiper.

A woman, by the name of Palmleaf, came into our room, some ten years ago, in great perturbation of mind. On enquiring ~~xxx~~ the cause of her trouble, she replied that she had come to tell us that she could not worship Jehovah. Her father, on his death bed, had charged her never to forsake his God, assuring her that her death would be the consequence if she did; but that, by continuing to worship it, she would never die. On being asked who her father's god was, she replied, "the Shark." But your father is dead; and if his God could not save him, how do you think he can save you? Though she could not reply to this question, it did not unsettle in the heart her resolution to abide by her fathers command. She should certainly die if she ceased to worship the shark! She would not forsake it. Argument and remonstrance and exhortation were alike powerless. "You foreigners can worship Jehovah. I dare not forsake the divinity of my father". But the God you worship has been caught a thousand times and eaten by your neighbors; he cannot protect himself from death, much less you. At every mention made of her forsaking the shark and cleaving to the true God, she manifested an instinctive horror, as though she thought in fact that her welfare for eternity was suspended on her refusing to abandon her God. ~~Time and time~~ again and again did she assure us that she would never forsake the shark. It was an eventful moment for this poor woman. ~~important hour~~ It was perfectly evident that there was a conflict in

her bosom between the great Enemy of mankind and the Redeemer of her soul, which should win the prize. Blessed be God, it was won by him who "hath overcome the world" Before she left the house, she abandoned the shark and shore school for her portion. From that hour to this has been a consistent christian life. And frequently ~~grasps and~~ kisses the hand of her who was instrumental in convincing her of the fatal delusion, in which she had hitherto lived.

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## Letter from Mr. Hitchcock.

Molokai, March 10, 1845.

To the Editor of the Wesleyan: In your or your short letters, I propose, mention a

~~Molokai Juvenile Temperance Society~~

The two days' examination of the schools from the different districts had ended, and nothing remained but the formation of the Pua Ame wai. A large banner with this inscription had been prepared. The children of all ages, to the number of 500 or 600 hundreds, were assembled in the schoolhouse, and, as they went out, formed themselves into a procession, one school preceded by its teacher following another, while parents and spectators made up the rear. The standard was borne by two of the largest boys. The procession marched round a square, chanting, at the top of their voices, "Aole au e iini lama"; and several other hymns which they had learned in the sabbath school. They made the meeting house ring again, as they entered and walked up the broad aisle. The house had become so full before the entrance of the children that many were obliged to have their seats to give place for them. They seated themselves in perfect order. The services commenced with singing an appropriate hymn, the music of which had been previous by prepared

continuance of the meeting. The Lord had prepared the heart of many to receive the truth in the love of it, and there was scarcely one in the congregation who was not more or less solicitous with respect to the salvation of his soul. At the close of the meeting, one of the deacons said: "God restored health to the Pastor, calmed the winds and rains, so that we could get to the meeting; where here but the people should forsake the meeting and return to their farming or fishing he raised the surf and sent a gentle rain. But as there were several wicked foreigners who were in danger of attracting the attention of the people, the violence of the breakers subsided sufficiently to allow them, though with great hazard of life, to depart. Soon, however, the surf ran too high to allow any further express until the close of the meeting. Then the weather became calm again, & our canoes rode over the bosom of the angry waters with perfect safety." No one thought of attributing this series of favorable circumstances to any thing but the powerful glorious answer to prayer.

Yours &c H. R. Hitchcock

1th ~~Juvenile~~ ~~Total~~ Kai Juvenile Temperance Society at Kahuaaha.

~~Con~~ by a ~~green~~ choir of ~~50~~ fifty or sixty voices ~~which~~ that would not have not disgraced an orthertra in an older land. Prayer succeeded and afterwards short addresses were made by the most intelligent of the natives, illustrative of the evils of intemperance. And never was I present in an assembly of the kind where more enthusiasm was manifest. After the addresses, which were occasionally interrupted by music, both vocal and instrumental, the Pledge was given to each school separately, each individual ~~which was at the same time~~ responding "Ae" to the question whether he consented to it. Thus in the space of 15 minutes more than 500 (hundreds) were enrolled in the army of temperance. After the Pledge had been taken, the procession was reformed again, and moved forward, and encamped in front of our house, on the green grass, each child found a feast spread by its parents. The feast consisted of baked pig, ~~and~~ fowl, ~~and~~ fish, ~~and~~ Poi, onions and sweet potatoes, ~~and~~ all in great abundance. The two Missionary families had spread two long tables ~~in tent~~ ~~style~~ at which were seated, beside themselves, all the native teachers with them were and the principle officers of the government of the island. A blessing having been ~~pronounced~~ invoked, the ~~process~~ business of eating commenced, and it was carried on with a zest, hilarity, innocence, good feeling and dispatch which are rarely exceeded in the more refined and sumptuous entertainments of enlightened lands. After the feast a thrilling hymn was sung and the assembly dispersed with ~~the~~ great satisfaction and profit to themselves. The exercises of the day ~~have~~ it is believed given a healthy tone to public opinion

influence of temperance.

Soon after the formation of the, ~~above~~ cold water army at Kaluaaha, another of the same kind was formed at Kalae, under circumstances equally promising, embracing the remaining schools of the island.

Yours &c H. R. Hitchcock.

I will close this series of letters by ~~giving~~ mentioning a fact in illustration of Sandwich Island faith.

~~No 3~~ No 7

~~Sandwich Island Faith~~

A prayer meeting had been appointed at the village of Halawa. Prayer had for several weeks, ascended from many pious hearts for the presence of the Holy Spirit to descend before the meeting should commence and prepare the way. Christians of the village trimmed their lamps, and went out into every house, and labored hard to prepare the impenitent to receive a blessing during the meeting. The appointed time drew near; only two days before the meeting was to commence, so poor was the minister's health that, to the eye of sense, there was no prospect of his being able to attend. But the minister is never forgotten in the prayers of Hawaiian Christians, especially when he is needed on an occasion like this. The day arrived, and the cold and the wind and the rain seemed to threaten the ~~blasting~~ destruction of all our hopes. The people seeing this, in their own simple language, prayed more fervently. The next day the Pastor was able to attend the appointed service after making the storm had subsided. The ~~[illegible]~~ foaming surf fell asleep, as it were, ~~asleep~~ while our frail bark glided over it to the shore. The meeting began. The sun was again clouded, and the wind rose, and a very light rain set in. The surf resumed more than its wonted rage. The house was filled during the contin

Letter from Mr Hitchcock

To the Editor of the Christian Leighton.

Molokai, March 10, 1845.

No. 2

In this letter I shall describe an interesting, & strange case of the children parents dying charge to their son.

A few mornings since a young man, by the name of Hookano, came into my study, evidently under the influence of mental depression. On enquiry I found him to be an actual idolator. He had removed from Hanaii to Molokai after the death of his father; who, on his dying bed, had solemnly charged him never to forsake Paala the god which he had worshiped, and which, he assured his son, would save him if he continued to honor it. This he promised to do; and he had kept his promise up to the time he came to talk with me, when the following conversation took place. R Mr. smiling. What is your wish? R Hoonaiman. I have come to tell you of the charge my father gave me when he died. R Mr. And what was that? R H. To worship and serve his God. R Mr. Who was your father's God? R H. Paala. R Mr. What sort of a God is that? R H. A wooden God. R Mr. Who made it? R H. My father. R Mr. Where is your God? R H. It is with me. R Mr. I should like to see your him. R H. Will you bring him to me? R Mr. Perhaps so. When shall I bring him? R H. To day. I am anxious to see him. R Mr. Perhaps you will sell him. I will give you a good price for him. R H. That I cannot do. I should perish if I did. R Mr. Does that god protect you? R H. Indeed he does. R Mr. Is he prepared to save you? R H. To be sure. R Mr. Have you a wife? R H. Yes. R Mr. Does she know who is her God? R H. I know, I suppose, I know not her heart. R Mr. Has she seen your God? R H. No; I have kept him hid. R Mr. Should you cast Paala into the fire, would he leap out? R H. I think he would. R Mr. I perceive you are crazy. You should take medicine, and get well, and

and then we will converse more. ¶ Same on my right hand, and not in vain, as you suppose. ¶ As he rose up to go he begged me to enrol his name among those who professed to be concerned for their souls. I replied that I could not do it unless he would cast off Paala and resolve to cleave to Jehovah. He insisted on my writing down his name. ¶ A few days after he came again, bring a few potatoes as a present; and when I enquired about Paala, he said that he had burned him up. "Did he leap out when you cast him into the fire?" ¶ He now professes to be a firm disciple of Christ and has resolved to cleave to him alone. ¶ I know not when I have had my feelings more interested in any one, than in this young man. He had every appearance of sincerity in the fatal practice of Idolatry. He was a living specimen of what the mass of the native were less than 30 years ago. The worship of Idols is now contrary to the law of the land and when detected is punished. He had, therefore, concealed the object of his homage, and for a series of years adored it in secret; and all this in obedience to the charge of his dying father! Will not some young man learn from this example of ignorant but sincere filial piety to give more heed to the dying counsel of his christian parents. ~~Solomon~~ ~~my son know thou the God of thy fathers and serve him with a perfect heart. If thou seek him he will be found of thee but if thou forsake him he will cast thee off forever.~~

[1] "The violence of the breakers subsided sufficiently to allow them, though with great hazard of life, to shove out, and soon became too high to allow any further risk on the bosom of angry element with perfect safety." No one thought

To the Editor of the Gazette.

Letter from Mr. Hitchcock. No 3.

Molokai, March 10. 1845.

~~A Sabbath morning scene~~ In this letter I shall describe a Sabbath morning scene, which has been very refreshing in Halawa, a beautiful valley on the east end of Molokai. To me this scene has proved very refreshing & instructive. The valley of Halawa is surrounded on three sides by almost perpendicular embankments of earth and rock, from 500 to more than 1000 feet high; while its front is defended by the surf of the ocean, which sometimes rolls so high as to make it impossible to approach it from that direction. So very steep and regular are the precipices about this lovely valley, as to give it the appearance of a deep, artificial canal. ~~It is~~ much of it is laid out in rectangular taro ponds. These are supplied with water from two delightful cascades, each forming a bed of several hundred feet. ~~They form~~ each forming a deep circular lake, from which a river ~~formed which~~ flows down through the centre of the valley, imparting, at almost every stage of its progress, portions of itself to the broad taro patches ~~which~~ that constitutes the main article of Hawaiian diet. At the present time the natural beauty of the place is heightened by the religious influence which is operating on the minds of the inhabitants. It was the Sabbath morning. The dense cloud which had hung over us, ~~lowered~~ ~~on~~ a dark canopy ~~over us~~, had not yet lighted to disperse, when the sound of the conch ~~horn~~ roused me from my couch. At its blast the people in every part of the valley, emerged from their humble cabins and ~~[illegible]~~ to their comfortable stone sanc-

the fixed and serious attention which they gave to the word. After the meeting closed the people returned to their houses for breakfast and family worship. About nine o'clock the conch again sounded, and its summons was immediately obeyed; for soon all the valley was seen pursuing their way through the different foot paths to the one which led up the periphery. The path was so narrow that but one could go at a time. They formed an almost unbroken column, and, dressed as they were in their clean white cotton, the scene was highly picturesque and interesting. Halfway up the hill I turned and looked down into the valley, and the paths in every direction were threaded by men, women and children all with lively step tending toward the hill. ~~several hundred feet high, so steep that I have never dared to describe it to strangers.~~ As I surveyed the scene before me I blessed God for the great change that had taken place among this so lately heathen people. After ascending the hill, Gon hoose ha-te went forward followed by hundreds who were eager to receive the word of God. Having arrived at the sanctuary we met the congregation which had come from the other side. The House was full. The spirit of the Lord was present; the doctrine dropped as the rain and distilled as the dew. The whole audience listened to the truth, as though it were their last opportunity.

Yours H. R. Hitchcock

96

Honolulu, October 9 1845.

Received of the Rev. H. R. Hitchcock one hundred dollars being contributions from the people on Molokai for the Ceylon Mission.

Lorin Chamberlain

$100..

Honolulu Oct 23. 1845

Rev & dear Sir

I sent the first draft of the above order by the Eagle Capt Pery. This duplicate will go by the White Capt. Spring.

A short account of the way in which contributions are made at the monthly concert by our people will perhaps be suitable for the Day spring. our people are very poor and in most cases money is out of the question. What they do for benevolent objects must be the result of manual labour. The women who have given no small part of the above sum have contributed mats or strings. A mat 8 feet by 5 wide is worth 25 cents and costs a woman a week's work. The article or leaf of which it is made without buying. Of these mats most of the women contribute 2 for the year. Those who have 5 or 6 cents are prepared giving that do so. Strings for tying the thatch on the houses is a cash article, but it brings but little. It is, after a slow preparation for the purpose, twisted on the leg by the hand and takes 400 yards for 25 cents.

the material of which it is made, is a coarse grass, is not abundant has to be gathered, pounded and dried, so that a woman could do little else in a month than make 50 cents worth which is a yearly contribution at the monthly concert. The usual contribution of the men has been one stick of wood each every month which when sold at Lahaina brings nearly a dollar. Wood is becoming more difficult to get and, the men are beginning to contribute money. In this manner the 100 dollars they now send you have been raised within the last 12 months and that as cheerfully at least as have been the contributions of more able and favored christians

We endeavor to render our monthly concert interesting. and it is generally well attended. Beside fine singing adapted to the occasion, we lecture either from a missionary or some other map pointing out the location of the important events to which call their attention. Few of the members of the church

absent themselves from this meeting who have not suitable excuses for so doing. The monthly concert is observed at all the outstations of which there are six or seven.

Have I sent you description of

The Sabbath at Kalwaaha:

The first public exercise is a morning prayer meeting which is announced by the ringing of the bell at 5 o'clock at this meeting which is always conducted by the native members of the church there are usually present from 200 to 300. At half past eight the children to number of 400 to 500 assemble in a room 46 feet long and 36 wide for their morning sabbath school. The greater portion of the scholars recite from memory seven verses of scripture each. The remainder who are unable to recite chant hymns, the Lords prayer, ten commandments, and some other portions of scripture, as they are pronounced by the teacher.

When the morning sabbath school is through the bell rings for the forenoon sermon. The school of children after a few minutes rest in the open air enter the sanctuary and seat themselves among the friends. The forenoon service is an hour and a quarter long. The hearers are usually about nine hundred frequently more. Mostly seated in comfortable seats.

After the morning service the sabbath school consisting of all the church members present and all others who please assemble. This is one of the most important exercises of the day. Perhaps the greater part of all present recite the verses of the Daily Food. And of the rest some more and some less. After recitation the lesson is expounded

by way of question and answer in which the whole school answer simultaneously. This makes a noise to be sure but it also excites an interest in the subject which no other method has been able to do. The Sabbath school is closed by a close catechetical application of the sermon, when hundreds at one and the same time are vieing with each other who shall give the readiest and best answers to the questions prepared. Anticipation of this exercise serves to fasten the attention of the hearers on what is said in the sermon.

The above is the order of exercises not at the Station only but at Lake or most of place. We need posts.

Please answer this. Please request that the Girl Tabernacle be offered to the interests of the Oregon Mission. Excuse haste. Yours truly

H. R. Hitchcock

Rev. H. R. Hitchcock.

Nanaha, Oct. 23, 1845

Rec. April 21, 1846.

ad. p. 53

Rev. Alfred Anderson D.D.

Boston

Mission House Pembleton Square

At 2 o'clock P.M. the children all assemble for their afternoon school, in which an hour is spent in reading the best of the morning discourse and in reading several times over 10 verses of scripture in course, and in answering from memory such questions, and in attending to such instruction as the verses read suggest. After singing and prayer the children and teachers all adjourn again to the sanctuary at 3 P.M., when the afternoon service begins. This is seldom over an hour long, usually less, and is the last public exercise of the day.

$100 cnt'd
Apr. 3. 1846.
H. H.

Honolulu, Octr 9, 1845.

Received of the Rev. H. R. Hitchcock One hundred Dollars being contributions from the people on Molokai for the Ceylon Mission

Levi Chamberlain

$100..

$100 rec'd for Mordecai
Sandrin[illegible]

April, [illegible]

Rev Sir Oct 13. 1845 Honolulu

I hereby forward you a Receipt of one hundred dollars from Mr Chamberlain - a contribution of the Molokai church to the Board. The donors wish it to appropriated to the education of a girl in the female Seminary at ceylon. If the scholars are named by the donors let her name be Rebecca Howard. Will you please to acknowledge the receipt of this in the Herald as soon as convenient?

Our people are poor. All they do for the cause either at home or abroad they do of their extreme poverty. But they have already made sufficient proof of active benevolence to satisfy them that nothing is lost by giving to the Lord. Heretofore their donations have been very sylimatic and of course of no great amount. The hundred dollars they now send you is the fruit of the monthly concert for about one year. They are now adopting a system of contributing which will I hope ensure more. It is to be hoped that by extending their charities to distant lands their views will expand and that they will be the more ready to help themselves. In addition to this contribution which has been the result mostly of braiding mats and bringing wood on their backs from the mountains a stick at a time. Our people have subscribed more than 400 dollars for our support the present year. Half or nearly half of it is already paid. Beside which they have to pay for the schooling of their children. and exhorbita

taxes to government. So that it is a fact that they are ready to do above their ability. This is not because they are any more disposed to charity than are christians in other parts of the world but because they are taught that the giving of their property to the cause of Benevolence is as indispensable to their christian character as to pray or to comply with any other demand of the Gospel.

Beside the above contributions to the Gospel the people are engaged in erecting a permanent house of worship 1¼ hours ride from the station. 60 feet by 30. The people in that district now are obliged to come from nine to 12 miles over a bad road to meeting, when their new house is finished they will no longer be under the necessity of so much pains to hear the Gospel. But the promptitude and cheerfulness with which for many years they have attended the house of God (notwithstanding the distance would surprise you.

I am not without hope that the time is not far distant when the funds of the Board will cease to be needed for my support. And for that of Bro Andrews. we shall hasten that time as fast as possible.

I am happy to say that though we have had no general revival during the current year thus far yet that in all other respects the affairs of the mission has been in a very encouraging state. The house of God has been well filled on the Sabbath. Sabbath schools both for adults and

Sickness have been prosperous. common schools throughout the island were never so prosperous or efficient as at present. We have no cause for despondency but in our own unfitness for the great work. and our short comings of the high stand which as christians and missionaries we ought to take.

As I shall need to send a duplicate of this receipt I must now close this present and love to Mrs A.

Yours affectionately H R Hitchcock

Rev. H. R. Hitchcock,
Hartford, Oct. 13, 1845
Rec'd April 3/46
with leg.

$10 —

Rev. Rufus Anderson
Mission House Boston
Pemberton Square

ABC 19.1 v.12

98. Hitchcock. A.L. to R. Anderson; [n.d.]
99. Hitchcock. A.L. to R. Anderson; 26 Nov. 1846
100. Hunt, T.D. A.L. to R. Anderson; 4 Sept. 1840
101. Hunt, A.L. to [ ]; 18 Nov. 1846

THE HOUGHTON LIBRARY

Rev & dear Sir

It is time to give you a short account of affairs at this station for the last six months past. We have now been here 13 years wanting a few days and goodness and mercy has accompanied us through them all. But never have we had so ample occasion to magnify and praise Him who has sustained and taken care of us as we have at present. The ill health with which we had been visited in former years has been mercifully exchanged for health. and our lonely condition and weak handedness, for society and increased strength. In all except a revival of religion our church and congregation is now in a more prosperous state than we have ever known it.

Our new Meeting house one of the finest and most pleasant at the island is well filled every sabbath. An average number of hearers is about 300. Nearly the same number hear the wednesday sermon in three different places. We have a weekly meeting at the station for those who are seriously disposed which at present consists from 60 to 70 - Some of these give evidence of a change of heart. and all of them possess peculiar advantages for progressing in the knowledge of the truth. On the first sabbath of the present month 48 Members of both sexes, were added to the church. Most of these are converts of a protracted meeting at an outstation last December. Including those just mentioned 100 have been admit-

to the communion since the commencement of the present year. The church now consists of between 700 and 800 in regular standing. It may be said of them in general that they yield a willing obedience to the requisitions of the gospel so far as they enlightened with regard to them, But that ignorance and that ~~and that~~ remains of the effect of a heathen education ~~are~~ fruitful source of many evils which are not to be found in more favoured churches. Notwithstanding were you on the ground to witness the power which the gospel has over the general mind of the people you would doubtless be more surprized at its amount than you be at the evils which as yet it has not overcome. Time has been when the great desire of the people to profess religion might be imputed to superstition or to mere curiosity. But that time has passed by. Those who now enter the church have had a long experience of the nature of the requirements of the gospel upon all who believe it. And are most authoritatively told that by entering the church they will expose themselves to sacrifices from which the wicked church themselves free. They see that those who make no pretensions to religion are free to seek their own welfare without being called upon to contribute to charitable objects or to support pastors with all the burdens involved in making a religious profession. They not only do it, but actually bear those burdens. One part of our congregation live 12 miles from the station they notwithstanding the road is extremely hilly and obstructed by ravines, meet with us statedly once a month. and a part of the congregation only 3 miles nearer

come here each month. The amount of their contribution to public and charitable objects when viewed in contrast with their more than abject poverty would hardly be credible were it known to. within a little more than 3 years the church have built a church worth more than 1500 dollars. purchased a bell worth nearly 200 subscribe more than 400 for the support of a missionary of which they have paid within the last 7 months nearly 200 dollars. Beside doing considerable for the poor in the midst of us they within but a little more than a year 100 dollars cash to be devoted to your Board for the support of a scholar in the Ceylon female seminary. If the widow or the blind or the aged and infirm are destitute of houses the portion of the church in which they are found build them houses gratuitously. All the assistance received from abroad for their meeting house would not be over 400 dollars. I mention these things as proof that the gospel has a remarkable influence upon this poor and ignorant people. But the demand upon their property and labour is not the most forbidding thing which members of the church have to submit to. All the members are required to attend the sabbath school and all who can read are expected to commit to memory verses in the bible to recite in the school. This together with the fact that all the members are expected to attend church worship and prayer meetings constitute an amount of sacrifice to greet for those to make who are not governed

only by worldly motives. Schools on Nidhan are now in a prosperous state. The Station schools consist of 2 yo Schdars with 4 teachers. The boys 150 all meet in one room 84 by 36 wide. The girls 120 meet in the same room in the afternoon. The studies reading writing geography, arithmetic, algebra and the catechism. The school is opened with reading

Our Lord on Nidhan is more agreeable than formerly, & more of a country of the Sikh influence formerly.
Mr Graham & Brown.
Yours &c R Hilltook

R. Hill. Hilltook.
Rec. April 16. 1846
ans. April 17

Mr Graham
Missionary
Nidhan
Via Lafayette Indiana

NEW LONDON APR 15 Conn.

SHIP

a chapter and singing in which most of the children join. I am free while we are pained to witness so much ignorance, selfishness, deceit, dishonesty and oppression and sin in various forms, as still can be found among our people we on the other hand are greatly comforted at the influence of truth which appears in the lives of the people.

Molokai Nov 26 1846

Rev & dear sir – I have been so pressed with business as to be unable to finish my annual report of the station in season to send by the Charles which is to sail in a few days. I hasten to send this sheet as the subject will not admit of longer delay. While we were absent at Gen. Meeting last may and June 300 dollars in cash were stolen from our house. The thief we have evidence to believe was James E. Arnold of Providence Rhode island – a quaker, professing to be at the islands in quest of health – a man of considerable science, especially versed in Mechanics, a Machinist, cabinet maker and in fact able to turn his hand to most any business. a man of agreeable manners; and, so far as was known, after a years residence with some of the families of the mission a person of irreproachable morals not to say of hopeful piety. He had been employed by the mission – but regarded as a companion rather than a hired man. His account of himself was that he was out of health and not able to labour much, but that his indigent circumstances made it necessary for him to do all he could to defray his expenses. he received 75 cents per day and his board until he came to Moorkai when he had one dollar pr. day. Before he had finished his work here we were called to leave home for Gen Meeting. We left him occupying my study not expecting him to leave before our return. We were glad of having so good a man to watch over the premises. He had become acquainted with all parts of the house and the evening in which we were arranging things to leave he was in the house and could, and doubtless did hear where we put the money, the amount of it, and when we deposited the key. We never thought of being reserved in his presence or concealing any of our affairs more than we should in the presence of a fellow missionary. We requested him to have an eye on

the safety of the premises and sailed for Honolulu: we had been there but a few days before we received a letter from him dated Lahaina. He said he had been obliged to have Molokai on account of a very violent attack of his disorder. said that our cellar had been broken open. that had forced up again and that the rest of the premises appeared he believed as they were when we left. We have since learnt. That before he left Molokai he did not appear unwell - that went about the neighbourhood buying curiosities - was at meeting on the sabbath - and left apparently well early Monday morning. That he purchased a watch cost 30 dollars the first thing after arriving at Lahaina although he had a watch before. He staid but a very short time at Lahaina but left for East maui. While there a Mr Ferry from Longisland and officer in the whaleship Neva now on her return home fell in company with him. Arnold kept a separate house. rode out constantly. price of horses not less than two dollars probably per day. Ferry said Arnold was flush of money - and said "I thought I had money enough without breaking any more but I shall have to break another 50 dollar package". On Mr Ferry's expressing some surprize at his being so full and free of cash Arnold says "I dont mind it at all I get two doll ars a day". Ferry said that Arnold took great liberties on the mission premises at Wailuku, in so much that the man in whose care the premises were left, complained of him to the magistrate who requested Arnold not to repeat the the offence. After Arnold returned from East maui he made the tour of Hawaii, which he told Ferry would cost him 50 dollars. After his return from Hawaii. he came to Molokai to finish his work. He worked several weeks when for want of tools he was obliged to stop. I then left the station and went with my family, leaving the station in care of Mr Andrews. Arnold soon after went to Lahaina. but expected to return and complete some work. the-

the nursery tools should be procured. Before he left about 8 or nine o'clock one evening Mr Andrews saw a light in our house in the bedroom he went over & tried to open the door and go in but it was locked soon Arnold came out and said he had been in the room in search for matches to light his lamp with in the morning. we after wards while looking over his things found that he at the same time had a bunch of matches of his own in his room. He did not return here but wrote us that he had an offer of a passage direct home by Capt Cox of the ship Brighton and that he should not be able to come over to take leave of us. He left the islands leaving Mr Andrews 10 dollars in his debt and some articles of clothing among which was found two of Mrs H's towels and one of my vests. Half of the debt he remitted to Mr A - and gave him beside all the articles he had left behind. The above circumstances are the principle ones which have caused us not only to suspect, but to feel pretty certain that he is the man who has taken our money. There are two other which help our suspicions. we have found out that he is justly suspected of having illicit intercourse with native females. Mr Terry said that he saw him in a house at Waikiki in which he Terry would be ashamed to be seen. And and while he was on Molokai the last time he was out much nights - was pleased to have the girls of the school in his shop and quite offended when we forbid them to come there. He talked with other unprincipled men on the faulties of pronouncing women here - so that our confidence in his morality became annihilated. The Mate of the ship in which he came to the island later Mr Forbes that Arnold was flogged by the captain for petty theft. The fact of his perfect acquaintance with our house - his opportunity of knowing how much we had left in it, and where both it and the key was kept. The fact that it required no little contrivance

get into the house. a thing which no native would think of doing and which there was no foreigner on the island but Arnold to do; the fact that he wrote us that the cellar had been forced open. and that he left so suddenly and unexpectedly to us; the fact that he could purchase a high priced watch — that he had so much money to spend on music — had 5 a dollar packages to back that he was in fine in no want of money to defray an expensive course of living; the fact that on one occasion

Rev Rufus Anderson D.D.
Secretary of the A.B.C.F.M.
Mission House
Boston

he was seen in our house alone in the night with locked doors. That he dissembled as to the reason he went there. The fact that he had been detected in and punished for petty theft before, and the fact that his character in other respects had appeared lately bad in respect to females — All these facts I say seem sufficient and more than sufficient to justify us in thinking he is the thief. We should have had him arrested, but most of the above circumstances had not come to our knowledge until after he had left.

I have no hope now that the money can be recovered. But the brethren advised me to inform you of the case. Perhaps it will be well for you to communicate the circumstances to some trusty friend of Marion in Providence and request him to do what can be done in the case. to keep an eye on Arnold - to enquire of capt cox about him on his way home. Should this reach you before the arrival of the Brighton it perhaps would be well to have his effects searched. one of the contains of the money, and the only one which was taken was a small pill box or wafer box which had been sent me with a watch on it. It might have been notched on the lid for the purpose of holding the string with which it was tied or, it might not. I suppose that merely circumstantial evidence however strong cannot convict a man of theft. If no other good however accrue by an investigation it may put the public on the guard lest he steal from others. I have no scruples in pronouncing him a dangerous man and his character should be known.

The loss of the money was a serious one to our poor people by whom it was contributed in the penury and want it has had in some measure a paralizing influence on their benevolence. They sent 100 dollars to your treasury last year besides 300 dollars in form of our salary. and would have contributed as much this year but for the loss of that money. I hope you will make every effort for the detection of Arnold which the nature of the case will admit.

I will add that things have been taken from Bro Baldwin and that he has little doubt but that Arnold took them.

Rev. H. R. Whitehouse

Molokai, Nov. 26, 1846

Rec'd. May 8, 1847.

Ans'd. June 4

✓ James G. Arnold's case

P.S. I neglected to state that just before leaving Kau I went again to the volcano, the light to smoke of which were in plain sight, but 25 or 30 miles from my dwelling. I then found a recent offering to the ancient Goddess of that awful place. It consisted of a piece of native Kapa inside of which were tied up a small portion of almost every thing they eat or wear. It was a recent deposit. The offerer had taken it down the precipice & throwing it a little way upon the black ledge below, ascended again & made his escape. Such the natives in my attendance told me was their ancient custom. It proves that idolatry is not yet extinct, & argues the existence & influence of their old superstitious fear.

Honolulu Sept. 4th 1846

Rev. & dear Sir,

My last communication from Payta

With the perils of our voyage up to that time you are familiar. I have to record only one other narrow escape. It was the second Saturday evening out of that port. We were sailing pleasantly before a 6 knot breeze. We had fairly reached the "trades" & were looking forward to the Cape only as a scene of further danger. The table had been cleared away, & seated around it we were familiarly discussing the subject of slavery. The Capt. at our head partook in the discussion, interrupted only by an occational glance at the Compass suspended above him, or at the weather glass at his side. Suddenly a loud noise from the deck startled us. A rush of men above & the impatient cry of "hard down" from the mate brought us to our feet. Three bounds carried the Captain to the deck, as many more shut the ladies in their state-room. We looked upon each other in expectation of some strange thing. The first thought with one was that a man was overboard, another that a furious gale was suddenly bursting upon us, a third that there was mutiny on board. I followed the Capt. as quickly as possible. The deck reached the mystery was solved. Just at our stern was a brig

under full sail! We had just met & passed here within 12 ft of her! A little variation in either vessel & one or both might have sunk forever! Neither vessel saw the other till their bow-sprits passed, & then it was the barking of a dog from the other that made the discovery! What made it more remarkable was that it was moonlight, & our regular watch were on deck. I had not before dreamed of this danger upon the deep, & was never more impressed with the fact that "in the midst of life we are in death". That evening all hands assembled at our usual prayers we united in thanksgiving to God for this signal & repeated deliverance. Our passage of the Cape was perhaps an average one. As we approached the straits of Le Maire a thick fog set in followed by a gale from the S.W. which drove us Eastward & two degrees to the S of the Cape, so that we passed it, out of sight on the 27th of March 1844. We were two weeks from the Straits of Magellan round to the same in the Pacific. We saw no land from the time we left Fayal till within 500 miles of Tahiti. That was Clark's Island, a low, but beautifully verdant coral island. It was the Sabbath. Our feelings were indescribable as we coasted its white beach & under awning upon deck worshipped God for the first time within the limits as we supposed of Missionary ground. As we neared & passed the western extremity we discovered for the first time any traces of inhabitants. With

the glad men were discovered running to & fro upon the beach, & from the forest & around from the point of the island to be collecting in little groups. Our desire was almost irrepressible to take to our little boat & make for shore. Perhaps missionaries were there. Perhaps they were heathens & Cannibals & had never heard the Gospel. A heavy sea, however, rendered it impracticable to accomplish our wish, & we committed them to our Creator & Saviour. We afterward learned at Tahiti that they were a savage race, & that a landing there would have been at great peril, if not at the cost of our lives. How kindly & in a way we knew not did our Heavenly Father again preserve us! On the 31st of May we reached Tahiti. The afternoon previous we were captivated with the grandeur beauty & variety of its scenery. Our souls caught the spirit that had hovered like a full cloud over her wild peaks & poured its tide of life along her rich vales. We were impatient for the morning to plant our feet upon its hallowed soil, for long cherished associations had made it the land of missionary romance so little than of missionary toil & triumph. But the dawning light revealed the tricoloured flag of French outrage & usurpation. Our hearts sunk within us. We already anticipated the sad reverse which we knew French arms & French catholicism must have effected. I could not suppress all my emotions as we entered the harbor of Papeete beneath French batteries, & dropped our

anchor under the broadside of a French fleet. You are aware of the disasters that have befallen that Mission & dissolute soldiery & the idolatry of France preed at the Cannon's mouth were fast undoing the successful labors of the past half century. We found the Brethren dejected yet trusting in the strong arm of the Lord to interpose. The people were mostly in the fastnesses of the Mountains under arms, determined at all hazards to resist their enemies. Did the missionaries go to preach among them they must first obtain leave of their "protectors!" Their congregations were fast wasting away at the several stations. The French were reviving for their own amusement many of the heathen dances & songs. In short the retrograde movement was rapid. Our hearts anticipated our entrance upon our own field, & what if when we reached those shores the same fate had preceded us, & there as here was eating out the life of religion & the land! Would not our faith fail? Such thoughts awakened in us a deep sympathy for our unfortunate Brethren, & we long bore them & their Cause upon our hearts in prayer. More than a year has elapsed & we hear the same sad intelligence. A letter from one of the Missionaries, received two or three days since but adds a darker shade to the picture. The wife of the governor of Tahiti was encouraging & patronizing upon the piazza of her own house, the lascivious dances of native girls, dressed in all the impropriety & lewdness of heathen costume.

On Sabbath morning July 14th we discovered the heights of Hawaii. I will not attempt to describe to you our feelings. They were a compound of joy & anxiety, fear & hope which those only in like circumstances can comprehend. The next day at 11 o'clock we anchored off this place & were soon welcomed by the Brethren & Sisters of this station assembled at the house of Bro. Chamberlain. After singing & prayer & a few minutes spent in social interview we separated to our respective lodgings. We experienced a welcome that made us feel at home. Thus happily ended our long voyage. The time was not lost. What few facilities we had we employed in acquiring the language. Promiscuous reading occupied the most of the time. Our Captain was kind & looked well for the comfort of his passengers. Disaster overtook us at the outset, but it humbled us. It introduced us to new society, & increased our knowledge of ourselves & of the world. Touching at Tahiti was an excellent introduction to our missionary life. The disappointment we experienced there, not merely in the sad reverse by violence, but in the actual progress of the natives, provided against a more bitter disappointment here. The truth is we, like most christians at home, had expected too much from a people just emerged from the lowest depths of heathenism. The fault was my own. Reflection should have taught me how imperfect must their characters necessarily be, what ignorance, grossness, weakness, fickleness, hypocrisy, & many of the sins

of Paul's dark catalogue must necessarily, in their influence, at least, cling to & degrade them, & for years to come call for the patience, charity, prayer & unremitted toil of the missionary. One year's residence in this field has convinced me of two things. One is that a great work has been accomplished; the other, that as great a work remains to be done. To those who imagine that the objects of your society are accomplished here, the work nearly completed, I would simply say, that if the churches here planted owe their existence, under God, to the prayers & efforts of christians in America, their existence & prosperity in future must, for years to come, depend upon the same. However able this people may be at no distant period to sustain by their contributions the institutions of the gospel, the day is far hence when those of their own number capable of breaking to this people the "Bread of life" shall rise up to fill our places. All of the efforts of this mission to that end have resulted in the only one licensed preacher. He is perhaps one of the best men & ablest there in the nation, & yet no missionary would dare leave him to independent action. He would run a comet's course, did not others describe his orbit & regulate his operation. The labors of this mission have always been like the lifting of a heavy burden. That load weighs heavy upon us now. But for the Everlasting arms underneath us, & daily strengthening us, it would sink from our grasp. Should we relinquish our hold it would fall to irretrievable ruin. A miracle alone could save them.

Just one year ago. To-day. I left this place for my station in Kau - the southern district of the Island of Hawaii. We reached there on the 11th of Sept. Our vessel succeeded in rounding the point of the Island, & thus we avoided the precipices that makes that station so difficult of access. We were welcomed by Bro. & Sister Paris with their characteristic generosity & kindness. We were welcomed to their home, their hearts, their joys & toils & self-denials & rewards of their remote but beautiful field*. The mission had left it with Bro P. & myself to decide upon the nature of my work & the place of our residence. Pastoral labor was my choice, & we soon made the division of the field most natural. The eastern portion of that district therefore fell to my lot. After much consultation & reflection we agreed upon Punaluu as our place of residence, a little village on the shore, & by the borders of a small fresh water lake about 12 miles from Waiohinu, the station already occupied by Bro. P. took an early opportunity of introducing me to my future field & people, as also to his own. The people every where welcomed their new teacher. I could not but notice

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* The readers of the Herald will remember the voluntary assistance of the people in carrying the effects of Bro P. from the place of his landing up to the station - his opening of boxes & distributing their contents in parcels to men women & children indiscriminately. & yet the honesty & fidelity with which every article was carried & delivered. With the same cheerfulness they did the same for me. &, with the exception of one or two papists who contrived in that way to pilfer, with the same promptness & fidelity.

their poverty - the scantiness of their clothing, particularly of the aged, their smoky huts, the numerous sick & diseased among them, the filthiness of their habits & of their persons, yet their hearty "Aloha" accompanied with the rude shake of their hand cheered me. More of compassion than of disgust mingled with my feelings. As we approached a little collection of their houses the horn would blow for meeting. A small group were soon waiting to receive us. As they were anxious to know my "thoughts" I would address them in English, Mr P. acting as interpreter. Thus we spent two or three days among them, going from village to village, preaching & interpreting, conversing & praying. On a tour soon after through the western part of the district we were obliged to go on foot through regions desolate & scorched by volcanic eruptions, cutting & blistering to our feet, & oppressive enough under the rays of a burning sun. But it was a pleasant tour. An incident occurred by the way both novel & instructive. It was on our second day out. We had pressed our tedious way several miles, when at a little distance from us we espied a rude shelter. A little smoke from the door told us that it was occupied. We approached, & stooping down looked in. And an old man, rather wild in his appearance, yet vacant was the sole tenant. He answered our salutation & came out to observe us. He had no clothing but a strip of native cloth about his loins. He looked strangely at us, & after some inquiries put him told us he was a god! After a little further conversation he exclaimed again "I perceive you

are gods! Bro P. directed him to the only true God, who made the heavens & the Earth - told him that we were but men like himself - that all men were sinners & condemned by God, but that Christ His Son came down from heaven & died on the Cross that we might live. The effect upon the old man was striking. It appeared to him entirely new. He repeated it over as it was uttered & seemed to recieve & believe it all. He had never before heard the Gospel. It seemed to kindle in his eye, & to light up his shriveled & vacant countenance with new intelligence. As long as missionaries had been on the Island, he did not appear to have ever before met with one or attended a religious meeting. As we were about to leave him he hurried into his hut & opening a heap of smoking leaves & embers insisted upon our taking one of two taro which appeared to be all the food he had in ~~the world~~ his pottering. I have since often thought of that old man, & of the singular effect which the simple gospel had upon his dark & untutored mind. He appeared different from natives generally & more like the last remnant of a past generation. He was in short a real heathen, & I could only thank God who had made us to differ, & for His gospel, which from this instance before us seemed so adapted to the comprehending of the weakest & darkest mind.

A few weeks here intervened in making a tour to Hilo by way of the Volcano. & thence in company with Bros Coan & Paris to Waimea & Kohala - the northern districts of the Island. On our return in Dec. a church of 300 members was set off from the church at Waiohinu, making me the pastor of a

publications

parish, extending i.e. the inhabited part 6 miles on the shore & thence diagonally inland 12 miles, with a population of from 1500 to 2000 souls. About half of this population were Catholics. Upon communicating to the people my intention of living among them, & not at Waiohinu, they were overjoyed. The church members immediately put up a comfortable native house 20 ft by 30 ft, with a stone kitchen attached, & all for "aloha", that is, love. We were ready about the 1st of March to take up our abode among them. Accordingly up came the people, men women & children, the distance of 12 miles & for love carried down the great part of our effects. This was the second time the people had voluntarily rendered this assistance. ~~We had scarcely~~ I now commenced a thorough visitation of the whole field, going from house to house & administering to the sick, & conversing as far as practicable with each individual. In that visitation I observed particularly the Catholics. I could generally mark one at first sight. They were almost invariably shy of me. Occasionally their boldness & impudence betrayed the horn of the beast". With a little gentleness I could generally win upon their confidence. ~~Into~~ most of their houses I could enter & after conversation pray with them. A year or two before they would have shut their doors against me or deserted the house. Of course they never have read the Bible. They have told me they were allowed to pray only at the church. Hence there were no "closets", no family altars, no social meetings. In inquiring into the reasons of their joining the Catholics - some would say the priest had promised them cloth some, that a large French ship was coming with men & guns & shot all who did not join them; others, that they had become weary of trying to get into our church, & so went to the priests who only required them to be baptised to secure their salvation.

some had been suspended & excommunicated from our communion, & in anger had gone to the enemy. Some would boldly say that it was like their old system, & they joined the catholics because they could there commit sin with impunity! Such are some of the means by which that "mystery of iniquity" is propagated among this simple people. It is certainly not incredible when we reflect that the published & known principles of jesuitism countenance even perjury & murder, if by such deeds their followers can only promote the Church! - Shortly after that town 12 papists from one small settlement came to my house, & renounced their error & sought admission to ~~the ch~~ our communion. When I told them that repentance & faith in the Lord Jesus, the abandonment of their sins, & a godly life were the only conditions of admittance they came & admitted the difference between us & them. However they did not return, but up to the time of my leaving that field were regular attendants upon my weekly inquiry & instruction meeting. While at Punahou the congregation on the island had a little more than doubled, being about 180 when I left. Had I remained I have evidence to believe that a large congregation would have been gathered & that Catholic influence & influence would be greatly diminished. But we were scarcely settled in our new home before the death of Rev. Dibble of Lahainaluna Seminary, & the failure of Rev. A.B. Smith's health of Waialua on this island made two vacancies that must necessarily be filled. From various sources I was discouraged from considering Kaua as my permanent field. At that time it was thought that a general meeting would be called for at the usual time. The anticipation of such a meeting

be left for Honolulu about the middle of April. The arrival
received it has led him to hope we shall be able to keep up our general
conference till a future period. In the mean time
I find ample employment in this city & the villages
around. A part of this time I have improved in visiting
the Brethren at their respective stations throughout the
group. The expense has been trifling - the pleasure
accrued to myself great. It has facilitated my acquaintance
with the language, & given me a familiarity with the
manners & customs of the people, which I think will be
of much service to me hereafter.

Rev. Rufus Anderson D.D.
Secretary of the A.B.C.F.M. Pentecost Sq.
Boston. Mass.
U.S.A.

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Per Ship S. America

Rev. T. J. Grant
Honolulu. Sandwich Isles
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Paid 18
Sandwich Isles

Brethren, it extracts, progress, & prospects have been regarded as well. I have been delay
admire the singleheartedness which is manifested in the
Bible we are pursuing their work; & the harmony & unanimity with
which we may rejoice, & such a variety of character, with
its prevalence. Their labors are greatly blessed
the character of the people, the
of their future. By their early sympathies & associations, the

Lahainaluna Nov. 18th 1846.

Rev. & dear Sir,

Your's in reply to mine of Sep. last was rec'd a few weeks since. The general letter by the Gen. Harrison, just printed & circulated here, I have perused with great pleasure. Its sentiments are just, & as far as I can judge will meet the approbation of the mission. We fully appreciate your remarks on the subject of a native ministry, & clearly perceive the necessity that urges us to judicious & persevering & combined effort for its attainment. There is but one sentiment among us respecting its importance; it magnifies in our view year by year. Death is thinning our ranks, while age & exhaustion are diminishing the strength of the forces yet in the field. A growing foreign influence threatens politically the life of the nation. There seems a tendency in the race to servitude as well as to annihilation. Those in power & influence seem blinded to the natural issue of their present dependence on foreign aid. while the mass, indifferent to what concerns not their personal weal, or feeling their impotence, or ignorant of their power, ex-

tend their thoughts no farther than the passing moment ~~on the~~ or the setting sun. There is a passiveness in Hawaiian character, ~~to~~ connected with a respect if not reverence for every thing foreign that would make them an easy prey to designing men. So that however favorable may be our impression towards those now in power, we cannot but deprecate the increasing foreign influence at court. The door is thus open to any ~~impostor~~ who may have skill enough & hardihood enough to prove a Judas both to church & state. But this is the least exposure. This fostered & growing dependence retards, if it does not stint the growth of the native mind. The bolstered child is made to feel he cannot go alone, or, stilted on titles to an awkward & precarious height, acquires neither the natural, the strong, nor the safe use of his powers.

Such is the civil aspect of our ~~island~~ national affairs. And well have you cautioned us lest we foster the same dependence in our department. In unworthy hands the exposures are greater to the religious than the governmental interests of the nation, & consequently there is a greater temptation with us to an exclusive ~~foreign~~ foreign policy. Religious jealousy is among the strongest of passions, & perhaps the ~~vigilance~~ ~~of~~ the watchmen of this Zion in their solicitude for her safety have not only kept their watch of the enemy but too distrustfully

kept her citizens from the lookout & the gate.—
Probably we have erred in expecting too much from native help. We have not sufficiently lowered our standard of ministerial qualifications to meet the circumstances & exigencies of this people. There is, a sense, to be sure, in which the deeper the degradation & the greater the wants of a people, the higher are the qualifications requisite to elevate & relieve them. And for rapid, steady, & solid growth, the world over, the higher the qualifications the better. But the ministry most needed is in vain to be sought for in the first generation of a redeemed, though but partially renewed heathen people—
For better, however, an imperfect ministry than none. Better a partially enlightened guide than none. Better that the growth be less rapid, or occasionally interrupted, or injured, so it at length survive & flourish, than that the whole be left to die, or the strength & skill needed more elsewhere be expended only here. There is a degree of stability of christian character already attained, & better far is it to put it to a useful test that responsibility may create it & practice consolidate it. There is a degree of skill attained by some in apprehending & expounding

the word of God, & an aptness in illustrating & enforcing it, that render them already very useful & acceptable to us & the churches, & as far as I know, none of us question the propriety, or slight the opportunity, of employing to the best advantage this needed & timely aid. In no other way could the heavy responsibilities & labors of some of our brethren be sustained. —

But the course hitherto pursued promises poorly for a permanent & ultimately an independent ministry. Its operation has been slow, & so, of necessity. For the object has been more for present relief than permanent & independent help. The Missionaries on the ground have vastly the truest correct knowledge of the necessities of this field & the character of the materials at command for their supply. They have seen just what native character is, & their conviction of their instability & darkheartedness has increased with every year's residence & labor among them. Hence they have been slow to trust the dearest of all interests to their hands. And we view with trembling the necessity that will ere long impose upon the native the responsibility of these churches. But upon them it must come, & when will they be able to shoulder the work if we do not commence, at the so early hazard & solicitude, to train & strengthen them to this

task. Though not perhaps "suddenly" yet it will be tremblingly that we will "lay hands" even on the best; but lay them on we must, & that at no distant period. There has been a change going on for a few years past that is forcing us to this step. The congregations on the several Islands, particularly at the out stations, have been gradually diminishing. The novelty of religious worship & sabbath & week day attendance has worn away, & people cannot be induced to any great extent as formerly to go from any considerable distance to the house of God. Pastors observing this have allowed the people at remote posts to build to build themselves such houses of worship as their means would permit & to hold therein their usual sabbath exercises, visiting the station only for purposes of sacraments & marriage. In some cases these are observed & performed in their own villages by the pastor in person. Thus virtually our large churches are divided into several smaller ones & are fast becoming both in reality & design so many separate religious communities. As this feeling of independence progresses they severally realize their destitution & the inconvenience of

and dist living as scattered members of a distant head & hence the growing desire to obtain for themselves a guide & teacher of their own. At the same time the compassionate shepherd of these scattered sheep sees more & more the necessity of multiplying his hands, & selecting the wisest & best, he sets them down here & there over his extensive parishes, as his judgment directs him, to lead the flock & keep them in the fold. Such has hitherto been the expedient resorted to. Its usefulness has been unquestioned. Perhaps it was the best of all plans in the infancy of these churches. But the time has probably come for advance. Much labor has thus been performed, but it may be questioned whether the good to be accomplished by the measure has not mainly been secured. It does not meet the advancing state of the national mind, Conducted as formerly it will not raise up a ministry. The materials may thus have been collected, & in a measure prepared, The proper conducting of religious exercises is an important thing. Exhortation is another. Apprehension & exposition of truth is perhaps the greatest. But there is another quite as essential to a pastor & in which our faith in the native's competency most fails. that is church government & discipline.

Native notions on these subjects are both arbitrary & partial. Clothed with authority he will fear & favor the his equals or superiors in rank, & exercise an invidious favoritism or a petty tyranny over those below him. And in most cases promotion has flattered pride rather than conferred responsibility, & as often proved an injury as a blessing to the individual & the cause.

But a native ministry is demanded, but a ministry without authority would neither be efficient nor respected. License to preach must be coupled with authority to discipline & to marry. Baptism & the administration of the Lord's supper may safely be reserved, at least till the candidate has by a sufficient trial made full proof of his ministry. It would be precipitous & unnecessary to confer full power at once. While the apostle is among them the pastors he may set apart & appoint should not in his life time & in his presence possess his authority or be made his equals. But whom shall we thus set apart? Where are we to look for those best adapted to assume this office shall they be gradually introduced to these sacred duties under the immediate instruction & the practical moulding hand of the pastor? Or shall a liberal course of training

lay well a good foundation in theory, & with as much practice
practice
as is consistent with their duties at school, send them forth,
forth
as at home, inexperienced & untried into the field? In its estab-
estab
lishment at the first, & for a number of years the hopes
hopes
of the mission & its friends rested in this seminary. And here,
here
to a great degree, the eyes of a hundred thousand people
are still looking for well qualified teachers & pastors.
It has accomplished a vast good for the nation. But its
its
main design has failed. But one graduate has rec'd license
license
to preach, & though a laborer, he is not a pastor. Though a
a
judicious man & a man of strength & piety, yet lest we should
should
suddenly lay hands on him we have as yet conferred even on him
no
authority. It is, however, to be hoped that
that this institution will hereafter better answer its particular
particular
design. There are in the small class to be graduated a few
months hence 4 or 5 promising candidates for the sacred of-
fice. In the two classes below there are many more perhaps
, & perhaps as many more still for whom we have
hopes. But past disappointments warn us not to be too
sanguine. Our aim is to confine ourselves more
to the great design of the institution. The number of scholars
is greatly reduced, while the future qualifications required
for admission will respect more the moral & religious

than the mere intellectual character. I know you will rejoice with us, & hail as a harbinger of good, the evidence of the Spirit's presence among our pupils for 3 months past. It commenced with the church members. Feeling that their usual Sab. evening prayer meeting hitherto held in the chapel was dull & profitless they requested permission to hold in its stead a number of sectional conferences in their private rooms. It was granted, & the influence was most happy. Its effect seemed to be to bring religion in closer contact with every heart. It was like taking the cross ~~of Christ~~ & placing it across the path of the careless, thereby to arrest & invite him privately & personally to Christ. Numbers were immediately awakened, while one by one then most of the scholars were drawn within its influence. Set hours were appointed out of school in which to converse individually & in rotation with the enquirers. It has certainly been a delightful task to point these interesting youth to Christ. Hitherto meetings with Hawaiian enquirers had given me more pain than pleasure. In the first place at most stations their numbers prevent a private interview, & then there appears so much hypocrisy - so much mere recitation work - & withal such imperfect & dark hearted views of truth &

so much reason to doubt their sincerity, that one is more inclined to weep than to rejoice. But my interviews with these youth afforded me for the most part real satisfaction. I saw more evidence of sincerity & more tokens in these really anxious, of real sorrow for sin. Several things contributed to this greater satisfaction & enjoyment. In the first place my interviews with them were private. Thus I could better get at their real feelings & give more personal & suitable instruction. Again, the discipline which their mental training has here yielded them, has given them clearer views of the truth & a better knowledge of their own hearts. With respect to multitudes of the people, particularly of the old class I have sometimes felt that the Spirit would hardly find mind enough for purposes of instrumentality. And nowhere as here have I realized the advantages of even a trifling mental discipline & a limited knowledge. The work of grace has been of the most quiet nature, & as the fruits of it some of the most promising boys have as we hope passed from death unto life. The interest has of late declined, leaving us without hope for the most of our pupils. The Sem'y was probably never in a more promising state. But our present prospects do not promise largely for a native ministry. We must look to stationed themselves & rougher material, but perhaps not less useful to the majority, for the most of our native help.

But with the advance of the people an institution of this character will be more & more needed, & with the blessing of God upon our labors we may be confident that a beginning is being made which will at length secure to this ~~people~~ native a competent & permanent native ministry. —

At our ~~meeting~~ in May last, the same motion that prevailed to ~~establish~~ remove me from Kaua on Hawaii & locate me as instructor in general literature on this Sem'y, also conferred on me the pastoral charge of the small church at Kaanapali. This district, or rather the part that falls within my limits, extends from about 8 miles hence ~~about 8~~ 9 miles northward along the western shore, & embraces a population of a thousand souls. I can be but little due there, their preaching my duties as professor here forbidding my engageing to any great extent in the minor but equally important labors of a pastor. I have however, visited within a few weeks past, on Saturdays, every village, & conversed individually with all the enquirers - 300 & more in number. I was rejoiced to find an increased interest on the subject of religion, & the number of enquirers greatly increased.

I trace this result principally to the labors of Naiapaakai, a promising ~~[illegible]~~ member of the theological class, who for 15 weeks on Saturdays & Sabbaths, had labored among them. The result has been an awakening though not what would be called a thorough revival. His efforts were ~~[illegible]~~ mainly confined to Honokohau the remotest village in the field. In that retired & verdant valley the papists had recently been making strenuous efforts to obtain a foothold. At first it seemed as though the enemy had triumphed. The Jesuit first held out to parents & scholars "no taxes for schools", & ~~parents & scholars~~ both for awhile, glad of the release, followed the cocked hat & silken gown of the exulting monk. But, as everywhere else on these Islands, ~~the books promise open their eyes to the horns of the beast~~. The resources of the deceiver were not equal to his promises. Teachers could not subsist on their crucifixes & beads, nor could the "ave marias" of their naked pupils chanted never so sudely, & in an unknown tongue, feed or clothe them. This broken promise discovered to some the horns of the beast. A reaction commenced. & it was just then I sent the Naiapaakai to roll back the retreating tide. The children soon returned to their old schools. The church members, at first cold & distant, soon rallied around their new

helper, & by the help of their great Captain the foe retreated. They have however a hold in the valley, but are for the most far up & secluded. No church members were drawn away, & the great drag net of popery has gathered only of his own kind. I have recently visited that region & find that the scourge that so deverely threatened them has united & strengthened the little band of church members, while the labors of the above mentioned scholar have awakened many of the wicked & careless to thoughtfulness & repentance. — He has proved a very judicious & acceptable preacher, & the churches in that district are ready to-day to assume his support & take him for their pastor. I should not hesitate were there not more needy fields demanding his services. One remark he recently made will introduce you to him. He was asked by my associate whether he would go cheerfully to Kau, that most inaccessible station on Hawaii, & more destitute on account of the declining health of Mrs Paris. He said "I have given himself to the Lord, to go any where you, my fathers, may think it best to send me". Would that more enlightened minds of a brighter land possessed more of this spirit.

There would be no lack of men to strengthen every missionary post, & to plant bear the standard of the cross to every clime of every land. — But to return.

Of the "inquirers" alluded to I have proponded 37 for admission ~~to for admission~~ to the church in Feb. next. Meantime I must instruct them, while I feed the flock & guide the inquiring to the "Lamb of God". This church are doing what they can for the cause of benevolence. They voluntarily & arranged themselves entered into an arrangement by which each male member is pledged to pay $1.50 cts. & each female member 50 cts per year. Of the money thus raised, some has been devoted to the support of native helps, & some to the help of other & more destitute churches. This I think a better disposal of their funds than to contribute it to my support. Male & female they number 115. Of these only one is under censure. One was recently excommunicated for idolatry. He was discovered to open his calabash & very carefully to take out a stone & worship it! This he would do on occasion of his undertaking his daily work, cultivating food, fishing, &c &c. The stone was in its natural state, though of a peculiar form. The superstitious mind of the heathen might imagine it a god reclining upon his elbow. Thus their old habits still have their power over them, influencing, to how great

an extent we know not, all their religious notions, if not, as in this sad case, breaking out in open idolatry. —— The schools in the district have lately been reduced in number, retaining however all the teachers, ~~that~~ thereby to increase their efficiency. This pastoral charge in connection with my labors here, enlists fully my hands & heart. The stone meeting house is 6 miles distant from this place, & may ride thither as well as labors there afford and agreeable & healthful variety to my weekly employments. &

By the printed minutes of the last gen. meeting you will percieve that the teachers of this sem'y were authorised to correspond with the Prudential Committee on the subject of changing the location of the school. The location has from the first been regretted. Its proximity to a sea port is injurious to the morals of the pupils, thus defeating in a great measure the benevolent designs of the institution. It is also one of the dirtiest places the earth supports a house upon. For the past 18 months & even 2 yrs. a residence here has almost been intolerable from the clouds of red dust that have

enveloped us, penetrating every room & every drawer of the house & putting out the sun at mid-day. The reason why we have deferred this correspondence has been that we are making some efforts to provide against such horrible dust blows in future. We wait the results of these experiments. Should they fail & no relief be provided, it may be difficult to persuade any member of this mission to tolerate a residence on these ash heaps. The cattle roaming over the slope & hills behind us have been the cause, & there is not rain enough on the leeward side of these mountains to cover the land with vegetation. We are however building a wall, to shut off the cattle entirely from the windward of us. & at the same time blasting out a water course from the rocky banks of the valley near us, in hopes that at the scent of water the small portion of the dusty region irrigated by it will vegetate & thus somewhat diminish the incredible quantities of dirt that threatens to overwhelm us —

Rev. T. Alexander, Nov. 1, 1846.

Lahainaluna

Rec'd May 6

* Mrs H. & our little daughter are well, as are our neighbors & fellow laborers here & at Lahaina. Other sources have of course informed you of the sudden death of Mrs Dr. Andrews —

In christian love very truly yours
Wm. S. D. Hunt.

ABC 19.1 v. 12

102. Ives, Mark. A.L. to R. Anderson; 28 Aug. 1846
103. Judd, G. P. A.L. to R. Anderson; 16 Dec. 1846
104. Lyman, D.B. A.L. to R. Anderson; 20 Oct. 1845

THE HOUGHTON LIBRARY

Kealakekua Aug. 28 1846.

Rev. Rufus Anderson D.D.

Dear Sir,

A full & faithful account of the state of things at this place would not at the present time, be very encouraging.

Mr. Forbes & family left here above a year ago; which left the two large churches of Kealia & Kealakekua on my hands, scattered along a sea coast of 40 miles in length, & barely possible for the most part to be visited, except by water. A tolerable foot path in most places is not to be found. After they had left, Mrs. Ives was attacked with frequent rheumatic pains in the face & teeth; which continued for weeks in succession, & occasioned pain through the day, & wakefulness through the night. After trying various medicines to no effect; a visit of 3 weeks in the bracing climate of Kaw, together with the journey thither & back, has appeared to remove the disease. We have the past year built a cistern at an expense of about $40. that holds 110 barrels. This together with a smaller one that we think we can now build for less than half that sum; will furnish us abundant of water for most of the year, for both ourselves & cattle. Fresh water is a scarce article in Kona. We were

obliged for two months in succession, last winter, to depend on whole ships for our drinking water. Vegetation except large shrubbery & trees, was apparently as dry as the sun could make it. A spark of fire dropped into the leaves would immediately kindle; & the consequence was that by tobacco pipes, & other causes, fires were kindled all through our field. A region of country for 30 miles in extent, including about half the cultivated land, except here & there a small patch, where the owner with uncommon vigor defended it, was burned over. Often the man after watching his plantation a whole night, would leave it, supposing it past danger; when some sudden turn of the wind, would change the direction of the fire, & before he could again reach it, his whole plantation be consumed. The natives driven by hunger, have in some places one half or more, left for Maui & Oahu.

Their lands are left uncultivated, & it is probable but few of them, unless means are taken by government to bring them back, will ever return.

The people are scattered here & there in search of food, & where Saturday night finds them, there they spend the Sabbath. When enquired of

why they do not come to meeting, the reply frequently is that they are indifferent, & frequently that they are so weak from starvation that they are not able to get there. The children, instead of coming to school, accompany their parents in search of food; & when at home, feel more like sleeping to drive off the gnawings of hunger, than attending school. Three adults near here have actually died from starvation.

We have now had frequent showers for about three months; & vegetation would have advanced rapidly, had it not been for the worms, which in many places have eat down every thing green. They have now however in a measure subsided; & melons & squashes & in some instances potatoes, are beginning to ripen.

The government has shut up this bay to whale ships, 32 of which have come in here the past year. The natives feel that it is hard to be deprived of the market, but it will unquestionably be of salutary benefit to their morals; the local officers being extremely inefficient in checking crime.

I am not vigorous having a weakness at the lungs; yet I make out to preach twice, attend two Sabbath schools on the Sabbath, hold three stated meetings during the

week, & occasionally visit the out districts. I also spend some time weekly in visiting the people from house to house. The life of Enoch I have received & read nearly throughout with great much profit. Mrs. Ives wishes to be remembered to you.

I am Respectfully Yours

Mark Ives.

Rev. Mark Ives,
Neah Bay,
Clallam Co., Wash. Ter.,
Aug. 29, 1946

Rec. Dec. 5, 1947

Anderson S.D.

Rev. Rufus Anderson

Pembroke Square.

Boston.

Aug 1 Dec 11 Mar

Confidential 103 Honolulu 16th Dec 1846

Rev & very Dear Sir

I have before me your letter to the Revd R. Armstrong, dated 23 Jan. 1846, with a request that I would reply to what relates to matters with which I am connected.

In complying with this request I take the liberty of premising that I do not imagine that there is in reality much necessity for my taking up the pen to explain any thing, for the apprehensions excited at the Rooms by the correspondence of 1845 will probably subside on your receiving that of 1846

Ascribe it not to vanity, my Dear Sir nor doubt my perfect cordiality towards my best friends if I say, that during my connexion with the Mission I have had an opportunity of knowing tolerably well what the brethren are, and how they will think and act on important occasions. Whatever is new is liable to be viewed by them with distrust at first. Things which seem wrong will seem so still, in spite of every available explanation, until their own observation and good sense bring the proper conviction to their minds. This is illustrated by the action of the Brethren (of whom I was one) on the subject of common stock, on salaries, and on the rule of the Board against the use of the Mission Press for certain purposes. It is unnecessary for me more than recall these points to your memory, together with the present state of public sentiment in the mission to enable you to comprehend my idea.

When I left the Mission, the step did not meet the approbation of the Brethren. The public here knew that fact and the Mission were saved from the imputation of responsibility in the measure, but the time arrived when, according to my expectations the heart of everyone approved of my course. When Mr. Ricord was appointed, some of the brethren took alarm, but they are now becoming his friends and apologists, notwithstanding his obvious faults. The code of Etiquette was looked upon with contempt by Lord Miller and Mr Brown. They infused their sentiments into the minds of some of the Brethren. The Mission were saved from the imputation of having been parties to it, and for the moment those officials supposed that in the Mission they might find supporters. Now, when they see and understand the beneficial effect the ordinance has had in keeping troublesome officials in their place the hearts of the Brethren approve of what before appeared supremely ridiculous. When several foreigners were appointed to office they also took the alarm, but they begin to discover the necessity and wisdom of such a measure. To of the Oath of Allegiance, their minds were, almost without exception, opposed to it, but I trust that in due time every one who does not expect to return to the U. States will feel it to be his duty and privilege to take it, to cast in his lot amongst us and aid us, as he could do, much more efficiently. This happy time has not yet arrived. The brethren are looking on the subject more dispassionately; they begin to think that their claim to hold real estate in fee simple, being aliens, is dangerous to the sovereignty of the Islands.

and that if the people are ever to support their own Institutions, those Institutions must be made their own. Money given by Government to the American Board or its agents will engender a quarrell with the Pope and his agents unless they have a share in the spoils, but a church, having a Pastor, who is a subject of the King, would do much more for his support, would obtain lands and the means of doing it, and in case of a failure in past to do it might receive aid from the American Board for a time, very much on the principle adopted by the Home Missionary Society. The churches here would have no objection to their Pastor's connexion with the Board being continued, provided he belongs to the nation, and and his property either to him or to the church.

There can be no question that it is high time that the gospel at these Islands be put on a footing to sustain itself. Has the American Board any definite plan for accomplishing this, short of the employment of native Pastors? Could they be found, how is it proposed to dispose the Real Estate of the Mission? Shall the houses and lands be kept in their present condition, or shall these contributions of the U. S. Churches be disposed of by degrees in a way somewhat in accordance with the above hints. In that case there is no doubt the Govt would make great exertions to enable the churches to sustain their Pastors. My opinion is that the experiment ought to be tried, by one or two of the Mission & the whole gradually come under the arrangement if found to work well.

But to the subject of your letter. I admit your apprehensions are not without foundation, but my opinion is that the greatest dangers have been avoided by the measures which have excited those apprehensions. I will concisely explain,

1st The reason why the Govt make so much of their foreign relations is the impossibility of obtaining justice at the hand of consuls or Naval Commanders. The only safe way is to argue matters and then refer them to their own Governments, who, thus far have done us better justice than their agents who by their exhorbitant demands would soon crush the Nation under their feet. Correspondence has been published that the world may know our views; that our faults are also exposed is a minor evil

2nd The Kings & Chiefs have only thrown a part of the agency of Govt into the hands of foreigners (not aliens) for the very good reason that they are best able to cope with foreign skill, while the native authorities claim and exercise the right to be informed of, and to approve or disapprove, in due form and detail, of every measure. Another reason for their employment may be found in the want of competent natives & in the constant complaints of foreigners, Missionaries as well as others, of the injustice and incapacity of the native officers. I have complaints from the brethren on this score almost every mail.

3 The Govt employ so many foreigners for the purpose of carrying out a simple system of uniform administration and conduct towards foreigners which shall ensure the regularity of the proceedings & disarm all who would find fault with them, as far as this is attainable.

2)

It is not intended to increase the number beyond a superintendance of the four great departments until the young Chiefs can be educated to fill them, and the establishment of a court of Justice which will be respected. Besides this some indispensible agents are employed for other foreign business, such as the collection of Revenue on goods &c

4th They are chosen from so many nations, if for any reason to silence the clamor against national favoritism. Men are chosen to office for their qualities, not their nation. The fact that none of the missionaries covet a place in the civil list is an injury to the country, because from their knowledge of the people, their Christian principles and their good character they are the best qualified to enter the list

5th The Belgian Roman Catholic might not have been refused in the face of the world the office he sought because of his nation or his religion, when it is considered that he came here for the purpose of taking office at the recommendation of a Protestant. It pains me that our good brethren could not be satisfied with the simple fact that Mr. Depiennes was not employed, but seem to be anxious the Govt should give as a reason that he was discarded because he was a catholic. But in this as in other instances I trust their good sense will prevail

6th I presume by this time you will have it stated to you that the Government do not, at least, encourage the colonizing of their Islands, nor look with a moments favor on Mr. Brinsmades plans. Lade & co have commenced a suit, before arbitrators, against the Government for the moderate sum of $378,000 on the plea

that the Govt do not look with favor upon Brinsmade's claims, & have frustrated them, while the Govt claim damages in law for their failure to perform their contract. It is unnecessary for me to say who is to blame for getting the Govt into this scrape, but under God, none but the foreign officers can get them out of it. This some of the brethren begin to understand & I trust they will in time appreciate the forethought which provided men capable of resisting so great a danger. Necessity knows no law; nothing but necessity has compelled the King of these Islands to adopt his measures, and I have faith to believe that with the blessing of the Almighty the judgment of all good and wise men will finally approve what is judicious in the management of his affairs, when the mistakes are forgotten.

It is not to be expected that you who live on the other side of the globe can understand at a glance or by intuition the reasons why, if men who live on these Islands misapprehend our affairs. This letter must of necessity embrace only a point or two of a vast field, but I cherish the hope that it may bespeak for the Govt your sympathies and your prayers.

There are many things I might say which would relieve your minds, but those are the very things which ought not to be known, e.g. the measure of influence possessed by Mr. Richards & myself in the councils of the nation and over all the other foreign officers, & the plans we have for the future 1st to preserve the preponderance of the Hawaiian race, 2 that of those who owe allegiance to the present Dynasty & 3d to keep off all aliens, or crush them

by wholesome laws impartially administered.

Will the white man submit to be ruled by the red skin? Does he not on the contrary drive off the red man and deprive him of the benefit of the laws and civil rights which the white man enjoys. As Independant in the vicinity of independant whites you know how the Indian suffers. What if the King of the Hawaiian Islands foreseeing his danger has adopted some of the white skins to aid him, good men and true as he thinks? Did not Peter the Great of Rupsia pursue a similar policy? But Kamehameha 3d has nothing but skill and the favor of God to trust in, he has the case of poor Pomare before his eyes and as he welcomes the refugees from her dominion he eagerly enquires into the measure of justice which is dealt out towards her & her people by a civilised nation, and he asks what succor she has received from England & the United States but there is no reply!

O God shall the curse pronounced by thy servant Noah wither and blast forever? But I must close. If I have said any thing which can in the least relieve your mind I shall be glad that I have written this letter, and I hope no misconstruction may be put upon it should it be seen by any other eye than yours, for whose alone I have intended it.

With kind remembrance of yourself & family in which Mrs Judd desires me to say she joins I am

truly & faithfully

Yours

G P Judd

R. Anderson D.D.
Missionary House Boston

R. Anderson D.D.
" " "
Missionary House
Boston

Mass. Fr. Friendly
Honolulu, Dec. 16, '46

Rec'd May 8
Ans'd May 12.

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Hilo Hawaii
Oct 20. 1845.

Rev. R. Anderson D.D.

Dear Sir,

Since the date of my last to the Secretary, the general health of myself & family has been as good as usual. From January, I have been troubled with an affection of my throat, which has prevented my preaching but 2 or 3 times, & has made it necessary ~~for me~~, some of the time, to restrict myself in the use of my voice in school. At present, it is much better, than it was six months ago.

In reference ~~to~~ the school under our care, you are aware that, in the main, we pursue ~~from year to year~~ one regular, straight forward course. You will not, therefore, expect that we shall be often able to communicate new facts of thrilling interest respecting it. Though its progress may be slow, it is certainly & steadily onward. In various ways, it elevates, in a small degree, the character

of many families & schools, & they in turn combine to elevate the character of this. [If you wish my explanation in connection with other items of this last remark, it may be found on the 3rd & 4th pages of my letter written, 3 days since, to Mr. Treat.]

During the year, 30 of our former pupils have been dismissed. Seventeen of them to enter the Mission Seminary, & most of the others to engage in teaching. Those who entered the Seminary had been members of this school from 2 to 4 years, the others had been with us from 2 to 6 years. All were better acquainted with the branches taught in the Hawaiian schools, than the average of native teachers.

Of those now in school, 23 entered here with those, now, at the Seminary, & were prepared to enter there last June, if more could have been received. They have been instructed in some branches little taught, except in the Seminary. Nineteen of them have advanced more than half through the translation of Bailey's Algebra, & are going on well.

In July, we received, from different parts of the island, 34 new scholars. The whole number, now, in school is 59, of whom 35 are church members. Their general conduct has been the same as in former years.

Two graduates of the Seminary are employed as assistant teachers. One of them was a pupil, here, before entering the Seminary, & was then a member of the Theological class, till it was broken up by the decease of Mr. Dibble. He renders very valuable aid. The other is from another island, sustains a fair character as a professor of religion, & does as well as we could expect.

My connection with this school places me in a central post of observation in reference to the progress of education on this island. The advance, the last 5 years, is very considerable. The efforts of the government to promote education have been a great benefit to the cause. Though, in some respects, the schools may not have been so well managed, as they were when under missionary direction, they have been kept

in existence, & knowledge among both teachers & pupils has increased. It should be remembered, too, that the gov't took them under its patronage & direction, just at the time, it had become impossible to sustain them in the manner it had previously been done, or by any means the mission could command. It is, nevertheless, true that, as a general fact, the schools have made little or no progress the last year. Should the present session of the Legislature close without adopting some new measure to revive them, a large proportion will, at once become extinct. At the same time, the present school law, if promptly executed, would resuscitate & place them in vigorous operation. The great obstacle to the execution of the law, here, is the course pursued by the tax gatherers. [Probably by the Governor's direction] From a note of Mr. Wylie's to Gen. Miller, it appears that Mr. Richards is Minister of Public instruction. If the schools come under his direction, & the Gov't furnish all the facilities allowed by the present law for sustaining them, I see nothing

to prevent their slow, but steady & certain progress.

Since July, 2 English & 3 American ships of war, including 1 ship of the line, 1 Frigate & 3 Sloops, have visited this place. Also 1 French & 31 American Whale ships. This class of visiters will doubtless increase.

We have had considerable intercourse with the Commanders, Officers, & men of all these vessels, & I am happy to say that most of it has been of a very pleasant character. From Commodore Sloat & Commander Montgomery, & their officers we received many evidences of their interest & regard. By the other Naval officers, we have uniformly been treated with polite attention. Sir Thomas Thompson called upon us every day while here, & Admiral Seymour though but a few minutes on shore, with the exception of the time occupied in his excursion to the volcanoe, sent an ounce to each of the two Boarding Schools. In the whaling fleet are many who delight in doing the missionary a favor.

The day for iniquity to be openly & unblushingly encouraged by Captains & Officers in these ports has, we trust, gone by. There are, also, as there always have been, many

estimable men among the foremast hands. On board of whale ships, however, I fear the number does not increase. How can it, when the main business of the year is pursued on the Sabbath as on any other day? It ought to be known in the United States that something like 99 in a hundred of the whale ships, when at sea, pursue the great business of their voyage on all days alike. It ought to be known, too, that there is no more necessity for violating the Sabbath in this business, than there is in that of the merchant, the mechanic, or the farmer. Whatever pretences there may be of regarding the Sabbath, (for excepting a few whose consciences were troubled I do not recollect an individual capt. or officer with whom I have conversed on the subject, that has not told me they were very particular to do no unnecessary labor on the Sabbath except taking whales,) there are few of these ships on which a conscientious man brought up in a Sabbath keeping community can take his first voyage without feeling that the Sabbath is almost unknown.

I need not say, religious

moral principle is not likely to be strengthened in such circumstances. Piety if there be any, usually becomes sickly. This is true even of those ships whose captains & officers are religious men, & where revivals are enjoyed & several hopefully converted on the passage out. Even on such ships, after one year's Sabbath whaling, religion, sometimes, comes to be a thing that was, but appears no longer to exist. Perhaps it is not too much to say, that the recklessness, in regard to the Sabbath, of most of our Ocean visitors, more than any thing else in their character, makes us fear the result of their influence upon this people.

Must this evil remain? Will Ship owners, ~~officers~~ & members & officers of churches in New England & New York, continue to send out their ships requiring or even allowing them to pursue the great work of the voyage on the Lord's day? Shall Captains & Officers brought up in the business, who deem the practice wrong, & in no sense necessary to the success of a voyage, feel compelled to pursue it or retire from the business? Shall conscientious

young men who ship expecting the Sabbath to go with them ~~Sabbath to go~~ be compelled to appear to disregard it, or be charged with aiming to excite disorder & insubordination? If this language is strong, is there not a cause?

Rev. D. B. Lyman
Hilo, Oct. 20, 1845
Rec'd April 15, 1846
Ans. 3.
Ans. June 11/46

Rev. R. Anderson D.D.
Missionary House
Pemberton Square
Boston
Mass.

NEW YORK APR 17

The Government schools formerly under the supervision of this station are in operation but greatly need a new impulse. The school for teachers formerly taught by Mr Wilcox is continued. It is taught the present year by a youth dismissed from the Boarding School for that purpose.

With affectionate salutations to your associates at the Rooms, & to the Prudential Committee, & requesting your prayers that our labors may be blessed to the conversion & sanctification of the youth under our charge, I remain as ever yours truly

D. B. Lyman

ABC 19.1 v. 12

105. Lyman, D. A.L. to R. Anderson; 29 June 1846
106. Lyons, Lorenzo. A.L. to D. Green; 7 March 1845
107. Lyons, L. A.L. to R. Anderson; 5 March 1846

THE HOUGHTON LIBRARY

105

Hilo June 29, 1846.

Rev. R. Anderson D.D.

Dear Sir,

Since the date of my last, Oct. 20/45, nothing of special interest has occurred relating to the school under our charge, excepting the very sudden death of one of the best scholars, from some unknown cause. The number of pupils at the close of the last year, the last of April, was 56. A few of the younger pupils of little promisk were dismissed, & a few who had been longer in school were recommended to go out as teachers.

The first term of the present year has commenced today, 35 scholars present. Some are reported as detained by their own or their parents ill health. We propose to receive a new class early in Sept.

By rigid economy, & by constant vigilance to render the boys' labor as available as possible, & to induce the parents to aid in meeting the expenses of their own children, we have funds which we hope will enable us to go through the present year with the

unexpended balance of the appropriation for last year. Consequently I did not request a grant from the funds of the Mission this ~~present~~ year. Hitherto Providence has so ordered, either by enabling us to supply the scholars' necessities at a moderate expense, or by making the needed articles so scarce as to render the duty of dispensing with them plain, that the ordinary ~~estimates~~ expenses have fallen below our previous estimates. Hence I do not expect the school will be embarrassed with a heavy debt at the close of the year. Of course we shall need an appropriation the next year. I hope, however, it will not in future be necessary to use over 500 or 600 dollars per year, from the funds of the Board. This will depend very much on circumstances beyond my control, & in reference to which I can not well make definite calculations.

The steps taken by Government, the last few months, in reference to education are wise & liberal. Mr. Richards is every way inclined, if able, to aid our school. I fear, however, that he can scarcely do justice to schools that have no resources, except Government.

funds.

In your Gen. letter to the Mission dated July 19/45 reference is made to "the Telescope for Hilo." Mr. Greene, in a letter to me Nov. 28/43, says, "The telescope & atlas for which you send are to be forwarded by this ~~opportunity~~ conveyance, as I understand." It was not on the invoice of goods shipped by that conveyance; [the Globe.] & Mr. Hall has recently assured me that neither the telescope nor any invoice of it had ever been received by the secular agents of the Mission.

The loss of it we much regret yet under existing circumstances, I am not prepared to request another.

The atlas has shared the same fate as the telescope, but having been, in a good measure, supplied from other sources I, now, withdraw my request for that article.

The affection of my throat is somewhat troublesome, though less so than it was 6 months ago. My family enjoy comfortable health.

Desiring a respectful remembrance to your associates at the Rooms & to the Prudential Committee, I remain, as ever,

Yours truly

D. B. Lyman

Rev. L. P. Lyman

Hilo, June 29, 1846

Rec'd March 1.

Ans'd. June 4

Ans'd. June 11/47

Mr. Lyman

Mr. Hinsman

1) 106

Waimea March 7th 1845

To Rev David Green
Sec. of A.B.C.F.M.

Rev & Dear Sir

Heretofore I have directed my communications to Dr Anderson. But it seems a change has taken place with regard to the labors of the Secretaries. A change in any one part of a system generally affects other parts. So a change takes place in my correspondents. May it prove a happy & advantageous change. All these little changes show that we live in a changing world, a world too that is soon to be exchanged for another. May it prove in our case a far better world. Your good letter I have rec'd. for which you have my warmest thanks. I shall answer it in my usual way of answering letters from the Mis. house — i.e. by giving the annual report of my station. In sitting down to this work I am like a man seeking to obtain the best position for taking a view of a house — a village or any particular scenery. Where shall I take my stand, ~~from which~~ where erect my observatory? I have many materials from which to make a report. A reporter needs much wisdom in selecting & arranging his materials. Two men with the same materials might build very different houses. So another with my materials might make a very different report. But I shall endeavor to report things as they are.

1. Trials & perils. The past has been a year of trials. Trials of a domestic kind hold the first place.

1. Myself. Disease has visited me & threatened seemingly to take away my life. For 2 sabbaths & a half I was denied the privilege of entering my pulpit. Twice have I been exposed to imminent peril on land - & once the raging ocean & a frail canoe placed me in a hazardous situation.

2. My companion. She has been visited with disease. & on another occasion death came very near & I supposed I must surrender her to Him who gave her.

3. My children. They all - 4 in number, have been sick. Of the recovery of 2 of them there seemed to be no hope. Indeed at one time we supposed the dying hour of one of them had come. We gathered around her - kissed her cold & pallid lips & commended as we supposed her departing spirit to the Lord. These were trying times. In some cases we had help from others, from those who were providentially with us. But on one occasion we were all alone, & were all sick together. We managed alone as long as we could & then we sent off to a neighboring station for help. Our good brother Bond came & remained with us till we were all convalescent. It is at such times that we feel the need of associates. But the loving kindness of the Lord has been manifested toward us, in consequence of which we have all been preserved, & continue to the present time.

What abundant season for the exercise of grateful feelings.

I might speak of other trials, arising from the conduct of natives - their obstinacy, contrariness, ingratitude, overreaching, covetousness, selfishness, their sottishness, their opposition to innovations & improvements - their strong attachments to the customs & habits of their ancestors, & all this from those from whom better things should be expected; here is a trial of no small magnitude. But I hasten to speak of my labors.

1 Labors at the station.

1 Private labors, or labors in my study. Alas I have a study, but as I have told you before, I spend but little time there. I have however devoted some of my hours to employments in the study. If it were otherwise, I should certainly be guilty. A minister & a missionary must be in his study some time, so we to himself & to his people. He must attend to his private devotions - he must study the word of God, he must, ~~he must~~ prepare sermons - he must read, & write, & think, & plan for himself & for his people. &c

2 Domestic ~~& &c~~ labors. I have a family & that requires a portion of my time & thots. A thousand little wants demand attention - houses must be built, & when they become too small they must be enlarged - & when built they must be surrounded with walls, & when these tumble down they must be repaired, & when the enclosures become too contracted they must be extended - gardens must be cultivated - attention must be paid to the medical wants of the family. Children must be instructed.

&c. In all these things I have been more or less engaged. & in some of them I am still engaged.

3. Public labors

1 Secular public labors — Among these may be included all plans suggestions, & efforts for the improvement of the domestic, civil & physical condition of the people.

My thots & tongue & example have been employed in the ~~cause~~ cause of native civilization. I have endeavored to call the attention of the people to the state of their meeting houses — & school houses & dwelling houses — I have called meetings & appointed superintendents — some for one thing & some for another, some for superintending the building, repairing, furnishing & enclosing meeting houses & school houses, others for visiting from house to house — with a view of ascertaining the state of the houses & urge the occupants where necessary to build better houses &c — improve those already build — furnish them as houses are furnished in civilized lands — surround them with walls & fences — plant flowers — trees &c. I have also planned & put my plans into operation for the improvement of the personal appearance of the natives — men, women & children. I have reference to hat, bonnets — shirts, pantaloons, dresses &c — with what success my efforts in these respects have been attended will appear in the sequel.

2. Medical labors. I speak of medical labors. Tho, I am no physician, yet I am obliged to act the part

of physician, both among the natives & in my own family. So, tho' I am not a physician in theory, I may be regarded as one in practice. But I often wish I was either a whole physician or no physician at all - i.e. that I was either a thoroughly educated physician or else freed from the necessity of acting in the capacity of such a physician. My ignorance of the science & theory of medicine, tho' I am not destitute of medical books, is a constant source of trouble & vexation. But this is all readily understood. Hence let those who have the missionary life in contemplation remember this that they may avoid the predicament in which I am often placed by qualifying themselves to act understandingly & successfully in the medical line. Let no one be deceived with the impression that there will be time enough to study medicine if necessary when he has reached missionary ground. There will be but little time for that work after being initiated into missionary labors.

My actual medical practice the past year has not been so extensive as in some previous years. There has been less sickness & less mortality than usual in my field. The whole number of deaths does not exceed 200. The number of births however, being only 100, does not fill the vacuum. There are many native doctors, some of whom are rather skillful & have considerable practice. By "skillful" I do not mean that they have studied medicine as a science. But I mean that by practice

they have become skillful in the application of certain Hawaiian herbs to certain diseases. They understand in a measure, the nature, power & efficacy of certain Hawaiian medicines. There are many native quacks, however, who probably kill more than they cure.

3. Intellectual labors. My labors of an intellectual character - i.e. labors designed to improve the intellects of the natives do not embrace a very extensive range. These labors will of course be found in the schools under my superintendence.

1. Domestic Boarding school - This has embraced 7 Hawaiian girls - 3 of whom have been dismissed. The studies taught in this school have been mental & written arithmetic. civil & descriptural geography. moral Philosophy - writing - singing &c. They are also taught sewing - knitting & various kinds of house work. I meet the girls morning & evening for reading scripture. reciting verses committed to memory - singing & prayer. A room in one of our dwellings is appropriated to them. furnished with a table, seats, bank case - washstand - bed, - &c. & they are required to keep it in the best order. Instead of sitting down on the floor by a common calabash of poi & eating with their fingers like common natives - they sit around a table - ~~too~~ furnished with plates - bowls, spoons &c - & eat after our manner. They dress in all respects like American girls. By living with us their complexion assumes a lighter shade & their manners a more civilized form. When they appear in the house of God. & stand up with the choir of sing

ers arrayed in their English habiliments, bonnets, shawls, shoes & stockings, you might almost mistake them for a company of American daughters.

The school is supported from our own salary & such ~~contributions as~~ donations as we receive from American friends.

2. Teachers' school. The teachers have been twice assembled at the station from different parts of my field, for the purpose of replenishing their exhausted knowledge treasuries. The last time they were together I about concluded that several of them had reached the end of their intellectual rope, & all efforts to lengthen it out or splice on a piece seemed unavailing. Others however seemed capable of making progress, & with them I am encouraged to go on. I have appointed an examination for teachers & others to take place 2 or 3 months hence, at which it will be determined what teachers are of sufficient promise to warrant the making of further efforts for their intellectual improvement.

That there should be a school for teachers, ie for those already initiated in the basings of teaching sounds rather strangely. But such a thing is necessary among Hawaiian teachers. For these are those who, after they have been employed awhile in teaching, become rusty & seem to lose much of the knowledge they once had. They need to be brushed up, & to have former things brought fresh to their remembrance.

3. English school. I have often been solicited to open a school for instructing natives in the Eng-

lish language but have always declined, till within a ~~wet~~ few month. I concluded to yield to those solicitations. Hence I procured ~~a~~ half a dozen English native spelling books — grammars & reading books from the Seminary, & opened a school. My stock of spelling books was soon ~~gone~~ exhausted. I demanded a rather high price & that too in cash. But never mind the price nor the cash, we want the olelo haole — ~~ing~~ (foreign language) seemed to be written on the eyebrows of more than half a dozen. The school was confined to 6 pupils till more books could be obtained — More books were received but still the demand was not satisfied. The whole number who have entered the school is about 20. Some have made good progress while others, auwe! you might as well attempt to instruct a flock of geese. ~~as to~~ It is more than I can do to ~~con~~ keep my visible powers within proper bounds while they attempt to imitate the sounds of the English letters & abs. And such sounds — or rather such perversion & confusion of sounds, horribile auditu! But then I give them time for trial. When that time has expired — those whose organs of speech seem incapable of being brot into a right position for pronouncing English letters & words ~~too~~ correctly & intelligibly are dismissed. But why establish an English school & spend your time in that? —

1 There are many foreign residents in Waimea & connected with Waimea. Most of them have intermarried with natives, & have children, some of whom are of a suitable age to be ~~in~~ in school.

It seems important that they should be acquainted with the language of their fathers. But this is not a fact. They ~~almost~~ invariably speak the language of their ~~mo~~ mothers, till they are sent to an English school. I know of but one exception.

New foreigners coming in, ~~need~~ will be looking out for wives, & those who understand the English language will be selected in preference to others. The natives also have much intercourse with the foreigners — & therefore they seem desirous of learning their language, that the transaction of business may be carried on more correctly & to better advantage.

2. This Eng. school gives me an influence over a certain class ~~of~~ in the community, ~~which~~ a class which would not otherwise be so accessible. I have reference to the youth of both sexes. They have been connected with the native schools. But on leaving these they seem for the most part to fly off in a tangent, & are rarely seen at the house of the missionary, or in the house of God. This school is one ~~means~~ means ~~for~~ of bringing them somewhat under my control. So much so at least, that I can secure their attendance at meeting on the sabbath.

3. As to time. This of course, amid all my other engagements, must be limited, & it is limited to one hour per day. The pupils are not satisfied with this short allowance of time, & request me to write to America for an assistant. This I have promised to do, on the condition that they will give him a competent support. —

4 Superintendence of native schools. The government provides ~~a~~ superintendents for common schools. & I have 2 of them in my field, or rather a part of the services of the two appointed for Hawaii, yet my own superintendence remains undiminished. I visit the schools, hold examinations — devise expedients for the improvement of teachers, scholars, & school houses, & see that the schools are furnished with books &c. The whole number of schools in my field is 22, teachers 35. During the year past there have been 3 examinations, each school examined in its own school house, except in 2 or three instances where 2 or more schools could conveniently unite.

I will here present a comparative view of the results of these different examinations.

1st Examination. Whole no. 848; Readers, 376; writers, 334; Mental arith. 353; written do, 143; in Geog. 128

2d " " " 930; " 474; " 342; " " 391; " " 148; 210

3d " " " 1068; " 516; " 390; " " 470; " " 160; 202 "

At every examination many of the readers stand ready to recite verses of scripture committed to memory during term time.

At the 1st examination 60 committers appeared & 2,300 verses committed

At the 2d do — 208 do — do & 4,864 do — do —

At the 3d do 339 do do — & 19,000 do — do —

So it appears that during the year upwards of 26,000 verses of scripture have been committed to memory. At the last examination I found one scholar who had committed the whole of the 119th Psalm, & enough more, to make up 300 verses. One school reported 2,700 verses committed.

IV. Labors of a moral & religious character.

1 Singing schools. I have 2 schools of this kind per week & the interest in them has been considerably revived within a few months. The choir of singers on the sabbath had dwindled to almost nothing. My young singers had deserted not only the choir, but the house of God. & had become very wild. But recent efforts have made them a little tamer, & brought them back again into the sanctuary where their ~~voices~~ musical powers are once more employed in singing the songs of Zion. A new singing book called the Lira Hawaii, has lately made its appearance. It is hoped this will increase still more the interest in the singing school.

2 Sabbath schools. Of schools of this description there are two — one for children — & the other for adults. The Aie o Ke Ola ~~or daily food~~ (Daily Food) is the text ~~for~~ book in the former — & the Hale ~~mali~~ malihini or Pilgrim's Progress, the text book in the latter. Pilgrim's Progress opens a world of subjects for remarks which might otherwise remain concealed. This is the great excellency of this book as a school exercise for natives in the hands of the missionary. But in the hands of the natives ~~therefore~~ alone, it is an unintelligible concern. No body calls for it. None of the most enlightened around me have expressed even a wish to purchase a copy.

The children's sabbath school is as interesting as could well be expected, considering the character of the materials of which it is composed. Not

much can be expected from children while they are under native parental influence.

3 Meetings. 1st Sabbath meetings ~~of~~ These consist of the two public meetings, morning & afternoon & a meeting composed of ~~all~~ church members - penitents & candidates for the church. A different church member is appointed ~~each~~ each sabbath to make some remarks in this meeting. This gives each principal chh. member an opportunity of exercising & improving his ~~talent~~ powers of thinking & speaking.

2. Weekly meetings - On Monday pm is a class meeting or a meeting for a class of the church - for personal conversation & prayer. A lecture on Wed. pm. On Thurs. pm. a neighborhood meeting. On fri - pm - a female prayer meeting sometimes.

3. Monthly meetings - such as the monthly concert of prayer for Missions. This remains still an interesting meeting.

4th Occasional meetings. 1st Fast & communion seasons. which occur once in 2 or 3 or 4 months as circumstances will allow. The fri day previous to the communion sabbath is observed by the church as a day of fasting. On these days ~~as~~ 2 meetings are held. one for the church & the other for the elders of the church. In the former a preparatory lecture is delivered & individuals also have an opportunity of confessing their sins - making remarks &c.

Once in a while a church member makes a rather singular confession; For instance, on one occasion a church member arose & said he had five sins to confess. The 3d was, hens would get into his house & he could not keep them out. 4th He had no mat

for his house, & hence he could not keep it clean. It was "pelapela". 5th He was poor, had no clothes for his body except a ragged Kapa. Another church member repented for being charged with the sin of praying certain individuals to death. But such confessions are not frequent. They only show the remains of ignorance in a native church. As a general thing confessions are of the proper character.

2. Native assistants' meeting. Of this I have given an account in former reports. This meeting is held at Waimea & embraces my native assistants, or rather the superintending elders &c of the 16 churches in my field. At the last meeting reports were read, & addresses delivered, & many subjects discussed appointments made &c.

On the list of overtures are the following items.

1. Shall the missionary have a select number ~~not~~ chosen from the elders with whom to counsel & transact church business, or shall he ~~con~~ employ the whole body of elders?. The latter was voted.

2. What shall be the dress of superintending elders? Shirt, pantaloons & frock coat, were resolved upon, & other things if they can be obtained.

3. Shall the elders ascend the pulpit? voted that there was no objection to it.

4. What effect has the present condition of native dwelling houses, upon the mind & the morals? How can it be improved?

5. Private prayer houses.

6. The benefits & evils of 2 families living in the same house — ~~&~~ which preponderate?

7. How shall the present generation be different from the preceding?
8. How shall the elders become better qualified for discharging their duties? They must build themselves a study, furnish it with mats — a table — a chair — books — paper — quills — ink; they must have hours for reading, meditating & writing. They must spend some time with the missionary in order to receive appropriate instructions.
9. It is right for constables who are church members to spend the sabbath in going from place to place in order to search out iniquity? No.
10. Is it right for individuals of one parish to attend meetings on the sabbath at another parish from motives of curiosity? Decided in the negative.
11. What shall be done for baptized children?
12. How shall the different parishes be supplied with singing? Employ teachers from the higher Seminaries & pay them. or let a few of the most promising singers spend a few weeks at Wainee for the ~~sol~~ purpose of qualifying themselves to teach singing.
13 These and some other topics were discussed, & the meeting was allowed to be the very best of the kind that has been held. I was much gratified with all the exercises. The remarks made by the elders are not always characterized by wisdom. For instance, an elder in commenting on the ~~benefits~~ advantages of the old heathen system above those of the present system mentioned three; 1st Deaths were not so numerous as they now are, 2d a man had many wives, if he had no ~~offspring~~ offspring by one he might by another,

3. They had long feasts then, spent many days together without work.

V. Tours. Tours are among my most arduous & perhaps most useful labors. My usual number 3 per year, I have been enabled to perform. I say three, tho' I might say 6. i.e. 3 one way & 3 another. But then 2 halves make but one whole, whatever may come between them. So a tour thro' one part of my field, & a tour thro' the other part, tho' 2 or 3 weeks come between them constitute in reality but one whole tour.

The extent of my field is known — the population the number of churches — schools &c. To visit 16 churches, & 22 schools — & perform all the work which they require to be performed most of course require some travelling & occupy no small portion of time. On my first tour I examined schools, held meetings administered the Lord's supper, laid out work, appointed various officers & ~~overseers~~ overseers, all of course relating to my sphere of operations, obtained subscriptions for defraying a ~~church~~ meeting house debt &c. Schools I found in some few places advancing & in other places declining. One ~~or two~~ schools had suffered somewhat from catholic influence, & the influence of angry feelings. A deranged apostate had become a catholic & set himself up as catholic teacher. Several parents in this district ~~had become~~ to vent their rage against the school superintendent for requiring them to pay their school tax, took their children out of school & sent them to this deranged catholic teacher. In another district the school teacher was off on a visiting excursion on another island & his scholars were ~~not~~ scattered & roaming like the

wild goats upon the mountains. Another school appeared in a low & desolate state. At one place the teacher had introduced something in imitation of a bell. A large iron hook suspended between 3 poles & struck by a stone hammer, answered the purpose of calling his pupils together at the hour for school.

As to the churches. The Lord had visited them, & revived his work ~~at~~ in almost every parish. During my former tour a multitude had been suspended from the privileges of the church in consequence of violating their covenant engagements — Many of these on this tour came forward as penitent, & wished to be reinstated in the enjoyment of their former privileges. Those who had appeared penitent for some time were restored, & the remainder were put over till the next tour, to allow time for testing the sincerity of their repentance. Several candidates also offered themselves for admission to the church, some of whom were received. ~~The~~ It appeared to be a truly tranquil & refreshing season among the churches. The elders generally were actively & energetically employed in the discharge of their duties, & the church members with few exceptions were apparently free from any conduct that called for the exercise of discipline.

In one parish I was sensibly affected by the poverty of the church. Night came on, a meeting was appointed — the people assembled — but there was no means of illuminating the house save the pale rays of venus joined at length ~~with~~ by those of the moon.

2 Tour. This tour was very similar to the first, yet an additional interest attended it, as the sequel will show. 1st. It was performed just after we had all been sick & were recovered or partially so. I was still feeble, & set ~~out~~ out with some fear & trembling as to the result. I had reached that slough of despond of which I have formerly spoken, & such was the pain in my chest that I thot I must return. But I continued on. I started on a horse, but the slough was so bad that I was obliged to return the animal. I was very anxious to proceed — for this was the third time I had appointed for this tour. Twice I had failed. I prayed that this attempt might be successful. And I was not disappointed. I persevered. And "~~persevere~~ sem "Perseverantia vincit omnia". In a few days I found myself perfectly well.

2 Schools — The schools were for the most part advancing. The school disturbed by the catholics was again in operation — the deranged catholic ~~teacher~~ teacher had become sane — given up his school & returned to protestantism. The absent teacher had returned & his school was flourishing. In one district however the teacher had deserted his school & the scholars were probably better off than when under his instruction — for the longer they attended his school the less they seemed to know. And now that he had deserted the school, there was a prospect that a better teacher would be procured.

3 The churches. Their state — here was matter of rejoicing. Ever since my last tour the Lord had been blessing the churches with the gentle droppings of the spirit.

of suspended church members, those who professed repentance on the previous tour, & were put over, had for the most part brot forth fruits meet for repentance — these were all restored ~~& with~~ to the church with many others whose penitence was of a later origin, tho of a satisfactory character.
These were also several new cases of awakening & conversion — These were examined — & those who gave satisfactory evidence of ~~to~~ being regenerated by the Holy Spirit were baptized & permitted to sit down with numerous other disciples to the table of the Lord.
Some of the churches had been particularly active in repairing, rebuilding & furnishing their meeting houses.
4 Business meetings. At every place I met the elders & teachers for business, I will here give a brief outline of the business transacted.
1 The appointment of officers — overseers — superintendants or whatever you may call them. The native term, ~~lun~~ "luna" is the most convenient. Among these lunas are — The principal luna of the parish, the district lunas, male & female, the latter to conduct female meetings &c. The bread & the wine lunas, whose business is to provide the bread & wine & all the communion furniture — meeting house furniture lunas — whose business is to attend to the furnishing of the parish meeting house with a pulpit, communion table, ~~seats~~ seats, mats, & a pulpit bible,

lunas also for repairing & rebuilding meeting houses, where necessary. meeting house enclosure luna whose business is not only to ~~attend~~ see that the meeting house is suitably enclosed. but that the enclosure be planted with suitable trees;
the meeting luna, whose office is to gather the people into the meeting house on the sabbath, see that they are properly seated, & preserve order during the hours of worship.

2 Inquiries, respecting the labors of the elders, meeting, visits from house to house — schools, work, contributions, conduct of church members &c &c &c.

3. The planning of work for the next year. 1st There shall be an examination — 2d There shall be a Thanksgiving feast. in which men women & children shall partake. This to be ~~done~~ observed in each parish. The order of Thanksgiving day shall be as follows —

1 Adults & children shall assemble in the meeting house clothed in the best apparel they can procure. The males, at least in shirts & pantaloons, & the females in English dresses.

2 A procession shall be formed, arranged as follows, men in front, children next, & women bring up the rear. Each division shall be furnished with some kind of a flag. The children shall be equipped with long feather brushes. Thus arranged & furnished the procession shall march to & fro, a certain distance determined by circumstances. During the march, the children shall recite in concert something previously committed to memory.

3. After the march the whole company shall repair to a convenient bower previously prepared where all shall unite in thanksgiving to god, & sit down at the thanksgiving feast.

4 After the feast, the examination of the school shall take place —

5, After examination there shall be a public meeting which shall be addressed by 2 native speakers, ~~& at the~~

6, At the close of the meeting there shall be a contribution for the aid of Foreign missions.

~~4. The appointment of the above mentioned speakers.~~

2. There shall be a meeting ~~for~~ of the elders for the transaction of business —

4th There shall be communion season —

Such the work planned for next tour.

4, The appointment of the above mentioned speakers.

Other things were attended to in the business meetings, but the mentioning of the above will suffice.

5. The state of catholicism — I have already mentioned the dissolution of one catholic school. In addition I would say, that all the catholic schools with one exception ~~in a~~ were found in a desolate & almost & in some places, quite extinct state. Of the catholic followers several had returned to the protestant religion among whom must be mentioned the champion of popery among the Hawaiians. I once supposed him immoveably fixed in the catholic delusion. He exerted a great sway — travelled from place to place pleading the cause of Romanism. The French priests

placed great dependence on him. In all cases of difficulty among native catholics application was made to him for assistance & relief. But for some reason or other he became dissatisfied with his catholic exaltation & ~~left~~ abandoned his catholic profession. The French priest heard of his apostacy - went to him, talked, flattered - threatened to report him to the French consul at Honolulu, & perhaps that him to the King of France. - But all to no purpose. He was immoveably determined to be true to the religion he formerly professed; i.e the religion of protestants.

5. Curious incidents. A monkey On walking along at a certain place we discovered a ~~monkey~~ monkey. I was not a little amused in hearing a native cry out, "get away, get away, ~~there is~~ he diabolo" - (a devil).

Ignorance of the people - In examining candidates for the church - some would assert that the body of christians never dies, goes to heaven without dying - that Christ is still in the grave. -

Heathenism. A child died, & was thrown into the ocean by its guardian. He was asked why he did that, to which he replied "that it might become a shark".

A smokers discovery. A father, mother & child one night laid themselves down on their matted floor to sleep. There was a fire place in the centre of the room in which fire was preserved for the accommodation of night smokers. At midnight the father arose - went to the fire place to light his pipe, (where lo! what should he discover there, but the burnt body of his child! All efforts to restore it were in vain.

The vital spark had fled.

Heathenism again. A man had been sick, & nearly died. His disease was attributed to sorcery, & was removed by such medicine only as is used in such cases. The man was an intelligent teacher & seemed to believe he had been operated on by witches.

Communion incidents. In consequence of poverty & remoteness from places of trade, we are obliged to do as we can for communion furniture & communion elements. I have generally carried plates & cups with me. But latterly the different churches have themselves furnished these articles, in part or in whole. They are of course of such description as they could obtain. The ~~co~~ furniture will improve as the means of the churches increase. A good deacon in America has furnished the church at Waimea with a ~~sett~~ sett of real communion furniture. As to the sacramental elements we use such substitutes for real bread & wine as the churches can procure.

But one church I found on this tour which had made efforts to procure the real articles, bread & wine. Communion season arrived, I inquired of the elders if the elements were ready, & was answered in the affirmative. I entered the meeting house. There stood a table ~~on~~ loaded with ~~bottles~~ bottles, 5 in number. What is that? I asked. Wine was the reply. 5 bottles of pure wine! for a sacramental occasion, for a church consisting of about 70 members! But the thought came into my head to try it before proceeding to distribute it. I tried it, when lo! instead of being wine, it was brandy! 5 bottles of brandy,

"where did you obtain it?" "We contributed fish & took it to a ship anchored a few miles distant, & received this article which was sold to us for wine." "You have been deceived — empty these bottles on to the ground — & bring forwards pure water."
"Where is your bread?" a small roll was produced — I unwound it — what was these? 2 loaves of bread mouldier & blacker doubtless than that of the Gibeonites of old ~~to complete black with growth inside at least~~. "Where did you procure this?" "From the same ship ~~to~~ from which we obtained the wine." "How long ago?" "Some six weeks or 2 months ago." "Ah! did you suppose that bread would keep good forever? — But it is good for nothing, ~~to~~ Bring forward such bread as your own land produces." I ~~was~~ was very much amused & yet my heart deeply sympathized with the poor church — on whose previously joyful countenances had settled an expression of ~~sad~~ sad disappointment. They had made a worthy effort to be something, but had failed. What they had done — they had done, tho' in ignorance, yet in the simplicity & sincerity of their heart. Natives in remote districts are ignorant both of the nature of bread & of wine. They have nothing to do with flour. Some of the churches however are beginning to manufacture a kind of bread out of arrow root & Kalo, & use this as the ~~to~~ sacramental bread. As molasses can be easily obtained this diluted with water is now pretty generally introduced in my churches as the sacramental wine. On my next tour this same church that brought forward the ~~to~~ bottles of wine ~~to~~ produced some bottles of pure molasses, expecting that it would be used at the sacrament in its undiluted state,

They will learn how to do things by & by. Be patient.

Benefits of Knowledge. While in the Valley of Waipio a valley of a 1000 inhabitants I was not a little gratified in witnessing quite a display of intelligent independence. A new Konohiki (head man of the land) had just arrived direct from the royal residence. The whole population of the valley was assembled. The Konohiki inquired how many schools there were, how many teachers, how many school trustees. The number was given. What! 4 schools! — 8 teachers! 8 trustees! that will never do — I shall have no men to do my work. The schools must be reduced by amalgamation — a part of the teachers & trustees must return to the poaha & poaleina (the Konohiki's working days.) I myself will be the principal trustee." The women also they must work for me — make Kapa &c, as in days of old." But the poor fellow soon found the people had too much light, too much knowledge of the laws, for the accomplishment of his purposes. No revolution could be effected — he was obliged to confess himself in the wrong for making such an attempt, & to allow things to move on in their accustomed channel.

A sabbath & church affair. While at Kawaihae the church came together to consult about a certain affair that had occurred the preceding sabbath. A vessel went ashore on the rocks early sabbath morning & was likely to be destroyed. The captain roused all the male portion of the place & called them to his assistance. They went & worked

from early dawn till after the setting sun & succeeded in saving the vessel. The captain proposed a reward. Some of the church members thot it not right to receive a reward ~~others tho~~ because it was work done on the sabbath; others thot it was right, & accordingly on monday morning they made application for said promised reward. Each individual was presented with a half dollars worth of cloth which in narrow brown cotton amounted to only a yard & a half. As they could make no profitable use of such a small quantity; they requested that it might be double, which request was finally granted. This request rather displeased, not the captain, but another foreigner connected with the ship, hence he delivered over the whole company to the ~~constable~~ constable with orders to have them tried before the ~~the~~ magistrate for taking wages for work done on the sabbath. Here were 30 or 40 church members involved. They seemed to regard themselves in rather a sad predicament. I gave them my views — & such advice as the transaction suggested. Their case was presented before the magistrate who exhibited his good & justice by refusing to impose a fine. This relieved the anxiety of the implicated church members.

Thus far the 2d tour. But I must hasten to the 3d tour. A full description of this tour would require some time & some space. It was in some respects different from any ~~tour~~ previous tour.

1. Roads. As I passed thro' the mahike, (my slough of despond) I found a great change & a very great im-

pavement since my last tour. The dismal road ~~or swamp~~ had, by the orders of the government, been repaired, & turned into something like a turnpike. One side of the road ~~was from 3~~ a portion from 3 to 6 feet wide was paved with pavy, & designed for foot travellers only; The remainder of the road, designed for horses & cattle, is 20 or 30 feet in width. The woods had been cleared away, large trees cut down. It seemed quite like a civilized country, & a civilized work. These to those road making has been pretty much all performed by criminals. Since the appointment of a new governor government days have been appropriated to this work. This is as it should be.

So my slough of despond is at length dried up. Happy riddance may it never return.

2. Previous plans executed & work performed.

What success my former plans would meet with I was unable to determine. But they had been made & proposed & approved.

1. The day of exhibition & thanksgiving. With regard to this day great enthusiasm had been exhibited & great preparations made ie in most places. The adults & children had for the most part provided themselves with English clothes. Those money had been gathered from some quarter & put into circulation during the last 3 months than I had seen among the natives during as many years.

Flag ~~staffs~~ staves & flags & the long feather brushes had been procured; the festival bowers had been erected & meeting houses adorned with evergreen. & the children had committed their marching songs &c.

As the hour ~~of~~ for assembling arrived. adults & chil

dren came together & formed a procession according to previous arrangement. All things being ready, the march commenced. In most cases, for the want of a more skillful person, I was obliged to act as captain myself. It was not to please myself that this movement was set on foot. By no means. But my object was to call into exercise some measures that would tend to the civilization as well as the christianization of the people; I wished ~~all~~ also to excite a greater interest in the examination of schools. Stupid people, stupid children need something new & startling to make them up & keep them awake.

I saw I was not mistaken as to the nature & results of the expedient I had adopted.

The procession moved on. I occasionally halted to take a view of its appearance. My expectations were more than realized — As I beheld banners ~~to waving~~ flying, tallfeather brushes waving, men women & children all decently & some richly clothed, I was forcibly reminded of a training company in my native land. I was also convinced to my entire satisfaction, that something can be done for the cause of civilization among this once & somewhat still degraded people. Almost all the clothing was English. Hardly ~~any~~ an article of Rapa was seen, except such as was used for the sake of ornament. Most of the men wore shirts & pantaloons & many appeared in a whole suit of English clothes. The teachers were mostly furnished with white frock coats.

The women ~~were~~ appeared in white, calico, ~~& other~~ dresses, with shawls & handkerchiefs of various

descriptions. As to the children. I took the number of boys clothed in shirts & pantaloons, & the number of girls clad in english dresses. Of the former these were 307 - of the latter 333. That is the sum total from all the parishes. Several of the boys, besides shirts & pantaloons were furnished with jackets & frock coats. Most of the boys & men were ~~furnished~~ furnished with hats. Among the women & girls, ~~an occasional bonnet was seen~~ handkerchiefs tied tastefully about the head answered in most cases for bonnets. In one parish however the ladies ~~were~~ ~~mostly~~ many of them at least made quite a display of bonnets & veils, shoes & stockings. So much for dress. During the march, there were halting at convenient places for ~~the~~ giving the children an opportunity of chanting their temperance songs &c — In one instance the 136th Psalm was ~~sung~~ chanted admirably, one part of the verse by the ~~boys~~ girls & the other part by the boys. This was the teacher's own manad, having received no previous instruction. In another instance the hymn "O how pleasant 'tis to see little children all agree &c" — ~~whose many gestures &~~ was repeated in concert & all the gestures & manoeuvres required were performed to admiration. The most splendid performance was in the valley of Waipio. The whole valley was all ~~in one~~ life & enthusiasm. The 4 large schools united, together with nearly all the adults of the valley, & formed a long & magnificent procession over which waved eight large & gaudily coloured flags & numerous Kahilis. One of the flags was of the Hawaiian, & another of the American stamp, all made by native ingenuity. The whole of the exercises where conducted admirably by native officers.

At the close of the marches a circle was formed, & sometimes a circle within a circle when prayer was offered to Him whose goodness the day ~~was de~~ (with all its exercises was designed to celebrate. In one instance the prayer was preceded by music from a circle of singers conducted by a native chorister.

After this the whole company repaired to the ~~pla~~ festival bowers &c & these sat down to the thanksgiving entertainment. In some places there was quite a display of tables, & splendid table cloths, soup dishes, plates &c — Examination followed & then the public meeting & native speeches. In most of the speeches allusion was made to the performances of the day. It was "he mea hoi, he mea Kupanaka," a new & wonderful thing. The people appeared perfectly astonished at the display of civilization which they found themselves capable of making. New life flowed in almost every vein: ~~&~~ joy sparkled in almost every countenance — & convinced that they could do something ~~they~~ many seemed resolved to do still more, ~~both~~ for the elevation both of the body & the soul.

The meeting closed with an address from the missionary & a call for the previously proposed contribution for the aid of Foreign Missions. And more liberal contributions I had not seen for many years.

3d Schools. These with one or two exceptions were in a comparatively flourishing state. More verses of scripture had been committed to memory than ~~during~~ had been committed ~~for~~ during the 5 preceding years. In other branches some proficiency had been made.

4th Churches — The churches were still in a tranquil & advancing condition. Many backsliders had been apparently reclaimed & several ~~new~~ individuals presented themselves as recently converted, & requested admission to the church. But most of them were put on probation for a time.

Enterprising spirit. Some of the churches had distinguished themselves ~~for~~ by their public spirit which was ~~some~~ exhibited in ~~their~~ meeting houses, re built, repaired, or furnished with pulpits & seats & mats. In one parish church members went some 25 miles after lumber for their meeting house seats, & carried it that distance on their ~~backs~~ shoulders. Meeting house enclosures might also here & there be seen. It might here be asked who are the makers of seats & pulpits &c — The natives themselves. Some of them are furnished with various tools, ~~are~~ & are rather skillful in the use of them. They look at pulpits & seats ~~elsewhere~~ elsewhere & imitate. They assist one another where public work is to be performed. Nails are generally furnished by myself.

5. Business meetings. In these, besides calling the roll, ascertaining births, deaths, removals, new comers, &c, additional offices were introduced, which of course required the appointment of additional officers. Missionary, Bible, Tract, Education & Charity Societies were revived & remodeled &, agents appointed were soliciting funds. The two last societies have reference to the wants of the parish school &

the parish poor. Among other officers were agents for collecting back debts, agents for the Nonanona (Hawaiian Newspaper) Inspectors of houses, whose business is to visit houses, ascertain their state, urge the people where necessary to build better houses, ~~furnish~~ furnish them like civilized houses, surround them with enclosures, planted with trees flowers &c — & imitate as far as practicable the habits of civilized life; lunas for attending to the wants of the Missionary & his attendants when visiting the parish — providing eatables &c — a thing that is not always remembered — native choristers — pulpit bible lunas &c — All these appointments &c required a world of talking on my part, explaining & ~~ex~~ explaining &c &c.

6. Temperance. All the schools & churches were living in strict accordance with temperance principles. Our temperance pledge excludes not only ~~of~~ in toxicating ~~drinks, but~~ liquids, but intoxicating solids also, such as awa & tobacco. I was rather astonished to find how few were the instances in which the pledge had been violated. Only one church member guilty of drinking ~~a~~ distilled spirits, & very few of smoking. ~~Some~~ Of the children these were 200 antismokers. Some who had returned to smoking renewed their pledge to abstain. A child now feels rather ashamed to be called a smoker. —

7. Catholics. They had a name to ~~live~~ live but might be said to be dead in most places. Catholic schools were desolate — catholic chapels very much deserted, & several of the catholic followers had returned to the true religion. Very few new ~~follow~~ disciples had been gained.

8. Communion season. There was a communion season in every parish. There children were baptized, back sliders restored, candidates received — a sermon preached — the nature, design &c of the sacrament explained — the elements distributed — These were good & solemn ~~seas~~ seasons.

Thus ended the ~~3~~ third tour, one of the best I have ever made.

I now proceed to the next topic. I must be brief.

VI. Labors of assistants, or of the parish superintendents. What these are may already be gathered from the description of my tours. They are of great importance, & are deserving of high commendation. I am more convinced than I ~~was~~ was last year of the practicability of conducting the concerns of this field on my present plan without calling for additional helpers from abroad. So let it be understood that ~~I~~ under present circumstances I no longer call for additional ministerial aid. The labors of the superintendents are still gratuitous with the exception of the gift of an occasional book.

VII. The church. As to ~~their~~ the church, I need only add the statistics. 16 churches; 59 received to the church the past year — 29 on examination & 30 on certificate. There are now several candidates — 57 subjected to church censure, 52 former back sliders & apostates restored — 21 dismissed to other churches — whole number dismissed 678; 87 deceased; whole number deceased 893; present number of church members regarded as in good standing 2,122; children of believing parents baptized 73; whole number of children baptized 1029.

VIII. Benevolence of the church. As this has been exhibited in the description of my tours, I shall only give the amount of benevolence as far as it can be put down in dollars & cents. It may be divided into two departments – Domestic & Foreign. The amount of contributions & labors for domestic purposes, is, according to my estimation, 577 dollars & 62 cents. That for ~~for~~ Foreign purposes, 67 dollars & 70 cents. This, considering the poverty of the church is commendable. The foreign contribution was mostly in Kapa, with the exception of a few dollars in money. Of the contribution of a previous year, 85 Kapas have been sent to Wailuku Female Seminary. When this church will be able to support ~~their~~ minister, I am unable to say. I am contemplating an attempt to ascertain what can be done towards this object. I know better the ~~resources~~ resources of this church than those ~~who~~ do, & can know who are distant observers & judges. Whether such a thing as ministerial support ought just yet to be proposed is to my mind of doubtful expediency. But I will try. Nothing like trying. If there is a failure, nothing will be lost. I hope the time will come when not only this, but all the churches on the Sandwich Islands shall support their pastors. Some churches ~~are already doing nobly in this line~~ have already made a commencement, & have done considerable towards their pastor's support.

IX. Marriages. 70 couple have been united in the ~~bond~~ bonds of matrimony. The new governor has adopted ~~a~~ some new regulations with regard to marriage. He has reduced the number ~~who give~~ whose office it is to give marriage certificates. He requires

2 Kinds of certificates. One to certify that the parties propose marriage, & are placed on a month's probation. If after the month expires the parties are still united in their desire to marry, a second certificate is given certifying that the parties can be married & threatening them with a double penalty in case they hereafter violate the 7th commandment. a ~~penalty~~ penalty for falsehood, & a penalty for the crime the 7th commandment ~~bar~~ forbids. So, according to present regulations, no couple can be married without a term of courtship, & no young couple can be married without ~~learn~~ being able to read & write. To obtain the 2 certificates requires sometimes the travelling of a 160 miles. Hence it is no small thing in our days, for a couple to get married.

X. ~~A~~ Visits abroad. One visit had reference to Hilo. This was performed by myself alone. The object was to attend the examination of Hilo Boarding Schools. The Boarding school for boys occupied most of my time. To the examination of this school 3 days and a half were devoted. A splendid examination; it would have done honor to any similar ~~in~~ institution in America. Studies, Mental & written arithmetic, Geography, Punctuation, Nat. Theology, Sacred History, Chronology, the English language ~~&c~~ Writing, Music &c I was highly gratified with all the performances, & with the singing in particular. The two schools doubtless furnish the finest choir of singers on the Islands. The public meetings are rendered particularly attractive by the music of this large & well trained choir. A flute & bass viol, played by skillful natives showed what natives are capable of accomplishing, & carried the mind of the foreign stranger

*XI. Visit of the King. During the year Waimea has received a visit from his Magesty Kamehameha III. a more profitable visit than any previous one of late years. Sabbath came. The King ~~was~~ accompanied with other chiefs made his appearance in the sanctuary — His presence drew out a great company — among whom were catholics & foreigners unaccustomed to attend our meetings. The house was ~~a~~ crowded to ~~of~~ overflowing. The catholic priest found his chapel pretty well deserted that Sabbath. On the following day was a public meeting at which all Waimea was assembled — The King made a very good speech — & he was followed by the young Governor of Hawaii — The people admired the speeches of their chiefs — & regarded them as almost Christians as they ~~had at~~ advocated the cause of ~~schools~~ education ~~as~~ the religion of the old teachers, instead of that of the new teachers (or catholics), the importance of industry — & the cause of temperance. They had been addicted to drinking, & that often to intoxication — But now they were entirely reformed. They had taken the pledge to abstain from all that intoxicates. The people looked upon this change as something most ~~wonderful~~ wonderful, & gave it their highest approbation. I

back to the music & the melody of many a congregation in his native land.

Of Mrs Coan's female school I need not speak; a half day spent there gave me unbounded satisfaction. The two schools are doubtless destined to exert a powerful civilizing & renovating influence on these Islands.

My delight in this visit has no adequate terms in which to express it self. But oh! the road — the steep & countless precipices, the numerous streams; my poor body cried out from very fear of ~~giving out~~ coming to pieces before the journey was accomplished.

My next visit was to Honolulu with my family, to attend the general meeting of the Missionaries. Three years had elapsed since our last visit of this character. Absent one month. I need not stop to relate the difficulties ~~the~~ of the way, the ox cart side to the shore — the embarking & landing 4 times at ~~least~~ least, the sea sickness, &c &c. Nor need I say that the mode of travelling on the Sandwich Islands, & that in America ~~is~~ are very different things. One visit to another Island almost brings one to the determination never to make another. But then duty must be performed, no matter what sacrifice it requires. +

XII & lastly. Revolution. Our Governor, John Adams, has gone to his eternal home. He performed many good acts. aided in building several meeting-houses, was a substantial pillar in the government. He has gone to receive his reward. Leleiohoku, alias Wm Pitt, has succeeded him in the office of governor. He is a young man — but promises to be useful. Some revolutions for the better have already taken place. A change of landlords in Waimea however, seems to operate rather unfavorably, ~~or~~ unsettling the inhabitants & leading them to seek a residence elsewhere, church members among the rest, old residents.

But pardon me if I stop abruptly, after expressing kind regards to yourself & family & all connected with the Missionary house. Your ever obedient Missionary Lorenzo Lyons.

Rev. Lorenzo Lyons
Kaumakapili, Hilo, Hawaii
Per Oct. 2. V
Ans. 5. 5.
Oct. 25

Waimea March 5. 1846.

To the Rev. Rufus Anderson D.D. Sec. of A.B.C.F.M.

Rev. & Dear Sir —

It gives me renewed pleasure to commence my communications again with the above address. My correspondence with Rev Mr Green has been short but pleasant. Please tender to him in my name my sincere thanks for his last communication with all its practical hints & wholesome suggestions.

My object at this time is to give you my report for 1845. I shall preface it by a few preliminary remarks. 1. You must not be surprised ~~nor~~ disappointed if you do not meet with any very cheering accounts or thrilling incidents. This portion of the world, is not distinguished for changes & revolutions. ~~Its fore~~ Sterility & monotony are its principal characteristics.

2. Though the Lord has surrounded me with loving kindness & tender mercy, yet He has not permitted me to pursue my labors without interruptions & embarrassments. Among the sources of embarrassment none eyes may be mentioned. In the early part of the year the Influenza was prevalent in this region & it seized upon me as one of its victims. It left my system after awhile, with the exception of that part which constitutes the eye. Its effects on that remain still, & have occasioned me not

a little trouble, to say nothing of pain. Much of my reading & writing I have been obliged to perform with one eye while the other was blindfolded. Sometimes both eyes have been so affected that I could not use them at all. From this source I have sometimes experienced not a little embarrassment in preaching, ~~been~~ being obliged to preach with bandaged eyes, & hence unable to see my congregation, except as I dare up my handkerchief occasionally for that purpose. My eyes however have not occasioned much interruption in my labors. I could labor notwithstanding this affliction. But when sickness came, sickness in earnest, then I was obliged, willing or unwilling, to give up. I was under this obligation for 6 weeks. For 6 sabbaths in succession I was denied the pleasure & the privilege of visiting the house of God, & of proclaiming from the pulpit the words of eternal life to the people of my charge. The pulpit however was supplied by one of my elders. During these 6 weeks, I had a good opportunity of learning the pleasures & the trial of ~~be~~ living alone, & of being without a physician. ~~I say~~ I say "alone"; by that I mean one missionary family. There are natives & foreigners enough around us, & from the latter I received marks of kindness & attention. The former can do us but little good at such times, i.e. they know but little about the care & attention which a sick chamber requires. I say "without a physician" for tho' we have a physician, yet he resides so far from us that it requires 4, 5, & 6 days to hear from him. And besides, he ~~was~~ himself was sick at the time I needed his services. My good wife was obliged to be nurse, physi-

cian &c, in consequence of which she found herself pretty well worn out at the time of my recovery. My good neighbor, Bro Bond, only 25 miles distant paid me a cheering visit during this season of trial. The native church members too not only in my own field but the Island over as well as my brethren were instant & earnest in prayer for my recovery. The Lord heard & restored, & blessed be his name. He has healed me when sick, & when, at one time while sailing on the ocean, death was clandestinely approaching, & threatening a sudden & violent removal from this world, His Almighty arm was stretched out to deliver me.

But I must come to the more appropriate matter of my report. I shall begin at

1 Waimea. My labors at Waimea have been much the same as in years past. Meetings, schools, pastoral visiting &c, have received but few changes. To the labors of the study, I have added that of revising the native hymn book with the addition of a 100 new hymns.

Among ~~the~~ my schools I will mention the teachers school as particularly deserving of commendation. In this I have varied a little from my usual practice. Instead of calling together all the teachers as heretofore, I selected only those whom I regarded as capable of making progress. This number I had under my instruction for one month, day & night, & the proficiency they made was most gratifying & astonishing. I had no expectation that they would make such scientific strides.

Of the common schools in Waimea I cannot speak very encouragingly. Indeed if I should speak at all it would be on the other side. When I last reported there were 3 schools in successful operation. 2 of them have since been broken up. The other has been more than usually prosperous. The causes that operated in breaking up the 2 schools, were sickness of the teacher in one case, & a change of landlords in the other. This change of landlords produced great commotion in the school district, which resulted in the removal of many families, one of which was the main support of the teacher, & hence the teacher also left. The parents who remained had not life, or interest or love enough to invite or to urge him to stay. They plead however famine as the reason why they let him go. They could not take a scrape food enough, to supply that portion of their teacher's wants! The other school that is without a teacher, Mrs L & myself have endeavored to sustain a part of the time. But I have too many other irons in the fire to attend much to common school teaching. I hope before I report again that these 2 schools will be supplied with teachers.

~~These~~ Among the items of interest I will include to 2 distinguished days, the one a

public fast, & the other a public Thanksgiving. The first was by the appointment of government a new & encouraging thing in governmental edicts. The day was appropriately observed. Thro' the agency of constables a great multitude came out to meeting — the church was crowded. A sermon was preached adapted to the occasion. Meetings were held on this day all over my field.

The public thanksgiving was ~~of~~ by my own appointment. This took place on New Years day, a great day in Waimea. Perhaps the ~~ex~~ order of the day deserves a passing notice. 1st the morning feast with its exercises, prayers, speeches &c — 2d school exhibition, 3d procession & march with feather brushes, & waving banners, closed with singing & prayer, 4 Public meeting enlivened by the music of the Accordian. 5. the afternoon feast followed ~~by~~ with an address & the whole closed with prayer. A large concourse of people & all arrayed in their best. There was on the whole a good degree of order & ~~good~~ decorum & a greater display of civilization than has been ~~to~~ exhibited on former similar occasions. The guests at the feast, instead of being seated a la Turk, or a la Hawaii were furnished with seats & tables. so that a glance of the eye over the group might have led a stranger to suppose himself ~~to~~ in a land of civilized habits. I love to mention any thing that shows advance.

I cannot leave Waimea without saying a few words respecting its present condition.

During the past year, there has been a change of landlords, in consequence of the death of our former governor. Changes of this kind generally produce a haunaele, a great commotion. And so it was in this case. Many have pulled up stakes & removed to other quarters. Some lands are left desolate & forlorn. Another unfavorable movement is, two thirds of Waimea have been converted into a pasture for governmental herds, of cattle, sheep, horses &c. This pasture occupies the inhabited & the cultivated portions of the land. Consequently the people are compelled to leave their former cultivated spots, & seek some ~~other~~ distant & retired corner in the woods where they hope to be beyond the reach of cattle. But they soon find themselves mistaken. The cattle follow them & destroy the fruits of their labors. Hence a kind of despairing spirit seems to be taking possession of the people, which will doubtless lead the majority in the end to leave Waimea altogether. There is great suffering among them now for want of food. Much of their food is obtained from a distance. I can't think of the state of Waimea without feeling sad & deeply depressed. I ~~can~~ heave many a long & hollow sigh over the desolation of my adopted country. But I will not dwell on this dark picture.

I now proceed to state something respecting my out posts.—

1 Hamakua. I have made three tours thro' Hamakua since my last report, occupying 53 days. During these tours I attended about 150 meetings of various descriptions & 45 examinations & administered the Lord's supper on each tour to the different churches of that district. From these tours I am able to give you some account of the state of things in Hamakua.

1 Schools. These are 15 or 16 schools containing between 600 & 700 pupils. These schools have been pretty well sustained, & the close of the year showed a little increase of scholars. Most of the teachers are pretty well qualified for their work, & their schools show that they have been somewhat efficient. I must notice one school as superior to all the rest. It numbers about 60 pupils, one teacher. At the last examination I was surprised to find that the readers, 30 in number had, within less than 4 months committed to memory about 8,000 verses of scripture, & they were ready to repeat the whole to me. Some of the pupils had also made good proficiency in Arithmetic & Geography.

In another school at another examination, one pupil had committed 1,000 verses within 3 or 4 months, & that scholar was one of the best arithmetician in my field, ie among the pupils.

While here & there one among the scholars has acquired the habit of study, & shows advance

from one examination to another, the great mass have no interest in the school, no disposition to learn — no desire to make progress, & in fact make no progress, month after month & year after year. Some children remain in the alphabet ~~& abs~~ & monosyllables 3, 4 & 5 years. And the majority of those in arithmetic, after they have proceeded a few pages, proceed no farther. Though they have been carried over a dozen chapters, they can't tell you any thing understandingly about them. An increase of chapters does not show an increase of knowledge. The few that make progress, keep me from being entirely discouraged, & ~~that~~ at the same time show that what they do, might be done by others, if there was only a disposition. There is mental capability, but it lies dormant. The thing is to get that once roused.

2. Select examination During the month of May on one of my tours I had a select examination in one of the parishes. According to previous appointment the teachers of Hamakua & their best scholars & some of the school trustees assembled at the appointed place, for examination & commutation. About 2 days were devoted to the

3)

examination & accompanying exercises. It was one of the most orderly, civilizing, & intellectual performances I have had in my field. There were several addresses during the time, & 2 long meetings with the teachers & trustees for deliberating on those subjects intimately connected with the prosperity of schools. Several resolutions were passed in reference to trustees, teachers & schools. I was highly gratified with all the performances — & felt that there was hope yet of intellectual improvement. From the boys present at this examination I selected 5 for the boarding School at Hilo.

3. Temperance & anti-smoking Societies. These Societies embrace all the churches, & all the schools. They all stand pledged that they will neither buy nor sell nor drink nor give to others intoxicating ~~dro~~ liquors, & that they will neither buy nor sell nor plant nor smoke tobacco. It was gratifying to find that those who had violated their pledge were comparatively few. Some of the children had smoked & thus broken their pledge. But when I put the question, do you wish to have your name erased, & be cut off from the society? most of them said no. Will you then renew your pledge? if so manifest it by rising. Nearly all arose. These Societies had their annual celebration in Jan^y. Some of these celebrations I attended, & should have attended them all, but was providentially prevented.

The exercises ~~at~~ were very much like those on Thanksgiving day at Waimea, described above. The most splendid celebration was in Waipio.

The day, long anticipated, at length arrived. The sun rose in unclouded majesty, & as it peered above Waipio's lofty pali, poured its cheering rays upon one of Nature's most beautiful vales. The whole valley seemed full of life. The 4 schools & multitudes of adults assembled at the appointed place of rendezvous, midway between the extremes, & forming a procession marched to the shore. Waving banners, fantastic devices, imitations of caps & ~~feathers~~ plumes, & the rough music of rude Hawaiian drums gave the procession a military aspect. Performing several evolutions along the shore amid the deafening roar of the rolling, swelling & dashing surf, the procession formed into two equal columns, opening in the centre & facing each other. Hymns, songs & portions of scripture were repeated in concert. After which the 2 choirs of singers, the one of the valley, & the other from abroad, united in singing an appropriate hymn. Prayer followed, & then all proceeded to a spacious grass, & sat down beneath an overspreading awning to the temperance festival. This ended, a meeting followed, the exercises of which were singing, addresses, one by a blind man, a dialogue between a farmer & a school master. At the close, the contribution ~~of~~ towards the missionary's support was brought forward & exhibited before the whole assembly. This consisted of a purse of money, containing 15 dollars, & 4 large rolls of Kapa cloth &c. besides among other things, the whole amounting to

about 60 dollars. It was contributed by the church members & some 40 or 50 children, & was their first effort to aid in supporting their own missionary. Prayer closed the exercises of the day.

4 Singing schools. On my last tour I found a perfect enthusiasm existing in reference to singing schools. A few natives had acquired the art of singing, & had made themselves familiar with several tunes. But their singing was of little use to them while all around them were perfectly ignorant. Hence ~~it~~ the thought came into ~~their~~ heads that perhaps they might turn their knowledge to some good account, by getting up singing schools. This was no sooner proposed than multitudes became interested. "O yes, let us have a singing school, nothing like a singing school". Hence singing schools sprang up as by magic all over Hamakua. They ~~spr~~ spread like wild fire from parish to parish till nearly every parish had its singing school. This musical excitement was perfectly astonishing. Wherever I went wherever I spent the day or the night nothing saluted my ear so frequently as the sound of pa, ro, li, (paw, rol, law) And in some parishes the very atmosphere resounded ~~sung again~~ with the music of the new choir. The young & the middle aged, if not the gray headed, were equally enlisted, & no difficulty was found with regard to paying the teacher. Some who were wild & strangers to meetings, ~~were~~ when they came within the sound of the singing school, were so enchanted

that like Saul of old they were, afterward, found if not among the prophets, yet among the singers. Even catholics (a few at ~~least~~ least) forsook their crosses, & their prayers to the virgin & entered the singing school, as true Calvanists as they ever were.
As I entered the meeting house in the different parishes, ~~&~~ filled with worshippers, & ascended the pulpit & gave out the hymn to be sung, what a change I witnessed. Heretofore I myself was the chorister, & perhaps the only singer in the house, true, others would strike up their notes, but they were any thing else but musical notes. Now the native chorister ~~gave out~~ set out the tune gave the pitch ~~when the~~ ~~upon~~ upon which ~~it~~ a company arose that proved to be his choir & performed the music in a manner that did honor to themselves & added much to the solemnities of divine worship. I could not ~~be~~ refrain from praising god for this great & pleasing change.

5 Revivals. 5 on my tours at different times it was gratifying to perceive evidences of the Spirit's operations. Though I cannot speak of powerful revivals, yet I can say that 5 out of the 11 parishes of Hamakua have been visited with gentle refreshings from on high. As the fruits of these refreshings many fallen church members have been

reclaimed. Some 25 individuals have been added to the church on the profession of their faith in Jesus Christ, & some 40 remain as candidates for admission to the church hereafter, if they prove worthy of this privilege.

6. Public spirit. As I passed from parish to parish on my tours I discovered that in some parishes there existed quite a public spirit manifested more especially in reference to meeting houses. The churches have a ~~g~~ desire to see their ~~p~~ houses of worship commodious & inviting: to some extent at least, if not to the extent of their ability. Hence the old way of sitting in their meeting houses which was on the floor is ~~now~~ rapidly ~~vanishing~~ vanishing while their houses are filling up with comfortable seats which are occupied by the worshippers. The principal families furnish themselves with seats, & provide ~~a place~~ also for strangers. But I am sorry to say that this public spirit seems almost entirely confined to meeting houses. To have a good school house does not seem to be among the desires of this people. Perhaps however that will be the next excitement. A school house, a school house! all in earnest for a good school house. Just get ~~a~~ the thing started & it will go & spread & fill the land.

7. Benevolence. Hamatua has not been altogether wanting in acts of benevolence. The poor have been aided, the sick have been visited,

some ~~dollars~~ have been contributed for the Great Society. The superintending elders have labored gratuitously, & a commencement has been made towards supporting their missionary. But on the last subject, (missionary support) I do not intend to write particulars. This will come in my next report ~~if~~ as it has reference only to this year (1845.) That the churches do no more in the way of benevolence is not because there is not ability. The deficiency is in the disposition. Only make that up & get that right, & there will be no want of ability. The churches are poor & always will be poor, till they are disposed to do more for the Lord. But how to implant ~~or rather~~ this disposition, or rather how to draw it out, & call it into exercise, for doubtless it exists in a ~~latent~~ latent state, that is the difficulty. To accomplish this, some good & wise & energetic men are necessary. Only look at Waipio. How were those 60 dollars raised towards my support? It was done by the energy, the unceasing efforts of the superintending elder. The other churches were to contribute at the same time, or rather on the same tour, but they were not ready, with one exception they had done nothing as it were. They did not know how or where or when to begin. They needed some wise & good man to sit down by them & tell them in the simplest way, what to do. They are children, & must be treated, led along, as children, & that for many years to come. I said, ~~Waipio~~ look at the contribution at Waipio,

But that contribution might have been twice as large, & still the church would have been none the poorer for it. That valley is the richest portion of my field, & ~~But~~ might do great things in the cause of benevolence. To wake up my churches & to induce them to do all they ought to do & might do as well as not, will be a great work. The Lord help, or it will never be accomplished.

3. Puako & Kawaihae. I have made 2 tours the past year through this part of my field & should have made a third tour, had not sickness prevented. These tours occupied 14 days, during which I attended some 30 or 40 meetings of various descriptions - 8 examinations, 8 communion seasons, & 4 conference celebrations. From these tours I learned something of the ~~state~~ physical, intellectual, moral & religious state of this part of my field.

1 Physical state. Of this, desolation, gloomy, cheerless, desolation is the principal characteristic. Famine reigns, & consequently the people suffer. They are mostly dependent on other places for vegitable productions. But as there is no certainty of a regular supply, the people are often reduced to extremities. Sometimes they have one meal a day, & some ~~times~~ days they are entirely destitute. Occasionally however they are well supplied. Notwithstanding this desolation, & this destitution the inhabitants of this region are as well supplied with clothing as any other portion of my field.

2 Intellectual state. The desolation & famine of the

land, as a matter of course, have a stupifying effect upon the mind. Schools exist embracing some scores of children, but they are & always have been of an inferior order. They have not as yet furnished even one solitary scholar for Hilo boarding school or the Seminary at Lahainaluna; & there is no prospect that any will ever be furnished. The children seem incapable of making any very great or rapid advance in intellectual attainments. So with the adults. Their mental abilities & acquisitions are inferior to those of other districts. They are however not altogether deficient. There are teachers & elders & constables & magistrates & subscribers for the Hawaiian Newspaper, among them, which shows that they possess some ~~co~~ mental capabilities.

3 Moral & religious state: With respect to this, there is a difference in the different parishes. Temperance & anti-smoking societies ~~exist~~ exist in them all, but in one of them there has been a violation of the pledge to some extent, & in several cases there is no promise & but little prospect of reform.

Meetings & sabbath schools are attended in each parish but with more punctuality & frequency in some than in others. So with regard to benevolence some parishes far surpass others in this cause.

But what is ~~of~~ most worthy of notice is, on my last tour, I found in one of the parishes a revival of religion, & that too where I least expected it.

Indeed I had great reason to fear, from what I had heard that there would be a great crash in that church. But on my arrival, the church had repented, fallen church members had been reclaimed & several new converts presented themselves as candidates for the church. What a change! I had a most delightful time in this parish. The Lord was present. My heart was much cheered. The Lord be praised; for this unexpected change is most certainly the result of his goodness & power.

4. ~~State~~ General state of the churches. The particular state of some of the churches has been mentioned. I must make a remark or two respecting the general state, or the state of the churches as a whole. The year has been characterized for tranquility in the churches. This will appear evident when I state the number who have been subjects of church discipline. This number on an average or divided among the 15 churches ~~will~~ amounts to about 5 in a church. A Hawaiian church ~~that~~ of a 100 or more members, that has had 5 cases of discipline in the course of the year, may be said to enjoy tranquility. While some 70 or ~~#~~ 80 have been excluded from the peculiar privileges to which their church membership entitles them, upwards of 200 fallen members & apostates have been restored to these privileges, which, with the addition of more than 30 new converts, furnish es matter of gratitude & thanksgiving to God.

During the year, 109 members of this church have rest from their labors & gone to receive their reward. This makes just 1,000 of my spiritual children who have been removed by death from my pastoral instruction & supervision, & ~~nearly~~ all within the space of 10 years. Such desolation in my spiritual family cannot fail to produce a sad & solemn ~~fee~~ impression upon the mind of the spiritual father. But if their departed spirits have only taken their flight to the world of glory, & there shine as trophies of victorious grace, & as stars in the firmament. Oh! what a source of joy & consolation! what a crown of rejoicing in the day of the Lord!

About 700 of my church members have been dismissed & received to other churches on the islands. Deduct the deceased & the dismissed together with the suspended & excommunicated, & ~~there~~ there still remain 2,130 members in regular standing as far as I know. Many of them give me joy & many of them occasion sorrow & tears. They are but babes in knowledge, in firmness, & in christian enterprize. They need constant instruction, exhortation & supervision. They are a great ~~care~~ burden upon my hands, but a burden that I delight to bear. May the great Shepherd & Bishop of their souls feed them with heavenly manna, watch over them in love, lead them in the paths of righteousness, purify them from all sin, bring them off conquerors over every spiritual enemy, & finally place on their ~~heads~~ brows the laurels of immortal glory, through the grace of the Lord Jesus Christ!

5 Why extensive revivals cannot be reported. Do you enquire why is it that there are no extensive revivals in my field? I might reply by saying that in most of the parishes there are but few adults who are not church members, or have not been connected with the church heretofore. In the 4 parishes in Puako & Kawaihae there are only 10 adults who have not been received to the church. The largest number out of the church is in Waimea. And over these I sight & pray, but they are not converted. The Spirit of the Lord seems to have taken his flight forever from Waimea as far as his convicting & converting influences are concerned. I often cry out in the bitterness of my soul, Oh! when will it be in Waimea as in days that are past!

6. State of Popery. I did think of passing over this subject in silence. But I will just give it a passing notice. The novelty of popery has passed away. Many of those who became catholics ~~at~~ who at least were baptized into that error & learned to pray to the virgin & deck their bosoms with a ~~crucifix~~ crucifix have found after all, that they gained nothing by changing their religion, except perhaps a license to smoke tobacco & spend their sabbaths very much as they pleased. ~~to~~ Hence many of them have left the catholic ~~religion~~ religion & either live without any religion at all or become protestants, or rather return to protestantism, the religion they formerly acknowledged.

While 5 or 6 have been added to the catholic church many more have forsaken it, with the exception of ~~the school~~ that at Waimea ~~they can~~ a catholic school can hardly be said to exist in my field. Of the constant attendants ~~or upon~~ at the catholic worship the peculiar characteristic is hardness of heart & the utter destitution of every thing that enters into the signification of true religion. If catholicism converts men into such creatures, the good Lord give us & the world a speed deliverance from its power. And this deliverance will come. Does not the time draw near? —

7. Sickness & mortality. ~~A brief~~ ~~notice~~ A brief notice of the prevalence of ~~the~~ a certain epidemic which we termed influenza in this field, as in every other portion of these Islands, ~~would~~ may not be altogether uninteresting.

Some time in April last this epidemic found its way here. It entered one or two families at first; but in a few days there was ~~scarcely~~ scarcely a house or an individual exempt from its grasp. The consequent scene, what ~~t~~ tongue or pen can depict its sadness & desolation! I was an eye witness a part of the time. While I myself was exempt

& after I had partially recovered I visited from house to house endeavoring to relieve the poor distressed objects everywhere to be found. Violent coughs, distressing headaches, burning fevers were the attendants of the epidemic. From morning till night while I was not visiting I was dealing out medicines to the constant applicants. As the people were unable to get out into the fields & woods in quest of something to eat & as Waipio the principal dependence of Waimea for food was in the same predicament & hence failed to bring supplies as usual, the sick of Waimea were in a most deplorable state! Had it not been for the articles of food with which we supplied them from our house, it seems some of them must have starved to death. But when the epidemic reached its height, oh shall I veil its horrors? Myself & family were all set sick, some very sick, & in great distress. I was unable to get out. The neighbors were so sick that they could not get out. There were none well enough to come after medicine or food. There was no other way to do but to lie, & cough & groan & wail, & burn & writhe. There was no remedy, no help, no physician, no nurse, no medicine, no food. Silence, solitude, & desolation reigned. Surely except the Lord had shortened the ~~time~~ period of this distress Waimea & the whole field, would have soon been as the

army of Sennacherib when it invaded Judah or as the first born of Egypt on the night of Israel's deliverance. In the days of this epidemic ~~in~~ school houses & meeting houses were deserted, & it was a long time before they were filled again. When the first attack was disappearing & the people were rejoicing in the privilege of ~~an~~ crawling out of their houses once more & of breathing again the pure atmosphere of heaven, their joy was suddenly turned into sadness by being obliged to yield to another attack of the same ~~disease~~ epidemic, which proved more severe in some cases than the first tho' in many instances it was lighter. After they had ~~recovered~~ recovered from this, some few were visited by a third attack. The epidemic was not fatal except in a few cases. One individual, I recollect, died & there was no one ~~about~~ in or near the house, able to attend the burial. The corpse remained some 2 or 3 days till some friends, coming providentially from a distance, performed this office.

The fatality however, was in some places much greater.

From this & other causes there have been 241 deaths in my field the past year while the number of births has been only 61.

I. Statistics — I shall conclude by giving a summary view of things —

16 churches —
2,136 church members —
22 schools
900 scholars —
43,000 verses committed to memory the past year
22 children's temperance & anti-smoking societies
800 children enrolled in them.
10 singing schools
38 sabbath schools —
200 Subscribers for the native newspaper —
47 children baptized
64 marriages solemnized —
15 dollars contributed by the native church to the A.B.C.F.M.
10 do " " " " to the Tract Society.
241 deaths.
61 births.

Your Missionary
Lorenzo Lyons

With kind regards to all the members of the Missionary Home & their families —

Rev. George Evans,

Mariner, March 5, 1846

Rec'd Feb. 2. 1847.

Ans'd March 4.

22

Rev. Wm. Anderson, D.D.,

Secretary of the

A. B. C. F. M.

Missionary House, 33 Pemberton Square,

Boston

Mass.

U. S. A.

NEW-YORK PUBLIC LIBRARY

ABC 19.1 v. 12

108. Lyons. A.L. to R. Anderson; 8 Sept. 1846
109. Paris, John D. A.L. to D. Green; 25 Feb. 1846
110. Paris. A.L. to D. Green; 28 Feb. 1846
111. Paris. A.L. to D. Green; 20 Mar. 1845

THE HOUGHTON LIBRARY

Waimea Hawaii Sept 8 - 1840

To the Rev. Rufus Anderson Sec. of the A. B. C. F. M.

Rev. & dear Sir.

There is a subject weighing on my mind which I propose to lay before you according to a request in your printed circular of May 23 - 1845. — a request which I am satisfied nothing but the tenderest feelings could have prompted. There is a season approaching when parental feeling will be called to a severe trial. Parents & children bound together by the closest ties, must be separated. Children cannot always dwell under the parental roof. This is neither desirable nor designed. Missionaries have left parents & kindred & native land — that was a trial — but a trial that seems still more severe awaits them — that of sending back their children to the land from which they are voluntary exiles. You now anticipate my subject. — & without further preliminaries I will state the object of my letter. I have a son whom I design to send to America in the course of a few years, for the purpose of perfecting & completing his education. He is now 13 years of age. His name is Curtis Pierre. He has always lived at home, & hence

has enjoyed no school advantages, excepting those of a domestic character. He has made very good proficiency in the several branches ~~to which~~ of education to which he has attended. Judging from present appearance he promises to ~~be~~ make a fine scholar. I design that he pursue his education ~~on these~~ at home & at Panahou school till he has acquired suitable qualifications for entering some collegiate institution in the United States. This will require his stay here at least 3 years longer. Now I have friends & kindred in Ashtabula but I know of none to whose care I can commit my son — It is a responsibility which none ~~readily~~ probably are willing to assume — or if assumed are qualified to sustain. I see no ~~way~~ course therefore to pursue but that proposed by you — that is — write to you concerning him & concerning my wishes respecting him. He is not yet converted — but his conversion is an event which may be hoped for if not confidently expected — In case of his conversion it is my wish that he qualify himself for the ministry. I wish him to become a good & useful man — a faithful & successful embassador of Jesus Christ. After he has spent a few more years at these Islands if his life is continued, I wish to send him ~~home~~

to the United States to enter some college — & after that if a christian — some Theological Seminary
Now how shall my designs be accomplished? what college shall he enter? & how can he be supported?
Let some college be selected where the manual labor system is not a disgrace, but in active operation, for I wish particular attention given to his physical education — a college also distinguished for morality & religion. If he could be taken into the family of some good Professor or some good man, living in the vicinity of a college — a man qualified in all respects to act as the guardian of such a youth, that would be my wish.
But I commit this subject to your consideration & shall wait to receive any such plans or suggestions which you may think best to offer —
I begin thus early that we may have the benefit of a 2 or 3 years correspondence —
Mrs L unites with me in kind regards to yourself & family & all your associates

Yours most truly
Lorenzo Lyons —

Rev. Rufus Anderson D.D.
Secretary of
The A. B. C. F. M.
Missionary House
33, Pemberton Square. Boston.
Massachusetts, U.S.A.

Mr. Ellis

Rev. Rufus Anderson
Memoir, Vol. 2/46
Pub. U.S. 1847

Corr. Mem. 4

109

Feb 25th 1846

Waiohinu South Island

Rev D Green

Missionary House

Boston

Dear Sir

I wrote you in Jan. 1845 hoped again in April. Since the date of my last the Lord has visited us in mercy & in judgement. The influenza, that dread & pestilential which swept over the Islands about a year ago prostrating every thing in its course has continued its work ever since. Most of the inhabitants of Hawaii had a second & some a third attack; & although but few deaths occurred at the time, & those mostly confined to the aged & more infirm - still the bills of mortality have been greatly swelled through the agency of other diseases ever since, & will perhaps continue to be for months & years to come.

For a whole year our people have been suffering from pinching famine. For many months the heavens have been brass & the earth iron & con

consequently the whole stock of bread & food for man & beast has failed. Most of the people have subsisted for months mostly on the roots & of the fern & kid plants. These roots, especially the latter is very nutritious, but if used exclusively they produce diarrhea from which many never recover. Thus while few if any among us have died of actual starvation, still large numbers of the aged, the sick & little children have been carried to an untimely grave. In some instances the sufferings from hunger have been most distressing. For two or three months we have been unable to purchase a potatoe or tato or any other vegetable at any price, & we have lived entirely on our barrel of meal sent from the other side of the globe, & our crase of oil which has never failed. Our water fresh & pure from the rock, has been "sure".

But to complete the picture of suffering & desolation. Almost our whole region has been overrun by fire. The Country is generally portable & the grass & bushes grow very thick & tall. From our long drought these had become like so much hay or stubble. A fire breaking out in the Eastern part of the field under

carried almost as fast as a man could travel for many miles in extent consuming almost every thing in its course. The whole country was burnt bare leaving nothing but one vast field of ashes & cinders for many miles in extent. Many of the native dwellings were consumed with every thing they possessed. A day & a night we were almost surrounded by the devouring element. Our dwelling & other houses were only preserved by keeping them thoroughly wet from a little streamlet which flows through our garden. During twenty four hours we were almost suffocated with smoke & cinders, & the day was quite as dark as the night. For many hours we expected every thing would be consumed. But the Lord wonderfully delivered & according to his promise "When thou passest thro' the waters I will be with thee; & thro' the rivers they shall not overflow thee; when thou walkest thro' the fire, thou shalt not be burned, neither shall the flames kindle upon thee".
Many of the native converts forgetting their own habitations & their all exerted themselves to their utmost to save our premises. And quite a number who labored barefoot to keep the fire off us, when they returned found their own houses in ashes.

I have yet many things to say but must stop for the present

Mrs P unites with me in kind regards to yourself & Mrs Green

I remain always yours in the Lord

P D Paris

Rev. D. Paris
Washington, D.C.
Feb. 25th 1846

Feb. 2.

My dear friend

1847

Rev. D. Green
Chaplain Navy Yard
Boston Mass

SHIPPING FEB 7 CTS

Feb. 28th 1846
Waiohinu Sandw. Islands

Rev. D. Green

Dear Sir

We are now suffering under the rod of affliction. We are told that "whom the Lord loveth he chasteneth & scourgeth every son whom he receiveth." We trust we are the children of God; that we have been born of his Holy Spirit, made partakers of his rich & distinguishing grace, & adopted into his family, & that he is now dealing with us as with his own sons in whom he delighteth.

Mrs P's health has been rather feeble for more than a year. But it was not until last Summer that we began to apprehend any serious consequences. During the prevalence of the influenza when every other member of the family was down, she only was able to attend to the sick in our own family & administer to the incessant calls of the suffering around us. In the month of June she was taken with a severe coughing which

continued almost incessantly for several months. For a while we supposed it was the influenza, & treated it accordingly. But finding that she grew worse we applied for medical aid, but were disappointed the only Physician on the Island Dr Andrews being confined to his room with Crohn diarrhea. It was not until January that we were able to procure the services of a Physician. We had however received advice from time to time from Dr Andrews. In January we were visited by Dr Wade an English Surgeon & Physician from Nilo. His services were timely, & hand already proved herself in checking the cough, & we hope in arresting the progress of disease. Her lungs have been in a very high state of inflammation & the Physician thinks her case dangerous. I am now making arrangements to have her removed to Nilo, where she can have the regular attention of a Physician & at the same time the advantages of female society & assistance. The climate is also much more mild & we hope may prove favourable. But we commit all to our Heavenly

Father who doeth all things right. We have two dear little girls who greatly need a mother's care & attention but I have had to take the entire charge of them for several weeks in order to relieve their mother of all care & anxiety. I have been compelled to give up most of my labors among the people. Sometimes I am ready to sink. But the Lord sustains "He is our refuge & strength, a very present help in trouble."

I remain very truly yours

L. D. Paris

Rev. John D. Paris
Waishinen, S.I. 28 Feb. 1846
Rec'd 2 Feb. 1847.

Corp. Month 5

Rev. Geo. Evans
Mt. Pleasant House
Boston

111

Sandw. Islands

Waidhinu Kau March 20th 1845

Rev David Green
Miss. House Boston

Dear Sir

Your good letter of May 20th 1844 came to hand in Feb. & also the general letter addressed to our Miss. has just received our station. Situated as we are so far from the center of communication & from all our missionary brethren, it always affords us peculiar pleasure to hear from you. We need your counsels & advice, & I trust we shall always profit by your suggestions, & be strengthened & encouraged through your prayers.

I wrote you a few months since over Cape Horn. We were then expecting an associate to join us at this station or to be located at Punahau 12 miles distant. The Gen. Meeting had at its last anniversary voted that one of the extra reinforcement should be sent to Kau; & on the arrival of the Globe the Rev T. D. Hunt & wife proceeded to this station. Since their arrival in Sep. they have been in our family until 2 weeks ago they removed to Punahau & commenced housekeeping. This season has been a pleasant, & I trust a profitable one to us all. But we are sorry to say

that
in all probability, we shall in the course of a month or two be alone in this field. Our Bro & Sister Hunt are exceedingly pleased with this field & the idea of living & labouring among this people at first, & they are also attached to other associates, but they cannot bring themselves to the point of living & laboring, & wearing out their lives among so degraded a people & in fact cut off from society. Indeed he says he is exceedingly disappointed in the missionary work, does not find it to suit his "taste" & has often said to me that he wishes he had never come to a foreign field. He evidently had got a wrong idea of the missionary work & I fear had more of youthful romance & zeal than of enlightened Christian love for the souls of perishing heathen. But I forbear. This much I have said not from choice, but because I thought it due both to you & to himself.

I am satisfied that the idea entertained at home very generally in regard to the progress of the missionary work, of Christianity & civilization is false. True a great & glorious work has been superintended, & we trust many thousands of precious souls have been regenerated by the Spirit of God, & made trophies of his rich grace. But the great work of feeding these lands of elevating, enlightening, & civilizing the mass of the people is yet to be done. We do not come to the Islands to settle over large, intelligent congregations, as some have supposed. No. we want men "proved" full of the Holy Ghost & of faith. working men.

who can condescend to men of "low degree" who can penetrate hovels, caves & dens of the earth & preach the unsearchable riches of Christ to the most degraded of all creation. I am fully satisfied that more of real self denial great faith & hard work is now needed to save this nation than ever before. Once the whole tide of feeling & influence in the nation was with the missionary. Every thing was novel & the word of the missionary was regarded very much as law; but now it is far different & there are a thousand influences operating against us. The patience of missionaries, & the piety native converts are tried at every point.

The walls of our new meeting house are nearly completed & we are struggling hard to get it under cover. We hope then to plaster it if able. We are now building a stone school house for Mrs P's school for girls. I have to superintend all the buildings & do much of the work myself. And in consequence have not been able to be as much out among the people as I wish. Still all our regular weekly meetings are continued & I usually spend one or two days in visiting from house to house & in holding meetings in our neighborhood. We have many things to discourage us but still more to encourage. Some of our church members are stupid, ignorant & dead, while others have fallen into the snares of the devil. Still a large majority of our ch. hold fast to their profession. Grow in

in grace & in the knowledge of Christ — & give the most
decided evidence that they are the children of God —
Popery stands still, or rather declines. I now visit all
the families of the papists & preach Christ to them
where ever I find them, never disputing — a thing
which could not dare to do a few ago — Many also
have left them & some of the strongest & most
enlightened are on the point of renouncing their faith
in praying to the Virgin Mary & a thousand other
things that they say are "la pueile loi" perfect
folly. Still they have a strong hold & great no. of converts in this field.

Rev. J. D. Davis
Varithian, 20 Mar. 1845
Rec'd Mar. 1845
ans. April 10

Rev Daniel Green
Missionary House
Boston
Mass

Mr Green

ABC 19.1 v. 12

112. Paris, J.D. A.L. to D. Green; 4 Sept. 1844
113. Paris. A.L. to R. Anderson; 12 June 1846
114. Parker, B.W. A.L. to D. Green; 20 March 1845

THE HOUGHTON LIBRARY

Sandwich Islands

Waiohinu Kau Sept. 24th 1844

Bro Green - Rev. and Dear Sir

During the past year I have had so many things pressing all the time that I have scarce written any letters except from necessity. In addition to all the spiritual wants of this field superintending the Schools, teaching a school two days in the week, & administering medicine to the sick, I have had to spend not a little time & strength in erecting a comfortable dwelling. This is a most tedious & trying business to a missionary when every thing is done by native strength & he must superintend every part of the work himself, & that too when he has a thousand calls from the people. Most of the timbers for our house were carried on men's shoulders the distance of 20 miles, including boards. The lime & sand for plastering about 6 or 7 miles. We have no waggons, carts, ploughs or any such thing in this region as yet And they would cost more than they would come to, for there is no smith or mechanic of any kind nearer than 90 or 100 miles. The district is so inaccessible that no foreigner has ever yet lived in Kau.

Our dwelling house has been completed several months, but we have on hand a still greater work & one which will cost more than ten times the labor & toil. We are building a stone meeting house. The members of our little Ch have come forward & subscribed to this object men women & children according to their ability or rather I might say out of their deep poverty. For there is not an exception in the whole field. But they all give something in such articles as they can make or obtain - some giving nominally 8 - some 2 & others 2 - cts & down to 6 1/4 cts. In addition they drag all the timbers from the mountain, carry coral for lime, wood to burn it, sand & all other materials for the house of God -

While I write I look out upon a long string of natives bending & winding their way over the rough lava, loaded with lime for the house of Jehovah. Men women & children all who love the Lord Jesus Christ & are able to carry a piece of Coral, assist in this work. They first dive for the Coral, cut it loose under water, bear it to the shore, & then each one is loaded like so many beasts of burden & they move off slowly to the place of deposit. Some of the lovers of Zion who have seen a beneficial of this work good, could witness the tugging & toiling of this poor people to rear a Comfortable house for the worship of God, & know their sympathies would be enlisted & their purse-strings would be unloosed. Still I think it is well for the people to do what they can to help themselves. With the blessing of God we will have a house for his praise.

For some months we have had nothing of very special interest among our people. Our meetings on the Sab. & other days have not been so full: & the love of some seems to wax cold. We realise & mourn that it is not as in days past. Never have I so fully realised the import of these words viz. "Not by might, nor by power, but by my Spirit saith the Lord," as I have during a few months past: It is trying for ministers of the gospel at home to preach to the most

enlightened congregations in times of spiritual declension & indifference, but it is vastly more trying to preach to such a people as this. We preach & prophesy but to "dry bones". We call saying "Come from the four winds, O Breath, & breathe upon these slain, that they may live". But alas! there is no noise, no shaking, no life. The contrast of a season of the outpouring of the Holy Spirit & a season of indifference & stupidity among such a people as this is most striking.

Still we have some, yea many who are spiritually alive & are growing in grace & in the knowledge of God. We have reason to hope too that God will soon visit this branch of His Zion with a refreshing from His presence, for her children take pleasure in her stones & favour the dust thereof". This is a time of sifting to our Ch. & perhaps we need such a time. Some of our no. have backslidden others have sunk down into a lukewarm Laodicean state while a few have been drawn aside by the "Man of sin", & have utterly apostatized. This only proves what we expected, that there would be tares among the wheat. But considering the no of Ch. members there have been fewer cases of discipline than we expected.

We are greatly in need of a comfortable house of worship & all our energies must be bent to this object until our house is completed.

Poverty is at a stand. But perhaps it is only to take breath & make a push & more vigorous onset. They are evidently much cast down & disappointed at not receiving a reinforcement & supplies as they anticipated. They have made many promises of pay to natives & are not able to fulfil & their own people sometimes call their liars & deceivers to their face, & some have deserted them for this reason.

We are making some advance in civilization. Houses are building with piazzas or porches & div. apartments. Many little yards & gardens are also being enclosed & planted with fruit & flowers

But I must close this hasty letter. Hope to write soon & give you some account of our meeting house & also of the state of the Chh. A premium of $100 reinforcement by the Globe is destined to this field. Saw

I have recently had a letter from the Oregon mission. State of things more encouraging. Mrs Pointer in kind regard to yr self & Mrs C. also to the other members of Com.

I remain as ever yr sincerely truly A. D. Paris

Rev. A. D. Paris
Methuen Mass
Rec'd Feb. 2.
ans. Feb. 25
Rev. D. Green
Missionary House
Boston

113 (No. 1

Sandwich Islands June 12. 1846

Rev. Rufus Anderson
Missionary House Boston

Dear Sir

Our General Meeting has just adjourned to meet in May 1848 & the Brethren, and many of them taking their leave, for their several stations, on the different Islands. We also feel that it is good to come together & consult for the interests of the Mission, & of the Kingdom of Christ. But we always rejoice when our business is completed & having commended each other to God, we are winging our way to our several fields of labor. Many of us from the distant stations must necessarily be absent from our people some two or three months, while they are left destitute of the regular preaching of the gospel, & exposed to many snares & temptations. Hence we always feel like hastening home to feed the hungry & seek the wandering

Owing to the sickness of Mrs Paris we are not permitted to return to our field of labor on Hawaii, at present. Mrs P's health has greatly improved since we came to Oahu. But she is still feeble, & her cough still continues about as it has been. The inflammation of the lungs has very much subsided & expectoration diminished & we have some reason to hope that she may yet recover. Her Physician also speaks encouragingly. But our hope is in the Lord "whose we are & whom we serve." We would remember that we are mortal, & these tenements of clay must soon crumble to the dust. We would commit our lives & all our interests into his hands "who hath loved us & washed us" in his own precious blood. He is "our refuge & strength a very present help in trouble."

We feel it a great trial to be separated from the poor people of Kau. They are now as sheep without a shepherd, having no one to break

to them the bread of life exposed to all the wiles & temptations of the enemy. And it is the more painful to us as there is but little hope that it would be safe for Mrs O to return to the Station for a year to come, if ever. For the present we are advised to seek a milder & more salubrious climate. We purpose making our home at Nilo, & I hope to be able to make tours from time to time through Nam.

Our General Meeting was more fully attended than usual. I met many of the brethren & sisters for the first time, though I have been here on the Islands more than five years. Several of our number with whom we have been accustomed to meet, have finished their work, & gone home. We are ~~also admonished~~ to "work while it is day," to "do with our might what our hands find to do" to be "ready also."

Our meetings were characterised by a spirit of Christian love & harmony

The question of allegiance to this Government called forth a good deal of discussion. No action however was taken on the subject; and I believe with two or three exceptions the brethren are of one mind. We think the cause of Christ, & the best interests of this Mission, would not be advanced, but rather retarded by such a connection with the Hawaiian Government.

I feel that there never was a time in the history of this Mission, when we had so much to fear, & needed more the refreshing & quickening influences of the Holy Spirit. It is now pretty clear to my mind that the native population of these Islands will soon disappear & give place to a people mightier than themselves. The ~~idea~~ theory that we are going to convert, civilize, & perpetuate the native nations, & hand them up to the world as monuments of the grace of God, is beautiful. But I fear it will never be realized. Ours is a work of simple faith in the promises of God.

From the General Letter of the Mission you will learn the state of religion in our Churches. It is a painful thought that the special influences of the Holy Spirit have not been enjoyed at most of our stations as in former years. Only one or two revivals of religion are reported.

At our station during the past two years, we have had to mourn & weep over the spiritual apathy, stupidity, instability, & worldlinedness, of many professing Christians. The love of many has waxed cold. Some who run well for a time & for whom we had entertained hope that they had passed from death unto life, have given painful evidence that they had neither part nor lot in the matter. While others have given so little evidence of adhering from their faith, of a vital union with Christ, that we stand in doubt, hoping for them, but with fear & trembling. But -

while we have had no general
outpouring of the Holy Spirit upon
our people as in years past, & nothing
which we would call a revival of
religion; still we have great reason to bless
the Lord that there are so many among
us, who amidst all the snares & temp-
tations of Satan - the transformations
in external circumstances, through which
they have passed, stand firm,
& give increasing evidence that they
are the children of God. They show by
an humble & holy life, by their
walk & conversation, that they are
"strangers & pilgrims on earth." That
the babes, still they are "babes" in Christ.
The cause of truth & righteousness has
been steadily advancing. While some
Laodicean like, have been neither
cold nor hot, slumbering & sleeping,
living at ease in Zion. Others have
been watching, praying - waging a
war fare against sin - growing in
grace & in the knowledge of God & of
his Son Jesus Christ. The still

small voice of the Spirit has been leading them into "green pastures by the still waters," & their Christian characters have been gradually developing. Their piety has been more decided. They have been constrained to come out & be separate not only from the unbelieving world, but to stand as Christians, & as "peculiar people," & separate themselves to God & truth, from lukewarm stupid, lazy, idle, time-serving professors of religion. Perhaps you say we ought to have no such persons in the Ch. But alas! our Ch's here, are made up of just such materials as you have at home. We try to sow wheat but the devil sows tares. It is our desire to have a pure & holy Ch, "without spot, or wrinkle, or any such thing;" but it is far different.

Formerly our congregations on the Sab at Waiohinu, were much larger than at the present time. For the first two years after the Station was taken, the people came to meeting

from all parts of the field. Some from the distance of from twenty to twenty-five miles! But they were inconstant, nor could it be reasonably expected that they would come regularly from such a distance. We have now established meetings at different points & convenient distances throughout the district. And these meetings are conducted by native assistants. During the last past years I have employed two of the best men I could find, to devote all their time, in laboring among the people. One of these whose name is (Thomas) or Thomas, has accompanied me in all, or nearly all my tours for 5 years, & I have given him regular instruction in Theology. He is a man of only a common education; but is something of an intelligent thinker, & possesses great energy of character for a Nawakian.

We think the ordinary means of grace, such as the preached gospel, Sab. School, Bible Class, Conference & prayer meetings.

are much more highly prized, by numbers of our people, than ever before. Many of the members of our Chh. who reside within from 4 to 8 miles of the Station are always in their places, & at their posts, on the Sabbaths. By them, the Sab. is not regarded, merely as a tabu, but as a day of sacred rest & refreshing to their souls. They hail its returning light with the sentiments—

"Welcome sweet day of rest
That saw the Lord arise" &c

Some of them, can say by happy experience, with the Psalmist. "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth for the courts of the Lord— For a day in thy courts is better than a thousand". I had rather be a door keeper in the house of my God than to dwell in the tents of wickedness."

Many of our meetings, both weekly & on the Sabbath during the past year, have been very solemn & well attended. At times, there has been a good deal of deep feeling, & we have felt that God was in our midst, moving upon the hearts of the people. There have been quite a number of hopeful conversions

both at the Station & at some of the out posts. Since our last Gen. Meeting in 1849 we have received to our Ch. on examination 119. & 9 have been added, by certificate from other Ch's. 15 stand proposed to be received at our next Communion.

I have had a weekly inquiry meeting at the Station, which has usually been well attended. Also frequent meetings for inquirers in the more remote parts of the field. These meetings afford an opportunity to all who are inquiring the way of Salvation, to make known their feelings. They also afford the best opportunity for the pastor to deal faithfully with individuals, showing them their own sinfulness, the danger of deception, & being decided, & communicating to each one the instruction which he needs.

Much of my time has necessarily been devoted to our new meeting house during the past two years. I have had to take the whole responsibility, both as to

regards funds, materials, & planning & superintending the work. And even of it, I have had to do with my own hands; as we have had no carpenters or masons or workmen of any kind, only as I have furnished them with tools & taught them. Besides, I am obliged to spend much time in giving out machine & visiting the sick. In superintending schools, giving out books, &c &c

The labors as a pastor have been as follows. Sabbath labors. Sab. School & Bible class in the morning, commencing at 9 o'clock. Preaching at 11. & again at 2 o'clock P.M. Prayer meeting at half past 12 & meeting with Deacons & Stewards (or those who are appointed to conduct meetings in the different neighborhoods) after the close of the afternoon service.

I have one regular weekly lecture at the Station, viz. Thursday P.M. In this meeting we have gone through the Pilgrims progress, & are now going through the Psalms of David. I have also a weekly ch. meeting for conference & prayer. On Wednesday I attend sometimes 3 & 4

meetings in neighborhoods distant from the station from 6 to 8 & 10 miles. I have been in the habit of making 4 tours annually throughout the whole district of Mandpreaching in all the principle towns & villages, visiting from house to house - sowing the seed by the wayside - conversing with all classes & characters, sometimes in little groups, & sometimes individually - administering medicine to the sick & dying, & inviting all who feel their need, to come to that fountain - which is opened for "sin & for uncleanness".

In these tours I usually call the names of all the members of our church, conversed with them individually as far as practicable, attended to cases of discipline; settled difficulties between church members & neighbors; - baptised children of believing parents - celebrated marriages; - examined Schools; - met the enquirers, & examined candidates for admission to the church; - and administer the Lord's Supper in some 40 places.

At this Station we usually celebrate the Lords Supper once in three months, having meetings 3 or 4 days in succession, previous to the Sabbath. We always attend the monthly concert for prayer, & these are meetings of great interest to ourselves & the people.

Popery has made but little progress among us since 1848. Most of their converts for two or three years have been from dissentient & excommunicated Ch members, & their children. In some instances however they have enticed, & drawn away, the children of Protestant parents. They have always held out as an inducement to the children, that they would, by becoming Catholics, be freed from all the restraints of Schools; & to the parents, that they would throw off the heavy burden of helping to support their teachers. They have changed their course & pursue entirely a different policy from what they did, two years since. Then, they were sure of victory & determined to accomplish their

object by boasting threats, & persecution. Now, transforming themselves into "angels of light" they are insinuating themselves into the good graces of the ignorant & unsuspecting, by their astonishing liberality & charity for Protestant Missionaries, their love of the Bible, Sab. Schools &c &c. With all these Satanic strategems however, they seem to make but little progress. The fact is they have lied to the people, & their own converts know it, & are often taught to speak of it. In many instances they made large promises of money & goods, which they have never fulfilled, & their own people, have little confidence in their veracity. Hawaiians are naturally indolent, & too lazy even to serve the devil, actively & constantly without reward. They make poor jesuits, most of them, unless they are well paid.

Their mission, at the Islands, has recently been reinforced by company of priests, & it is ~~probable~~

bable they are so supplied with funds so powerful to carry on their operations more vigorously than heretofore. They have already selected a site for a high school on the Island of Oahu, & I have heard, they are intending to erect a large Cathedral at Hilo, on the Island of Hawaii. It is more than probable, they have been collecting their energies, & laying their plans for a more vigorous onset, and that they will yet make the most strenuous efforts, to gain the ascendency at these Islands. May the Lord lift up a standard against them, pour down his Holy Spirit, & cause truth & righteousness to prevail.'

Sabbath Schools

These have not been so large as formerly. This is owing first to the fact, that there have been a large number of schools established & kept up in different parts of the district. Then secondly. Some parents are too indolent & others too poor to clothe their children & the children are ashamed or too proud to

be seen in their native tapa (cloth), while their neighbors are all rigged out with (bought) foreign cloth, or European dress. But an other & still more serious cause, is the removal of so many parents with their families, to sea ports. Many parents go to Honolulu, Lahaina, Hilo & other points where ships touch, & take their children with them; and in some instances the parents return, but we seldom see their children again; in nine cases out of ten they leave them behind.

Our Sabbath School at the Station has averaged about 230. These children come the distance of from 2 to 8 & 10 miles. They are often drenched in rain on their way, & for the last year have had to sit much of the time, in the open air, for want of a house. Many of them make good progress in studying these lessons & repeating portions of Scripture & verses assigned them. Some of them we trust have been born into the fold of the Good Shepherd. A large number of the adult members of our church, meet every Sab. morning, to repeat

the "daily food" for the week. They have free conversation on the verses repeated & then hear them expounded & applied.

Mrs P has had a class of interesting little girls, but owing to the state of her health within the last few months she has been compelled to give it up. For the last six mos her Sab School was confined to the members of a select School, for little girls, which she had commenced. This School she fondly hoped to continue for many years to come — most of her pupils gave hope full evidence of a change of heart.

Our Common Schools in the district, 20 in number, are quite as good as could be expected. Some of our teachers, have had but little education & training, are inefficient & poorly qualified for their work; while others who are educated, energetic, & well qualified to teach, yet they have received so little support, that they are compelled to spend most of their time in other labors for a living. The School laws of this Government are good, but for some reason they have not been carried out in our district. The teachers have not been paid anything

to agriculture. Nor can they in any way get their wages. The fault we are informed is not in the Government nor in the Officers of Gov. but in those appointed to superintend this business. Be it so. We are now about to have new laws, & all those engaged to be reviled, & schools liberally supported.

We greatly need comfortable School houses. With one or two exceptions all our houses in this district of Ponape, are miserable shelters, & utterly unfit to live in, much less ~~[illegible]~~ to impart or receive instruction.

Decrease of Population

The population of Ponape like most other districts on the Sacred Islands, has been gradually diminishing, though not so rapidly as in some other places. During the past year however it has been much more rapid than ever before. The influenza swept off great numbers of the aged, & the more feeble, & laid the foundation of disease in many of the strongest & most healthy constitutions, which has greatly swelled the lists of mortality since. Long & lingering fevers during most of

the past year, has also contributed very much to increase the number of deaths among us. Few, if any have died of actual starvation. But the scarcity of the very poor, the ague, the sickness & the dysentery, have been very great; and the nature of their food has been such as to produce diarrhea & other diseases, which have in many instances terminated in death. The great mass of the people, have lived for many months on the roots of the land & the sea. (Viz) There has been great mortality among the children. — Our other cause of decrease of population, is owing to the course pursued by Government officers in reference to taxes. Hitherto, the people have been permitted to pay their taxes in such articles as they could manufacture, or from the products of the soil. But the past year, they have required, that all taxes be paid in silver & gold, & nothing else. But the people of this remote & inaccessible district where there is no market, have no silver. The soil is good, but it is not adapted to the cultivation of silver & gold. It will not grow there. Consequently, many, very many of our able, learned & most illustrious & enterprising men have gone roaming, hunting & land with their

with their whole families, and more few of them have taken up their abode in the cities of dollars & cents. This policy if continued long, will drain all the inaccessible farming districts, of their inhabitants. They will rush to the seaports where there are foreign residents & many & the great mass of them, will become "drawers of water, & hewers of wood," to a people mightier than they.

The Cause of Benevolence among us. The great mass of our people are extremely poor. This is true of the whole population, & it is true of the members of our ch. They have little or no property, & having no market, they can have no money.

The past has been a year of great trial & suffering. Sickness, troughts, famine & fire, have all followed me on the heels of the other. Still our people have done something for the cause of Christ; - and many of them have done what they could. "Their deep poverty hath abounded unto the riches of their liberality. For to their power I bear record, yea, & beyond their power they were willing of themselves to bestow of their substance for the house of the Lord.

We have now a good substantial stone meeting-house, nearly completed. The materials of which have all been collected by the members of our Ch. Men women & children all started in carrying the stone from some 5 or 6 miles & heathen temples. By them the coral was taken from the bottom of the sea, carried from 7 to 12 miles, & converted into lime. By them the timbers were dragged from the mountain forests & prepared for the building. The whole amount contributed for this house in labour & by voluntary contributions, in such articles as the people could give, is more than 2.000 We have endeavoured to teach our people that it is "more blessed to give, than to receive". Yet that all should do something, however small, for the erection of a house of worship, & the support of the gospel. Most of our people have contributed their "mites" & many of them have done what they could.

Two thatched meeting houses have been built in the district within the past year & are thatched and roofed.

In this communication I have written you much more at length than I intended & have given you ~~xxxx~~ the substance of my report to the Mission. It gives me great pleasure to learn that you intend corresponding with us individually & becoming more intimately acquainted with us, & our work at these Islands. I shall be glad to give any information in my power respecting my particular field & my labors, or respecting the interests of the mission generally.

With very kind regards to Mrs Anderson I remain very truly yr friend & Bro

S. L. Paris

Rufus Anderson D.D.
Missionary House
Boston

Rev. John D. Paris

Lunenburg Mass, June 12, 1846

Rec. Feb. 2, 1847.

Ans: March 5.

Marked

No C

Kaneohe island of Oahu March 20/45

Rev L Green
Mess Rooms Boston!

Dear Sir

Your letter of May 10th 1844 was received by the Inez a few weeks since. A considerable length of time has elapsed since I wrote you any account of this station and my labours here; though from the minutes of our general meeting you have some items of intelligence from this station in common with the other stations in the islands

It was a request of Dr Anderson in a letter to me received since I last wrote that I should give a more particular account of the field in which I am stationed than they had hitherto received. He remarked that his knowledge of the field was not very definite nor could he give a very correct account of the station. I will state a few particulars.

The field connected with this station is large in extent; it includes the two districts called on the map of Oahu Pakikoolau and Hoolauloa. These two districts ~~extend~~ extend almost the whole length of the north side of the island embracing a sea coast of 40 miles in length. They are separated from the other districts on the south side of the island by a range of mountains in the interior which runs nearly parralel with the seacost.

This range of mountains is nearly the whole length of it impassable except at one place in the immediate vicinity of Kaneohe. This is the precipice so graphically described by ~~Stewa~~ Mr Stewart and is seven miles in the interior from Honolulu and three miles from Kaneohe, Honolulu being 7 miles south from this precipice and Kaneohe 3 miles north. It was on its height that Mr S stood when he drew so vivid a picture of Kaneohe and the surrounding region. He says "Immediately before us at the foot of this tremendous offset in most perfect bird's eye view, lay a widely extended ~~plain~~ cultivated and thickly inhabited country." Nearly all the travel between Honolulu and the north side of the island is over this precipice; and though to a stranger it would seem almost impassable yet it is daily travelled by many natives coming from & going to Honolulu

This precipice is somewhat celebrated in the history of Oahu. It was in its vicinity that the last battle was fought which decided the fate of Oahu and by victory in which Kamehameha became monarch of the group. The then king of this island had fallen in the battle and his army being ~~totally routed~~ routed fled towards this precipice and were so closely pursued by their enemies that having no way of escape they plunged from this precipice to the depths below. From the accounts given by natives at the present time it is probable that several hundreds were thus

destroyed. A horse road is now in progress over this precipice by order of and at the expense of government.

The population of this field was by the last census more than 7000. This includes the population of both the former mentioned districts, but a record of births and deaths kept for a succession of years in that part of the field nearest the station gives an annual decrease in the population. The number of deaths have yearly considerably exceeded the number of births.

The north district (Rooburoa) has been pointed out as an eligible field for a missionary to occupy, it is large enough for the entire labours of one man having a population of more than 2000 people, a church of nearly 300 members and eleven children's schools under the instruction of native teachers. A station taken there would be about 20 miles from the station of Opaiaha and about the same distance from Hanetoke. At the last general meeting of the mission the church in this district having heard that new labourers were expected sent in a united request that one might be stationed with them.

I occupy this as an out station and spend a sabbath with them occasionally and visit them at other times for the purpose of examining schools holding meetings &c. At other times the church members hold meetings on the sabbath in the different villages.

At the station we have a good stone meeting house well finished. It is almost invariably well filled on the sabbath. The number of church members in regular standing is a little more than 200. There have been but few additions the last 2 years though there are still many out of the church who profess to be on the Lords side and give some evidence that they do belong to Him. We have had but few cases of discipline in the church and most of its members maintain so far as we can judge a consistent christian walk.

I am desirous to have the church here do something for my support as their pastor. They have had the subject under consideration have talked it over among themselves and will probably do something the present year for this object. but I am not without some misgivings in urging them to this work.

Some of my objections are the following. Their extreme poverty. They are themselves very destitute. and have very few of the conveniences and what in civilized lands would be considered the necessaries of life. They have not the skill to acquire nor the economy to take care of what little they have so as to make it contribute to their own comfort and improvement. and while they are so destitute and in extreme poverty it is perhaps a question how much, and whether they ought to give any thing for the support of their

pastor — Another objection is that they are still heavily taxed by the government. Not much more than one half of their time is at their own disposal and beside the monthly tax on so great a portion of their time they have an annual poll tax for men and women and children after they arrive at a certain age and a yearly land tax.

The jesuits also are among us and they are ready to seize on every measure of ours where there is any thing of this kind and try to make the more ignorant and credulous believe that we wish to get all we can from the people. We sell the people books for such articles as they can pay for them in, believing it to be better ~~the~~ for the people than to have them gratuitously. The Catholic priest says to the natives, you buy your books of the Protestants come and join us & you shall have your books for nothing. We take up collections at the monthly concert for different benevolent objects. the catholic priest from this takes occasion to entice away the people and tells them there shall be no such contributions there.

Under such circumstances I have not yet felt like urging on the people the duty of supporting the gospel among themselves. And yet when I look abroad and see what is wanted to send the gospel to the nations yet

in darkness and how inadequate are the means at the disposal of the Board to do what they wanted for the salvation of the heathen I feel a heart to say send what I receive to some other dark field and let me get my sup port in the field where I am laboring.

I hope the time is not very far distant when the churches in these islands will do much toward supporting their own religious institutions.

The schools for children in this field have been in successful operation the year past. The teachers have been well paid by government and the attendance of the children has been good. A few weeks since I examined all the schools in my field. The whole number of schools is 27 including about 800 children. I regard these schools as a promising part of my field of labor.

Beside the direct influence of the schools on the children they form a nucleus for a congregation in many villages, they help give us access to parents, they afford some good opportunities to preach the gospel to the people which we should not enjoy to so good advantage without the schools.

I do not think that the priests are making any progress in this field of late. The priests are unwearied in their efforts to make prosolytes but I have not known

of any accession to their numbers for a long time.

With sincere desires for your success in every effort to make known a knowledge of the Saviour and his gospel

I remain yours truly

Benj W Parker.

Rev. E. M. Cordley
Kansas 20 Mar. 1865
Received
Apr. 2.
Entered
Oct. 28

Rev David Greene
Missionary Rooms
Congregation House
Boston
Mass.

Cordley Appointment
Dec 1865

ABC 19.1 v. 12

115. Parker, B.W. A.L. to R. Anderson; 25 Dec. 1846
116. Rogers, E.J. A.L. to D. Green; 8 Mar. 1845
117. Rowell, G.B. A.L. to D. Green; 15 May 1845

THE HOUGHTON LIBRARY

Kaneohe Dec 23rd 1846

Rev R Anderson)
Sec of A. B. C. F. M.)

Dear Sir — I have lately received a printed copy of your last letter to our mission sent by the Gen Harrison. We shall have no general meeting of the mission the coming year and the letter will not soon be replied to by us as a body. and it may be expected that individuals will express their views on some of the subjects of your letter.

You will have heard that the question of our taking the oath of allegiance to the Hawaiian government was thoroughly discussed at the last general meeting of the Mission held in May last. The mission were very unanimous in the opinion that it is not expedient for us to take the oath. The reasons against such a measure seemed obvious to almost all of us. There may be in the mission two or three exceptions to a decided stand on this question. I do not think there have been any compulsory measures on the part of the government or any of its officers to induce any of our number to become Hawaiian subjects. They have felt desirous that some of our number should become citizens and have expressed such a wish. But I do not think they have even used any improper measures to accomplish the object. Nor does there appear to be any disposition on the part of the government to throw obstacles in our way. On the contrary the

government including the foreign officers appear disposed to to afford us every facility for carrying on our work. They appear friendly both to us and to our work among the people.

Most of the ~~foreign~~ important offices about the king are filled by foreigners. But for the present this seems to be the only way of saving the nation. If there were no other but natives in the islands and no other interests but those of native born subjects for the government to manage then there would be no need of foreign officers but foreigners are here, and they have interests connected with the Hawaiian government, and the native rulers appear altogether inadequate to manage those affairs of the Hawaiian government which relate to foreigners and foreign powers. We know not how soon another Laplace or Paulet may come along or if not that, some other difficulties may arise touching the interest of foreign nations and more knowledge is necessary to carry the nation safely through such difficulties than is possessed by the native rulers.

By the minutes of our last general meeting you will learn what was done in relation to licensing preachers. It does not seem possible to do much more toward raising up a native ministry than we are now doing. More than two years ago a native received license to preach and it is the opinion of those best acquainted with him that his usefulness as a helper in our work has

not been increased by his taking license. Some of the difficulties in bringing forward a native ministry appear to be — a want of sufficient knowledge on the part of candidates especially of the Bible. It is very limited even in the best and their means for increasing their knowledge are very few.

A want of confidence among the native church members in any of their own number is an objection I know of no native professor of religion in whose character for integrity uprightness veracity the great mass of the people both church members and those out of the church have that confidence which a people ought to have in their religious teachers.

A want of judgement even in the most intelligent of the native churches members is another objection. they would not know how to act or when, in almost any case that would require ~~reproof~~ admonition or discipline. I believe the Mission are truly desirous to bring forward a native Minister as soon as it can be done with safety to the interests of the church but to do much more than we are now doing would it appears to one be injurious to the interests of religion in the islands

The difficulty of disciplining the chiefs connected with the churches referred to in your last letter is in touch contrary to my experience. Almost all those in high places have been under discipline. And in some cases I believe the common church members have openly in church meeting and in presence of a highly chief, the question of whose suspension was then pending before the church taken the ground that

discipline in such a case should be administered promptly because the offender stood in a high place and his offence notorious.

Very truly yours
C. W. Parker

Rev. B. W. Parker.
Kenebec, Dec. 25, 1846.
Rec'd Feb 14

Rev. R. Anderson,
Sec. A. B. C. F. M.
Mass. House 33 Cornhill Square
Boston
Mass.

SHIPPED FROM BOSTON JAN 15 1847

116

Honolulu, March 8, 1845

Rev. David Green,

Dear Sir, I have sent two orders each of one hundred dollars, payable to Miss S. W. Rogers or Miss Farrar, as my brother and I wish to have their Sister come to these Islands, we have to request the favor of your assistance in securing a passage in some ship coming to these Islands, if a family or two should be on board. We understand she is in poor health, and any aid you may render will be very acceptable to us; my brother is in business here, and there will be no expense to the Board. Miss Farrar will attend to getting her things for the voyage. The orders are sent to Mr Stiles, so as to occasion as little trouble as possible — in case you can make arrangements for her she need not draw the money —

You will no doubt learn all particulars in regard to the Mission from Letters now to be sent.

I am dear, Sir, yours in Ch. love

E. S. Rogers

Rev. D. Green

Mr. E. I. Rogers.

Honolulu, March 8, 1845

Rec'd. Sept. 3, 1845.

Ans'd in S. L.
Oct. 25

Ans'd R. A. Jan. 23/46

Wm. Hansen
Ship Master
Pembroke Square Boston Mass.

NEW BEDFORD

SHIP

Waioli. Kauai May 15, 1845

Rev David Greene
Sec. A.B.C.F.M.

My Dear Sir.

It is about 3 months since your letter of May 9. 1844 reached me. Probably Miss Locke has apprised you of a letter or letters received by her expressing our conviction that the children of Bro. Locke have already found the guardians which Providence designed to bestow upon them. When I committed them to the care of Bro. & Sister Smith, I had no expectation that they could remain with them permanently, & I made application for a home for them in the U.S. But since that time having observed a growing mutual attachment between Mr & Mrs S. & the children & the excellent care which has been taken of them, the conviction has settled upon my mind that the intimate parental & filial relation & attachments already formed should not be broken up except by a plain interposition of Providence. In this opinion, Mrs L. in her reply expresses an entire acquiescence. I have no doubt all the friends of the children will feel the same when they shall have learned the circumstances of the case. Though I have serious apprehensions that the health of Mr & Mrs Smith may not be sufficient for training a fam-

ly of children, yet I cannot but hope, on the children's account as well as for the benefit of the cause of Christ generally, that their proposed return to the West will prove favorable to their health. They are expecting to set sail in the Autumn. Of course the children will go with them unless obstacles now unforeseen shall present. I hope they will never need assistance from the Board in their support, though it is now somewhat uncertain.

I join you in the lament that Mr Locke's mind should have been so much affected by those letter of Dr Anderson. I do not think he ever entertained any other feeling than that it was a kind intention that dictated that letter. But Mr Locke was a man of ardent natural sympathy for others & as naturally sought the sympathy of others, & was sensitive to their opinions & treatment of him. Nor was this sensitiveness diminished by the heavy affliction which Providence had laid upon him, & which he seemed to feel with increasing keenness up to the time of his death. Being of such a character & in such a state of mind, the tone even of friendly admonition contained in that letter fell more heavily on his heart, than that of severe rebuke would on the mind of one of different temperament or circumstances.

It is now nearly a year & nine months since we arrived at this station. My field embraces the northern shore of the island with a part of the Eastern. The western extremity of the field is about fifteen miles distant from this station, & the Eastern about twenty five. But it will now be shortened a few miles in this direction as the Koloa station has recently been supplied by the arrival of bro. Pogue. At this extremity of the field, Waikua, I have attended two protracted meetings since our arrival, the first with bro. Whitney & the last with brethren Whitney & Pogue. I have also spent several sabbaths there besides. The western extremity of my field, Kalalau, can be visited but seldom as it can be reached only by water & that only in the warmer months, as in the winter months the sea is unsafe for canoes. I have made but one visit as yet to that place but hope to make another in a few weeks. — Only the people within about 25 miles each way from Waioli are expected to attend meeting here on the sabbath. For those who dwell farther off, meetings conducted by members or officers of the church, are held on the sabbath at 4 or 5 different places so that all the people throughout the field may have the privilege of sabbath worship by travelling not more than five or six miles. The exercises in the meetings conducted by natives, gen-

erally consist of reading a sermon, conversation & prayer. One of these places, about ten miles distant, Kanyakake, I visit ~~[illegible]~~ one day ~~[illegible]~~ (Thursday) each week. During the past seasons however, the frequent heavy rains have occasionally prevented the trip. To the other portions of the field, far & near I make occasional visits as time & strength will permit.

Besides my ordinary pastoral labors at this station, I am instructing a class in singing three days in the week, one hour each day. In want also of a physician, I am obliged to act the part of a physician as well as I know how, which occupation consumes no small share of my time.

Though I cannot report a revival at this station, yet I cannot feel that we are without encouragement to labor. — It is not the fact that so many have become members of Christ's visible body that I consider the chief encouragement to labor; nor the fact that hundreds in the field stand ready & waiting for admission to the church: nor the fact that there have been times when I have been literally thronged from day to day with persons desiring religious conversation, so that it would be difficult to get a few minutes of time for myself, from morning till noon & from noon till evening — nor the fact

that I have often seen an attention to the preaching of the word, as breathless, perhaps, as I ever witnessed in my native land. There been here too long already to be greatly encouraged by such things.

But the great encouragement of all is the promise of the Savior, "Lo I am with you." I am that all know that our effort that is put forth in faith will be blest. - The next encouragement is the fact that on looking about over the church, I behold here & there one on whom my eye rests with some pleasure & of whom I can say with some degree of confidence, "That man lives his bible & his Savior." Such cases though few & far between, show what the Gospel has accomplished, & what it can again do.

But of the great mass of professing Christians what shall I say? That they are all apostates & hypocrites? That, no mortal can know. Neither can I say with any more propriety that they give good evidence of being born again. The best I can say is that I hope with fear. The evidence in their favor is only negative, that is, they do not openly apostatize nor, so far as we know, fall into gross sin. But, though some do apostatize, & gross sin is frequently detected within the church, I cannot but hope, though with trembling, that out of this mass of imperfection and ignorance

many true sons of Abraham will come forth in the final day.

I am happy to say ~~that~~ with gratitude, that our health has generally been good, my own very good, from the time of our arrival at the islands.

Affectionately yours. G. B. Rowell

Rev. G. B. Rowell
Waialua, Oahu, May, 1845
Rec'd Mar. 6, 1846
Ans. April 10

Rev. Daniel Greene
Sec. of B.C.F.M.
Boston
Mass.

ABC 19.1 v. 12

118. Smith, A.B. A.L. to Selah B. Treat; 11 Feb. 1845
119. Smith. A.L. to D. Green; 12 Feb.1845
120. Smith. A.L. to D. Green; 18 Feb.1845
121. Smith. A.L. to S. Treat; 21 Feb.1845
122. Smith. A.L. to D. Green; 1 Sept.1845

THE HOUGHTON LIBRARY

Waialua Feb. 11th 1845

Dear Br. Treat.

Your favor of May 11th /44 has been duly rec'd. for wh. please accept my sincere thanks. Your kindness in giving me information respecting literary publications &c I highly appreciate. The price of the Encyclopedia Brittanica I perceive, places that work beyond my reach in my present circumstances. Should not publishers in America find sufficient encouragement to republish the work at a reduced price? Or might there not be sufficient encouragement to warrant a new American Ency.a on an enlarged plan, drawing largely from the Enc.a Brit. & other foreign Ency.as & thus furnishing a work in all respects adapted to the wants of the American student?

The new publication at Andover, I have not seen, neither have I seen Dr Robinson's Bibliotheca Sacra. These works I should suppose would in some measure encroach upon the ground of the Bib. Repy. They must be valuable works & I should like much to have them, but I have now a tolerable supply of such publications, & I wish a part of my time for reading to be devoted to standard authors. Situated as I am, with almost no society, I find, by improving spare time, that I am able to do a considerable amount of reading & I find it necessary for my happiness. I find too that reading here is as necessary in order to keep one's mind in order for preaching as in America. It is my opinion also, so far as I am acquainted, that missionaries generally read too little, both for their own good & for the good of the people. The mind is very likely to become dull & preaching is very likely to show the effects of it. In regard to the character of preaching here as a whole I am inclined to think that it is too much of what

may be denominated practical preaching or two exclusively of that character. That it aims too much at the branches & not enough at the root of the tree. The great doctrine of justification by faith in all its connections & dependencies has not been sufficiently dwelt upon & the consequence is that the churches are full of practical Arminianism. This I imagine to be one of the causes of the cottiness we find in the churches. In this particular, the church members have been a very strong usurpower to the members of the Papal communion generally & if Protestant or rather Evangelical influence were removed from them, they would at once fall into the state of the Papal & other churches where the spirit is lost in forms. I know it is hard to make the carnal heart any when comprehend the doctrine of justification by faith. This for more difficult here, among this dull, obtuse minded people. But I can have no hope of their salvation, unless they have so much understanding of this great fundamental doctrine as to produce in some measure its proper practical results. Without this I cannot conceive of any ground of salvation. I fear that missionaries & others are not altogether sound on this point. It is generally thought that we ought not to expect much from a convert from heathenism. True, but I maintain that there must be some decided, distinguishing marks of regeneration before I am allowed to hope that such a change has taken place & in deciding upon this evidence it is necessary for us to be on our guard against the deceptive character of heathen mind. Where such decided, distinguishing marks of regeneration exist, I would hope & this hope would not be destroyed even if there should be many inconsistencies in after life.

You speak of perplexity attending your editorial labors & from that you will not do justice to all the missionaries in respect to publishing. On this subject it may be well to let you know something what the views & feelings of missionaries are on this point, & it may perhaps be of some advantage to you.

Missionaries like other men differ very much in their views & mode of operations & also make different representations of things. Some think that others represent too favorably & that wrong impressions are made & the community at home have mistaken views in consequence of this. Such individuals, who by the

way, are the soundest & most judicious men in the mission, have written home trying to correct such statements & set things in a more properly light & their communications which they designed should be published, have not unfrequently been left unpublished. This has produced pulling & caused complaint. It has discouraged those individuals ~~from~~ in respect to writing home, & it is a common remark among some of the older missionaries that they know perfectly well when writing whether their communication will be published or not & of two communications one just as true as the other, but giving a different side of the subject, he can predict to a certainty that one will be published & the other not. It is the complaint of such that the favorable accounts only ~~that~~ are published, such as will interest the community & be the most likely to draw forth the funds, while such as are more discouraging are left unpublished & the cause of truth thus suffers. Now this subject ought to be looked at candidly in all its bearings & I would suggest the query whether it is not the fact that selections for publication, are made very much in reference to the obtaining of funds & also if such be the fact whether the cause will not in the end suffer more than it will gain by such a course. Truth & honesty, even if a less favorable report is made & less interest excited, will, I imagine, in the end be found to be altogether the best policy.

The friends of the Board who supply the funds are praying & looking for glorious results. They know not what heathenism is, & never can know but by experience, & of course cannot appreciate the obstacles in the way of such results as are experienced in a christian land. They are eager for glowing accounts, & there is a wish on the part of the missionary & of the Board to gratify this desire. The young man in all his zeal goes out with these feelings & before he has had time to judge properly of things around him he writes home a flattering account hoping by it to fan the flame of missionary zeal at home. This is published with avidity & comes back to him, by which time his views have become modified, his expectations chastened & he is heartily ashamed perhaps of what he

has written & desires to correct the impression which his former communication made. Some men, however, are differently constituted & altho' they have "struck 12 first". they are determined at all events to strike 13 next & so on. Such an man of unchastened imagination, who look at things through a medium peculiar to themselves & see perhaps what no other eye can see for it exists only in their own imagination. Such men in their reports are prone to give a more flattering account than is consistent with truth. The brethren on the ground doubt, question, are not satisfied. No other one on the same ground has seen the like. The man of imagination perhaps becomes suspicious, reproaches his brethren with a want of faith, is censorious. His reports are set down for what they are worth by the mission. But such an one will send home his communications in wh. imagination has had loose reins. they are published & such an one is supposed by the community to be the very "chiefest apostle" among missionaries. Now in reporting facts it appears to me, that it is the very last place where imagination should be let loose. ~~Now~~ In publishing I suppose there is an endeavor to give a proper proportion of the light & shade together in order that the picture may be a correct one. Still if a due proportion of the dark shade is intermingled it may not be rightly understood. The pleasing picture which is drawn by the man of unchastened imagination fills the eye. That is just what is wanted & the one who gives the dark shade is looked upon as a discouraged man who always looks on the dark side. when in the honesty of his heart he has set himself to work to correct a wrong impression made by the unbridled imagination of another. This is what missionaries have had to contend with more or less ever since the commencement of operations.

If the missionary in his communications home makes it his object to produce excitement there, if this be the end & object of his reports, it appears to me that he is standing

on dangerous ground & is liable to be actuated by such motives as are improper. He lays himself open to the temptation of acting upon the principle that "the end sanctifies the means," & unless he be a man of strict integrity he will be likely to say some things merely for effect. & if imagination is let loose, indifferent facts may assume the character of wonderful incidents & appearances among the people may be represented as intensely interesting when a careful investigation of the matter would have shown that their appearances were based upon the worst of motives & put on only for the sake of accomplishing a selfish purpose. Favorable appearances among the heathen are often of a very deceptive nature & many of the facts related at home by agents for the purpose of making an impression, would have been found on investigation, doubtless to have lost much of their interest, & the individuals who were held up to notice as hopeful & interesting cases, might be found to have been putting on hypocritical appearances for the sake of accomplishing some selfish purpose.

Now this desire on the part of the community at home that the missionary should write something interesting, something stirring & awakening, that will encourage the people to contribute, is an appeal to the missionary that, if heeded, is likely to place him on dangerous ground & may become a temptation to him to sacrifice truth in order to gratify this desire. He may seek for interesting incidents, actual or imaginary & drop them up in an attractive impressive manner & the consequence will be a wrong impression on the minds of people at home. "Do write us something interesting" is the appeal of

friends at home & the missionary, if he regards this appeal is really at a loss to know what to write. It should be the missionary's business to tell the exact truth & nothing but the truth & to know this should be the desire of all concerned at home. It should be our desire to place our congregations right before the eyes of the community at home that they may see them just as we do or in other words, to convey to their minds the exact impressions which have been made on our minds by years of labor & experience among them. Now this impression will be found to contain in it more of the dark shades than of the light. The christian community at home wish to have the work done at once, & when they read some very flattering account they imagine the work is almost done & they are thus prepared for a gloomy gloom of discouragement, when they come to hear of reverses. A more sober, rational, consistent truthful report would in the end produce a more healthful, steady & permanent excitement.

You will judge from what I have written, that there are those in this mission who think that the impression at home in respect to the state of things here is too favorable. I think I should be safe in saying that such is the opinion of a very large majority, yet some feel more deeply on the subject than others. One of the brethren, a pastor, not long since wrote me thus. "The future prospects of this poor people look to me very dark. Even if they exist [are perpetuated] what will they be? They do not seem to me capable of much improvement. The results of missionary labor among them are not what they are represented to be & the illusion must be eventually exposed." Such is the testimony of one after many years experience among this people.

I have thus written you frankly & plainly on this subject, & if I am able to judge with honest intentions, & if these hints

will be of any service to you in the prosecution of your labors or tend in any measure to advance the cause of truth, I shall feel myself amply repaid for my trouble in writing. For my part I have less fears from publishing the truth than from withholding it.

In reference to your having the ministerial work for editorial labor as you have done at different times I have been heard the cause of it, but conclude that you have some difficulty in speaking which has made the change necessary. I mention this subject in order to speak of my own case & make some inquiries. I have long been affected with an affection of the larynx which has troubled me about speaking, had the uvula removed when in Oregon, but obtained no relief till the voyage from the coast here which operated very favorably. Since I have been here it has been growing worse every year, rendering it more & more difficult for me to perform my labors in speaking & have been obliged to lay aside preaching for a time. In Nov. last it became so bad, that it was thought best to give up entirely & a change of employment was recommended & with the advice of other serious thought some entertained of going to America this winter. But not feeling quite prepared for that step & the opportunity for going occurs so late, I have concluded to remain at least till another autumn & then take that course which Providence in the mean time shall point out. I have just begun to preach again & hope with care to be able to continue & do something while I remain. But this difficulty is of so long standing that I have not much hope that I shall ever be permanently relieved. A change of employment then will become necessary, at least for a time, & as there is no call for labor here in a different department, the only course seems to be to go home. Perhaps I might then under some assistance in the editorial department. Tho' I should feel myself incompetent to fill the station you held as editor of the Bib. Repy. yet perhaps, associated with another I might perform a portion

of the labors connected with such a publication. Does Prof. Agnew know or need a pistoner in his work! My not understanding the modern languages would be an objection to engaging in a work like the Eclectic, but if I find it necessary to go to America & find myself unable to preach there, I shall hope to find some suitable employment in which I may be useful. I would like to have you write me on the subject on the receipt of this across the continent. I intend also to write

Rev. A. B. Smith
Wakefield
Feb. 11. 1845
Rec'd Feb. 5.
Ans'd in 5 L
Feb. 25

Rev. J. Beard
Corresp. Secretary Sec.
Missionary House
Boston
Mass.

you again via Mexico by the first opportunity. A return home tho' in some respect it might be pleasant, is yet attended with painful recollections. The feeling at home in respect to the return of missionaries is one source of pain, but if Providence makes such a course necessary, the church ought to submit cheerfully & welcome such an one home & take no course to render his situation uncomfortable there. But I must close. With much esteem I remain. Yours very truly A. B. Smith

Waiakea Feb. 12th 1845

Rev. D. Greene
Boston Mss.

My Dear Sir,

Your kind letter of May 10th /44 has been duly rec'd. Previously to this the last letters rec'd from you were Feb. 25 & April 28 1842. Your long silence has perhaps had an influence upon me in rendering me more remiss than formerly in writing to you.

In respect to your last letter, I will say that I sincerely thank you for your frankness, freedom & plainness in writing & feel satisfied moreover that such a free expression will do more than any thing else to remedy or prevent misunderstanding

In reference to my letter of Nov. 6th /43, I will say that it was written under very peculiar & trying circumstances. I had learned to look upon Dr Locke as a brother indeed & to sympathize with him in all his trials & whatever afflicted him afflicted me. When he rec'd the letter of Dr Anderson, he wrote me immediately & copied the principal part of the letter & briefly expressed the feeling produced by the letter. I answered the letter, giving an expression of my sympathy & at the same time stated that I did not think that Dr A. designed to write any thing calculated to cause him pain. Still I must frankly say that I considered the letter of Dr A. to have been written in too cool & didactic style to have been adapted to the circumstances of the case. It is the expressed opinion also of the most cool, con-

did & deliberate members of the mission who have examined the letter, that it was not what it should have been, & it is the general feeling also that if Dr S. had been well acquainted with the man to whom he was writing he would have written differently. It is easy for us to say that the letter affected him differently or more than it ought to have done; the fact nevertheless is true that it did affect him deeply & weighed heavily on his spirit. Altho a man of uncommon energy & perseverance, still he was a man of uncommonly tender sensibilities & under the existing circumstances his sensibilities were peculiarly acute. A letter might have been written which would have made him feel easy in his circumstances & have been a balm to his wounded spirit. I have thus expressed myself freely & frankly on this subject & with the kindest feelings, believing that such a course will lead to the best understanding & the production of the greatest good. We are all fallible & liable to err, even when our intentions are the best & need to have the mantle of charity thrown over us.

You express your sorrow at in view of our sentiments in my letter offering to the marriage of missionaries. Now I would ask in reference to this. If such were the fact, if such were the feelings of missionaries, would you not wish to be informed of it? Perhaps I expressed myself strongly in that sentiment, still there was some ground for a similar remark to the one made. It is a fact that the movement at home on the subject of the marriage of missionaries have produced feeling among missionaries. It has led to conversation on the subject & I think I am warranted in saying that it has caused some degree of suspicion on the part of missionaries that there was an influence at work to persuade missionaries to go out unmarried, or to remain so when bereaved of their companions in the field. Now, the question is whether we have had any ground for any degree of

suspicion on this subject. We certainly had none previous to 1842 when Dr Anderson presented a paper on the subject at the meeting of the Board. The views of Dr A. had been before the world for some years & these we took to be the views of the Com. & principal members of the Board. We looked upon that question & acted upon it as settled. But in 1842 it comes up ~~again~~ in a meeting of the Board to be settled again. Whether this originated from the members of the Board or was a movement to satisfy the feeling of the community on the subject, we know not, still we are inclined to think the latter. It was doubtless the intention of the committee to whom this paper was referred to have the subject as they found it. Still the very agitation of the subject, instead of correcting public sentiment on the subject, has tended rather to strengthen the feeling of opposition to the marriage of missionaries.. Young men, at least to some extent, understand that the Board wish to send out single men & have brought their minds to it when they were poorly fitted to decide so important a question & no sooner than they have found themselves in the field, they have regretted the step they have taken.

Now as to suspecting the ~~Board~~ committee of planning & combining for accomplishing "unreasonable & wicked ends in regard to the missionaries," we suspect no such thing. We believe them to be good men, of honest intentions who are striving to advance the kingdom of Christ. Nevertheless, we believe them to be fallible men like ourselves & when they come to legislate on some points pertaining to missionaries, so far removed from them & whose circumstances they cannot appreciate, we feel that we on the ground who have had personal experience, are better prepared than they, to legislate on these matters.

Our suspicions were of a different character. We

did not expect any compulsory measures would be used, nothing of course but persuasion. We suspected that there was a preference for single men; we suspected that the Board preferred that a man should remain on the ground where his wife died rather than return in view of a second marriage. Now I ask, did not the agitation of the subject at the meeting of the Board & subsequent events also give us reason to suspect so much? If these suspicions are unfounded, there let there be made to appear so.

Now if you were personally a missionary this subject might strike you in a different light from what it now does. This preference of the Board to the unmarried man, which we suppose to exist, has an influence to strengthen the opposition of the community against the marriage of missionaries. Now when a widower returns in view of a second marriage, he is placed in a very delicate, uncomfortable situation, exposed to censure silent or expressed, & thus in a measure cut off from the sympathies of the churches.

In regard to exerting an influence to induce our young men to go out unmarried, I feel that it is a course which may be followed by unhappy consequences. In the first place they are not prepared to decide the question, & in 9 ~~chances~~ cases out of 10 they might regret having taken such a step. Again, should an appeal be made to the piety & self denial of our young men in order to induce them to ~~adopt~~ go out unmarried, I should feel confident that such an appeal would be successful, but should tremble

for the consequences, both in respect to the young men themselves & in respect to the community. A public sentiment might soon be created on this subject, the elevated piety of such young men would naturally be spoken of in terms of approbation & already the road which led to Romish celibacy is entered & nothing but the doctrine of human merit is needed to perfect the scheme.

You say "When public sentiment does demand a change, it will be utterly idle for the Com.e to withstand it." What then will the Com. do? Will they continue to hold their station & carry out the views of the community contrary to their own convictions of right? Surely they cannot do this; they must withdraw from the concern. But I believe that the Com. or the Secretaries particularly have power to mould in a great measure the public sentiment. How many times did I see Dr. Anderson at a meeting of the Board when subjects were under discussion, induce the whole house to silence & carry every thing before him according to his own views.

But I will say no more on this subject at present. A free interchange of views on all subjects connected with the cause in which we are engaged, I feel to be of the utmost importance & will prove the best remedy against suspicions & misunderstandings.

It occurs to me now to refer to a remark in a document presented by generally at the meeting of the Board in 1842, found on page 70 of Report. The remark is this. "Relative to the first of these inquiries, it may be remarked, that if intellectual cultivation & improvement in the useful arts of life, in the case of the Hawaiians, had kept pace with the progress of true piety, the expenses of that mission might not improbably, before this time, have ceased altogether". Now the sentiment of this remark does not agree at all with my experience among this people. The remark conveys an idea with regard to the piety of these nations altogether beyond the truth. When reading it I appended to the margin the following note. "How properly this. Had true piety & moral principle kept pace with the increase of pecuniary resources among the natives, many of the missionaries would already be supported by their churches."

The truth of this could easily be made to appear, but the former assertion, it would be hard to prove.

There is one subject more on which I will speak at the present time & that is my own health. I have already written Br Treat somewhat fully on this subject. My old difficulty in speaking has returned upon me with increased vigor & has been growing worse from year to year, so that I have been obliged to

gion up preaching for near three months during the present season. I have however commenced again & hope with care to be able to do something. Change of employment has been recommended & we have been almost on the point of an embarkation to America this season, tho we did not go so far as to make any preparations. We have now deferred it till another autumn & the Providence in the meantime direct a final decision. The mission affords no opportunity for a change of labor & if I cannot preach the next step seems to be to go where I can find suitable employment & means of support & do what good I can in some other department.

Mrs Smith's health is better than formerly. The three daughters of Mr Locke are with us & are well. They are fine children & we have become strongly attached to them & they look upon us as their parents & manifest as strong an affection for us as children usually do for their own parents. Should we eventually go to America they will of course go with us & with the consent of their friends, we have decided to keep them permanently & perform the duty of parents towards them.

With much esteem

I remain

Yours very truly

A. B. Smith

10

Rev. David Greene
Missionary House. Pemberton Square
Boston
Mass.

Rev. Asa B. Smith
Mauritius, 12th Feb. 1845
No. Afr. 2.

Ans. S. L.
Feb. 19

Waialua Feb. 18th 1845

Rev. D. Greene
Boston Ms.

My Dear Sir,

Since writing you on the 12th inst. I have rec'd a copy of your letter to the mission, May 11th '44, together with the circular of Dr Anderson sent to the eastern missions. As you solicit suggestions on the subject of that communication I take the liberty to communicate to you my own views on the subject. There will not perhaps be any opportunity immediately to obtain the views of the mission as a body on this subject & the only method left is for each to write for himself; & this I am confident would answer your purpose better than any combined expression, which of course must be partial in its application in order to meet the views of all.

It is obvious in regard to the influence of the press, that its importance cannot be the same in every field. Among a nation composed of readers & thinkers, capable already of being benefitted by works issued from the press, this department of labor will evidently be of more importance than among a people who have no taste for reading & who are averse to mental application. Hence the press might be far more important among the Armenians than among this people. The influence of the press on this people as a whole is very small

indeed. They have as a general thing no taste for reading & any little reading is done among them & thinking to any purpose is unknown among the mass of them. A few who have enjoyed better advantages may have acquired some taste for reading & employ their mental powers to some purpose; but such cases are rare. It is common for the scholars from Lahainaluna to sink down into the same indolent habits in which the people live instead of making any advance after they have left the school, more frequently go backward. Such being the case, it will be seen at once that the influence of the press must be very limited.

Again, neither parents nor children care enough about an education to exert themselves to obtain it & it is only by the influence of gov.t that the schools are kept in existence. Even when the advantages of the schools may be enjoyed without any expense to parent or child, it is found necessary to have individuals attached to every school whose duty it is to collect the children daily & see that they are in the school room. In consequence of this service these individuals are paid from government labor.

They place a very low value also, upon books. Formerly when books were a novelty among them they were eager for them & would pay considerable for them in such things as they had. But for several years past the receipts for books have been every year decreasing altho' their pecuniary resour-

ses have been increasing rapidly. Now the annual receipts for books of all kinds is a mere pittance. If they can obtain the books gratis, they are very glad to receive them. In consequence of obtaining books so easily, they value them little & take little care of them & they are soon destroyed. The books most in demand & the subject of most interest in schools is Arithmetic. This in their minds is connected with gain, which is the all-absorbing topic with the people. The press has been actively engaged to supply all the books needed among this people. Large sums of money have been expended, but for my part I must say from what I have seen for three years past, that I think there has been needless expense & waste of both time & money. When I took this station there were on hand at this place several bushels of books of different kinds, school books, bibles &c which I have not been able to this time to get rid of. There are now some 50 or 60 copies of the old testament of a former edition on hand & heaps of school books & these are being destroyed by vermin. You see therefore that the old edition of the Scriptures is not yet exhausted, but a new & expensive edition is out at a cost of $20,000 & for this there is no demand or need to none. This to me appears to have been a hasty move. The time had not come for such an edition of the bible. It was only hastily & partially revised & is felt to be a very imperfect version. Some now would force this out among the people as fast as possible, seeing it is printed. Others say let it lie in sheets & be bound only when called for. This is evidently the better way. If this edition is disposed of with care, it will be a long time before another

will be needed. This people need the bible so little, that it is to my mind of very little importance whether the greater part of them have any thing more than the New Testament. Had the former edition of 10,000 been distributed with care there would be no need for grass to come for any thing more than editions of the N. Testament.

This you may take as a sample of the mode of doing business in the book department. I will now speak of the disposition of the grants of the Tract Society. I have no list before me of what has been published at the expense of the Tract Society, but there occur to me their works which I know to be published by that Society. viz. Pilgrims Progress. Heavenly manna, & Daily Food. The two last are the verse a day system. Of Pilgrims Progress 10,000 copies were published & this is looked upon very generally as a dead loss. Attempts have been made to get it among the people, but it does not find much favor with them. Mr Lyons in his report ~~speaks~~ says "respecting it. It is all algebra to the people. It is good for nothing unless it is explained & he thought best to explain the bible if he explained any thing." Of the Heavenly Manna several thousands are lying on hand ~~in the~~ in the Book binder's way. This may be looked upon about as lost. 12,000 copies of the Daily Food are printed annually & are convenient for Sabbath schools to be sure but by no means necessary, as all have or might have the New Testament.

Now it is my opinion that had not the funds been furnished by the Tract Society the bulk of the above would have been printed. Their appropriations create a kind of necessity for some way of expending them whether needed or not. I would not hesitate at all to say, let the Tract

Society turn its attention to some other field - perhaps confine its efforts entirely to our own country, unless there are other fields where this funds can be expended to better advantage. It appears to me to be folly for the Tract Society to make grants for foreign lands without knowing beforehand whether funds can be used to advantage. If I recollect right, one grant was made in refence to the mission in Oregon, but of course it could not be used.

In regard to the Bible Society the case is somewhat different. The Bible must be published in some way to some extent, but it is a question in my mind whether the grants of the Bible Society do not lead to unnecessary expenditure in this department. Were the funds furnished by the Board alone & nothing expected from any other ~~dependes~~ source, I should expect a more economical expenditure for the book department than has been the case hitherto, particularly if the Board is in straitened circumstances.

Perhaps I have said enough on this point, tho' I have not replied to ~~your~~ the first & second questions. From what I have already said, you will anticipate an affirmative answer. The necessity for keeping a printing establishment constantly employed is doubtless an evil, at least in some instances. I think it is so in this mission at present. Enough is published already, until the demand is increased. Now there is no encouragement to prepare any thing for the press. It is not judicious to do it. Were there encouragement to prepare works for the press, I might find employment in that way instead of leaving the field on

account of inability to continue my labors as a preacher. But now as it is it would be an evil to turn my attention to such labors.

In regard to that class of books which may properly be denominated school books, it has often been an interesting inquiry with me, How long is the Board to furnish the people as they have been furnished? It has occurred to me that now is the time to make an attempt to get rid of a part at least of this burden. The govt now have a press of their own. Why not let them print arithmetics for the nation? & let them be sold by the people as the laws are now & the avails go towards the revenue of the nation? These books in the hands of the govt would be paid for & would be valued more than they now are. I am doubtful however whether this would meet the views of the mission unless strongly urged from home. It might be felt that the time has not yet come & as we must keep up the printing establishment we might as well continue to print as we have. But it appears to me that an important object would be gained by taking such a step. The Board & the churches at home ought to be relieved as fast as possible & the nation made to sustain its own institutions.

On the subject of laboring for immediate instead of remote results, as suggested in the circular, I would like to say a few words. The view taken of the subject in that communication is doubtless in the main a correct one. Still there are two extremes to be avoided. In this mission & such is the case with some other missions, it would be useless to form plans which would reach very far ahead. This

nation according to present appearances has not the element of permanency in it. The present administration of gov't is based upon this fact & measures in accordance with it are adopted. The decrease of population was never more rapid than at present. The last 8 years show a decrease of almost 1/4 on this Island, notwithstanding all the influx from the other Islands. The number of children under 16 or 18 years of age do not average more than 3/4 of a child to each family & compose only between 1/5 & 1/4 of the whole population. These statistics include also the foreign & mixed portions of the population. There are only 408 families of 8 or more children on this Island, in a population of 21,363. Taking these statistics for a basis the whole population of these Islands cannot exceed 85,000. At this rate of decrease our work with natives cannot long continue & publications in the native language cannot be of permanent value. It is evident that the time is not far distant when this people will be supplanted by another race, speaking the English language & that the Hawaiian will fall into disuse.

Taking these facts into consideration it is evident that our labors must have reference to immediate results. But the extreme on this hand also should be avoided, & from my acquaintance with Dr Anderson, I should not anticipate that he would run into this extreme & I shall not to interpret his language. But I will explain what I mean by the extreme on this tack, by a reference to the new measure movement to promote revivals in America. These measures were adopted in reference to immediate results & have tended to multiply spurious conversions & produce confusion & disorder in the churches. The churches of America are not left in a sound & healthy state by such movements & that system is now deprecated by the great

body of New England ministers. I have been led to the same conclusions by my own experience & take my stand on this subject with the most thoroughgoing portion of the New England ministry & act upon it as a question forever settled in my own mind.

But you may ask. What has this to do with the subject? I will say that the same principles have been acted upon here. When those views & that practice be come common in America they were transmitted to this mission. Individuals came out deeply imbued with them. That course of action was quite generally adopted here. There were indeed no Evangelists to go from place to place & carry on the work. Pastors with the assistance ~~of the~~ their neighboring brethren performed the labor; still the same measures were adopted in many many instances, as were adopted by the wildest Evangelists that have visited New England. Now what are the consequences? In my estimation they are as much worse than the consequences of such measures in New England, as the ignorance of this people exceeds ~~that of~~ New England people. It is easy to produce an excitement among an ignorant people. It is easy to do it here: but it is far more difficult to give them just views of truth, to develope before their own eyes the wickedness of their heart & lead them understandingly to embrace the Savior. I have been looking at the results for about three years & my conclusion is that the number of spurious conversions is very great indeed, altogether beyond what people at home suppose. If we take into contemplation several facts & circumstances aside from this we should naturally suppose there would be many cases of spurious conversion. Such for instance as the deceptive character of the people, inwrought in their very ~~character~~ constitution by a long course of deception on the part of the chiefs towards the

people & on the part of the people in their turn toward the chiefs — the example of the chiefs in embracing the gospel & the authoritative influence they exerted on the people to induce them to follow their example — the consequent popularity of the cause & the urgent desire on the part of the people to become members of the church. their seeking admittance to the church, as they evidently do in a vast number of cases, as the ultimate object of their desires — these circumstances alone would lead us to expect that many unworthy persons would be admitted. To illustrate the views of the people, I will relate what has often occurred as I have fallen in company with natives who had become Papists. I would inquire perhaps "Did you not formerly attend our meetings" "Yes, I was a seeker then." "Why did you forsake our meetings?" "I did not succeed then." "Have you succeeded here?" "Yes. I have been baptized. I am in the church." such a conversation shows plainly what they were seeking after. When the Catholics first commenced their efforts on this side of the Island, a great number of this class who had not succeeded in getting into the church, went over to them at once. Now the inference is that a great number entered the church with just such views & the result goes to show that such an inference is correct. It is a very general complaint that a nation when he has once entered the church, sits down as tho' he had nothing more to do, his highest desires are accomplished & not so much is expected of him as when he was still out of the church.

Now the same practice which has tended to corrupt the churches at home has had its influence & has filled up the churches at an enormous rate. The like has never been known in a christian land & the bare fact is enough to render the movement suspicious. All have not practised alike. Some have been very cautious in their admissions & mourn over the consequences of the murmurs & hasty admissions of others. It is supposed that the efforts of the Papists might have had some influence on some of the pastors in admitting more freely than they otherwise would & no doubt it is the case that many of the natives have been saved from going to the Catholics by being already in the church. But is it right to admit for such a reason as this if the evidence is not satisfactory? It certainly is a violation of our New England practice. If that is a proper principle to act upon, then we had better throw up our Puritanic notions & adopt the principle of the church of England to admit to baptism after a season of instruction, & thus secure the whole nation.

But we profess to admit on credible evidence of a change of heart & so it is understood by the churches at home. But I am satisfied that with some there are loose views on this subject & loose practice. Some have confessed that they have admitted when the evidence was not satisfactory. Again, I think that too much dependence has been placed upon the external conduct as an evidence of fitness for admission to the church & too little upon the evidence of an internal spiritual renovation. The reason of this may have been that it is so difficult to find a nation who can give any rational account of his own exercises in conversion that it has

been somewhat overlooked. I have one deacon in the church here, who gives a rational account of his conversion. Previous to his conversion, he was trying to establish a righteousness of his own & went about trying to get into the church as is the custom of others, but when at the High School under the preaching of Mr Dibble, his foundation was destroyed & he found that it was by faith alone that he could be saved. His conduct ever since I have known him has been in strict consistency with his profession. But this man I consider a rare case among this people. I place much confidence in his opinion respecting the people. He evidently does not find the experience of others, that is the mass of church members to agree with his. They seem evidently stopped in this course just where he was when he was so anxious to unite with the church & so he views it. They have had some convictions of sin, their fears have been roused, they have resolved on a reformation of conduct & have stopped with this, they have gone about to establish a righteousness of ~~their~~ own without submitting to the righteousness of God. They have some idea of salvation through Christ, but exceedingly vague & this seems to lie in their minds altogether in the back ground & their own works seem with them to be the ground of justification. He knows that such views are natural to the human heart, & they seem ~~if possible~~ to be more natural & more strongly rooted here if possible than in a Christian land. Indeed I am satisfied that it is far more difficult to make one of these natives understand the feeling of self-renunciation which justification by faith implies, than it is to make an impenitent man who has enjoyed a Chris-

tian education understood it.

I have spoken of one of my deacons as giving good evidence. Now the others do not give such satisfactory evidence. They are urging to get people into the church. If a man attends meeting & lives a moral life, they seem to think him a fit subject for the church. They seem not to think about any internal change. Now this leads me to fear that these deacons know not themselves what it is to be born again.

You may inquire why it is that the preaching of the gospel has not done more to correct these erroneous views. I would not like to say that it is the fault of the preaching, for the best preaching in the world might fail among this people to destroy this false foundation. Still I have been inclined to think that too great a proportion of the preaching here has had reference to the external merely & too little to that internal renovation which the gospel requires. Another thing which may have tended in some measure to perpetuate such erroneous views is the discipline of the church. This is made to rest on external conduct, some particular act or practice, or is so interpreted by the churches, & the natural influence in their minds is that if they commit none of those offences which would bring them under church censure they are good christians. The external act with them is every thing, while the state of the heart is nothing.

Thus you see that these churches resemble in many respects those antiquated churches where spiritual religion is wanting & forms & works are the foundations on which they rest. It is not them of these churches to that extent, but have them for a little time & they would be as corrupt. There is a very large amount of the

some element in them. an unconverted heart which relies upon its own merits for justification. Such may be externally very religious, but their piety will be strangely inconsistent, for it is destitute of any soul.

Perhaps you will say in reference to this subject, that I am looking "too much on the dark side". that I am uncharitable. that I ought to make more allowance for the ignorance of the people. There are some here who think to I would say I have no faith. But I should inquire at once, what is faith? Is it to believe without evidence that a man is a christian? I do not so understand it. Such a faith would certainly be a very undesirable one. I admit that we must make allowance, great allowance for the ignorance & degradation of the heathen, but I must have some decided evidence of conversion, before I can believe a man to be a christian & when I have found this evidence I will make all the allowance the circumstances require. I should expect many inconsistencies & irregularities & these would not destroy my hope for such. But this making the allowance beforehand, this adoption of low & loose views on this subject which would set aside a discriminating search for evidence is to my mind beginning at the wrong end & opening a door for immense evil & corruption in the church.

God has placed us as watchmen, as sentinels to guard the entrance of the church & if discriminating views are important in New England to preserve the purity of the church, they are by far more important here, for the liability to deception here is beyond comparison greater than in New England. If these views are just the conclusion is that there is a vast amount of "wood, hay & stubble" in our churches which must ere long be consumed to the detriment I fear of some of the builders.

But I have written at much greater length on this point than I intended. The subject is one which weighs heavily on my mind & I feel that justice requires that I should speak.

There is one point more in the circular on which I would like to say a few words. The point is the importance of laboring for immediate results in reference to its practical influence on the churches at home. This is a subject on which I have had much thought ever since I ~~found myself~~ have been in the missionary field. The subject I believe to be attended with dangers on every hand. I view it to be a great evil that so much "stirring incident" is necessary in order to keep up interest at home & secure the necessary funds. It may be a necessary evil, but I apprehend it is a very dangerous one & may in the end prove ruinous to the cause. I have long been aware of the prominence which this subject has had in the minds of those who direct the affairs of the Board & have feared for the consequences. It may be that the Board is now suffering from this cause & that the end of this suffering is not yet. I would not

intimate that this is the cause, but one among many.

The evils I apprehend as arising from this source have reference to what is published to the churches & to the effect of it in various ways. The Christian community are looking for splendid results. Their expectations are altogether too high with regard to the heathen. Missionaries find this to be their own experience. They are obliged to come down very far in their notions & adopt sober views & learn that their expectations must be very moderate & low & find by bitter experience that their fondest hopes may be blasted & that the brightest appearances may be deceptive. Now the churches at home under the influence of these high expectations & mistaken views are eager for pleasing & encouraging accounts. They want stirring incident. They wish to have evidence that the work is going ahead with railroad velocity. They wish to know that their contributions are really doing the work at a rapid rate & then they will be encouraged to make greater exertions. Now I ask, if this state of things does not furnish a temptation to those who have the charge of publishing to give the more pleasing accounts & withhold those of a more discouraging character. Is there not here a temptation to keep in view the funds to be obtained instead of laboring to communicate just & correct views respecting the missionary work? Should it not be better to keep the mind intently on the truth & labor to give a correct view of the whole subject? Should it not be better to labor more to correct the extravagant views of the community & lead them to expect only what is reasonable? Should it not be better to make more appeals to a deeper principle of the Christian heart in order to secure the necessary funds?

This subject I am satisfied does present a temptation to the missionary to search for those "stirring incidents" & also to exaggerate. All are not alike susceptible to this temptation. But it is pleasant to give a fine account. It makes one popular at home, & if there are any remains of vanity left in the heart of the missionary (& whose heart is wholly pure) there is danger on this ground. Young men coming out with all the zeal & high expectations of the churches at home, before their views are yet matured & modified by experience are in danger of writing home flattering accounts to feed the flame & by the time they are there in print they perhaps heartily regret they have been thus written. Every motion to exaggeration should be resisted by the missionary as a temptation of the father of lies & truth, the whole truth & nothing but the truth should be ~~the object~~ his object in making his reports. As it is a few individuals of a mission usually are the principal organs of communication to the churches. These individuals may be very sanguine in their expectations, & an excited imagination may give tone to their communications, & thus the labors & reports of such may not command the confidence of the majority of the mission or meet the views of the more solid & substantial members. But such accounts are the best to produce excitement at home & thus tend to secure the funds & the danger is under such circumstances that they will be published in preference to more truthful accounts which would tend to give more correct views. I know, too, for certainty that some are deterred from writing freely as they otherwise would from the case in this respect different. I have already thrown out some thoughts on this subject to Br. Treat & will pursue the subject no further at present.

This placing so much dependence on investing accounts in order to keep up interest & secure funds, I fear will eventually plunge the Board in greater difficulties than they have hitherto experienced. The tendency I fear will be to keep up a kind of intermittent excitement, unhealthy in its action, exciting high fanciful expectations ~~[illegible]~~, to be followed only by disappointment & despondency. The truth will eventually be known. Many an enemy to & friend in all the earth & the missionary work cannot always be hid in a corner. Mere appearances cannot always last. Every thing will at length find its own proper level. Serious fears are entertained by some in this mission that some unfriendly hand may yet take advantage of these things & review the accounts published in a way that will reflect no honor on ~~any~~ those concerned in giving them to the world & lead to unhappy consequences.

The ultimate tendency of pursuing this course & making "stirring incident" so important in keeping the wheels moving, I fear will be to produce skepticism on the subject of missions. The churches cannot in this way be prepared to meet reverses & reverses they must meet. They will come. Such is the expe-

course of the past & such are very confidently expect in future. If the churches are not prepared in season to meet these views, if they are not thoroughly taught to moderate their expectations, how soon they may be discouraged & multitudes be ready to say that missions are a failure. Surely such a consequence is to be dreaded & ought to be guarded against.

I have thus written you fully, fully & plainly on this subject. If I have been more desultory than is desirable, you must excuse this for want of time to put my thoughts more compactly together. These are my own private views & you will receive them as such. There are others however who feel as I do on this subject. & I hope a course may be taken to draw out fully the views of all the missionaries on all subjects connected with the prosperity of the Board & the general interests of the cause.

With much esteem

I remain

Yours very truly

A. B. Smith

This reaching all unasked for — aside from the point. R. A.

P.S. Altho' I have written so long a letter I feel disposed to add a few words on another subject, viz. the present position of the gov't in respect to the mission, the imposition of duties on our goods &c. You have of course been informed from time to time by others on this subject. That we must pay $1000 a year, more or less for the privilege of performing gratuitous labors for the benefit of this gov't & nation, who owe their present existence to the munificence of the American churches. I can assure you is too much for American blood inherited from our fathers of '76 to bear. When it is known to the American churches will they not refuse to bear it?

It is said that efforts are now being made to induce members of the mission to take the oath of allegiance. This is objected to as improper while we receive our support from the American churches. Should arrangements be made to obtain a support on the ground, some might consent to take the oath & thus become disconnected with the Board. Others I am sure will not consent to take such a step even under such circumstances.

We are waiting with a good deal of anxiety to see what will be the result of future legislation. This measure was originated & carried into effect by one who was formerly of our own number. We have petitioned for a removal of this burden, but what will be the results we know not at present.

Rev. Asa B. Smith

Waialua, H. Feb. 1845

Rec'd Sept. 2

Ans'd in S. 4.
Oct. 29

Reply to inquiries

Waialua Feb. 21st 1845

Dear Bro. Treat,

I wrote you a long letter on the 11th inst. but as there is another subject on which I was intending to touch I will take the liberty to trouble you with another letter at this time.

I have long been led to question the propriety of the manner in which Popery is spoken of in the communications of missionaries & in fact by a great portion of Protestant writers generally in the English language. Missionaries perhaps are more addicted to this than others generally.

The point to which I allude is the speaking of Popery under the appellation of "Beast", "Man of sin", "Mother of abominations" & the like. A communication in one of the late Heralds contains all these three appellations in the course of a single paragraph.

The application of some at least of these expressions to Popery depends upon a disputed & by no means perfectly satisfactory interpretation of Scripture & on that ground such a use of them seems to me to be objectionable. But supposing the interpretation correct, is it judicious to apply such names to Popery? What good can result from it? It may be said that a stronger impression is thus made on the public mind in regard to the errors of Popery.

It is thus an appeal to the popular prejudice & such an appeal in behalf of the best of causes is of doubtful expediency & may on the whole be productive of more evil than good.

But what are the evils? Its tendency must be to irritate the Papal party & degrade the Protestant cause in their estimation. It is a species of calling of names & has too much the appearance of blackguardism which is ungentlemanly as well as unchristian. It is evidently a command of that harsh, barbarous manner which was so prevalent in the controversial writings of the early reformers, which ought to be discarded in these days of christian refinement & politeness. The Protestant cause does not stand in need of a resort to such a method, neither would the cause be benefitted by it. It has the bible on its side & is capable of being sustained by sound & solid argument conducted on manly, gentlemanly & christian principles.

I hope this subject may be examined & thoroughly discussed in some of our religious publications. I believe that it would result in good & a change in this respect might in the end render the Catholics more ~~easily~~ accessible.

My attention was directed to this subject while in Oregon, by being thrown in company with Catholics & experiencing their hospitality & kindness. The

spent over three months at Dansville under the care of the Physician of the establishment & experienced the utmost degree of kindness & attention from Dr McLaughlin who is at the head of affairs & a Catholic. While there a circumstance occurred which made me feel on this subject. A bundle of Heralds came in which were some few remarks from our own mission respecting the Catholics, some of which were my own, tho' I had used none of these terms; still I felt that I had not ~~spo~~ written in the most proper & guarded manner to have it come back to the country again. I would have presented a copy of the Herald to the Dr. but could not because of what had been published on the subject of Popery. I kept them out of sight & sent them away as soon as possible into the interior. Why should I unnecessarily injure the feelings of my kind host when no good could be done by it? I could not. I would not do it. He was free to talk on the subject of Popery. He was fond of religious controversy & conducted it with great kindness on his part. I spent one whole evening with him during his visit to these settlements in conversation on certain topics of church History.

If this subject strikes your mind favorably, you are at liberty to make use of extracts from this letter without giving my name to in order to introduce it for public discussion in some periodical. With much esteem

I remain
Yours very truly
A. B. Smith

Rev. A. B. Smith

Waialua Feb. 21. 1845

Rec'd Sept. 5.

Ans'd in S. L
Oct. 25

Mrs. Lucy G. Smith
Mrs's Sarah Bradshaw Smith
Boston
Mass.

Honolulu Sept. 1st 1845

Rev. D. Greene,

My Dear Sir,

My last letter to you was dated Feb. 18th since wh. time I have left my station & removed to this place in view of a return to the U. States. My health has been such for a year past as to make it plain to myself & others, that I ought not to continue preaching, & the brethren have concurred in my removal & contemplated return to the U. States.

Still I feel somewhat embarrassed in regard to a final decision on the subject. I have fears in regard to the climate of our own country. I have consulted physicians on this point, & so far as I have consulted, it is the decided opinion that my prospects for health are more favorable here than they would be in the U. States. Change of employment is recommended, but there is no opportunity for this in

the mission. In order to change my employment I must leave the mission. I am therefore looking at the subject in this light. Should there be an opening for me to change my employment by finding such business as would tend to promote my health, & of suitable character, I may feel it my duty to take such a course, & ask for a dismission from the service of the Board. In such case I should, I should not feel willing to relinquish my claim on the Board for the expenses of passage home, as my health is so precarious that such a change could be looked upon only as an experiment. The Com.rs perhaps would be willing under such circumstances to grant me a sum sufficient to pay our passage home, in which case I would be willing to relinquish all claim to any thing further.

But in respect to making any change here, all is uncertain at present. I have four months to remain yet, before the proper season for me to leave in case we go, & I hold myself in a position to be directed by Providence.

I know not that my health is any better than it was a year ago. We have been here two months & I had felt myself somewhat improved, till another attack of bleeding from my throat during the week past, which has left me in a debilitated state.

I have thrown out these thoughts for your consideration, that in case Providence should indicate our stay here instead of a return, you might be apprised of it, & be prepared to act in reference to it at a subsequent period. I shall write again as soon as I am able to give you any thing more definite, & shall be happy also to hear from you

at an early date, in case we continue here. Mrs S. is in very comfortable health for her. The little girls also are in good health. Yrs very truly

A. B. Smith

Rev. A. B. Smith
Honolulu, 1 Sept. 1845

Rec'd Dec. 9.

ans. Jan. 22/46
ans. Jan. 22d.

Rev. David Greene
Secy. of the A.B.C.F.M.
Mission House, Pemberton Sq.
Boston
Mass.
via Marseilles

Mr & Mrs A. B. Smith returned to this country Aug.t 4. 1846. They were released from their connection with the Board, at their own request, Aug. 11.th 1846. A grant of one hundred & seventy dollars was made to Mr Smith as a discharge as a discharge of his claims on the Board.

On page 195, Foreign Book, vol. 9, is a letter addressed to Mr Smith at Brookfield, which contains some statements concerning the three children of Mr. Locke.

The letters from Mr. Smith under date of Aug 10, & Aug. 19th, 1846 are concerning the children of Mr. & Mrs Locke. They are found in No. 173 of the S. Isls. letters.

ABC 19.1 v.12

123. Smith, A.B. A.L. to R. Anderson; 1 Aug. 1846
124. Smith. A.L. to D. Greene; 7 Aug. 1846
125. Smith. A.L. to R. Anderson; 19 Aug. 1846
126. Smith, Lowell. A.L. to R. Anderson; 28 Nov. 1846

THE HOUGHTON LIBRARY

West Brookfield Aug. 1st 1846

Rev Dr. Anderson
Sec. of ABCFM.
Boston.

My Dear Sir,

As ill health has rendered it necessary for me to have the field of my labor, & I do not deem it expedient for me to resume my labors in the foreign field, I have to request, through you, of the Prud. Com^tee that my connection with the A.B.C.F.M. be dissolved. It was my intention & expectation to have remained in the service of the Board for life, but Providence now clearly indicates that such is not my duty. It has been with much sacrifice of feeling on my part, that I have been obliged to abandon the object to which I had devoted my life.

In dissolving my connection with the Board, I would remind the com^tee that more than 8 years of my life has been spent in the service of the Board, during which time my health has been prostrated, & it still remains a question whether my health will be sufficient to perform the duties of the ministry in this country; & I am dependent on my

own labors for the means of support.
I would further state that when I left this country, I did not call upon the Board to furnish me an outfit, & I rec'd nothing from that source, except a very small amount in New York to meet some expenses incurred there, having proceeded thither at my own expense & made many of my purchases with the remnant of my own funds.
Our outfit, what we had, was furnished by our own friends, & stands against us as so much rec'd, so that in fact it is our donation to the Board of that which otherwise might still be coming to us, & which we now stand in need of to commence anew in life. Since arriving in this country, I have drawn on the Board in New York & Boston for the means of defraying expenses incident on arriving in the country, for travelling expenses to visit friends, & for other necessary expenditures for ourselves & children up to this time. As yet I have found no opening for me, when I can obtain the means of support, & we are no longer living on the hospitality of our friends. With this statement of facts I commit my case to the Com. Com^ee feeling confidence in them that they will do right.

In regard to the children of Mr & Mrs Locke. I request of the Com'rs to grant me for their support the current year, one half years allowance for girls, that is, $75.. the half year commencing with the first of July.

There were certain articles belonging to the outfit of Mr. & Mrs. Locke which were sold at the Islands, the avails of which their friends think ought to belong to the children. Mr Chamberlain refers the matter to the Pen. Com'rs for settlement. The avails of these articles I move stand on the books at the Islands to the credit of Mr. Locke's estate. There were, also, articles to the amount of $15.. or $20. I learned from his father, which were private property, & were not known as such when his affairs were settled. This matter I would lay before the Com'rs for their adjustment. The articles of outfit sold at the Islands are, 1 Bureau $12.00. 1 Rocking chair 2.00. 1 Doz. chairs 17.00. 1 clock 5.00. 1 Looking glass 3.00 making $39.00. Articles unsold, 2 Bedsteads & 1 Cherry table. These went to the Depository, such of these articles as were necessary for the use of the children, they had while they remained there, such as Bureau, Bedstead &c. & it would seem no more than right that with the avails of the articles they should be replaced, as every thing of that kind which is necessary for their use is to be purchased. I leave it for the Com to decide. With much esteem, I remain yours very truly

A. B. Smith

Rev. Alex. H. Ferrill
Pittsfield, Mass. Sept. 16 1866

Rec'd Aug 4.
Ans'd Aug. 4. 85.

R. G. Wright

Gen. R. Saxton
Secretary of the A.B.C.F.M.
Missy House. Rooms for agents
Boston

5

West Brookfield Aug 9th 1846

Rev. D Greene
Boston.

My Dear Sir.

Yours of the 4th inst. has come to hand this day. In respect to my letter to Dr Anderson, after having conversation with him, I supposed I had stated all that was necessary in the case. My statements respecting outfit I put down at his suggestion. In regard to asking for any definite sum, I felt some delicacy, & it would be much more agreable to my feelings if the committee in view of my statements, if they had seen fit to make any grant, had made such a grant as they had deemed proper.

As you wish me to state the expense of passage home & money rec'd subsequently from the treasury, I will say, that the expense of passage for ourselves & children from the Sandwich Islands to New York was $800.00
I rec'd of Mr Merwin at New York " 119.00
Rec'd of Mr Hill at Boston " 110.00
$1029.00
$1.029.00

As to the expenditure of this money I will give an account. I was obliged to pay for all

the baggage that did not go in our state rooms; this made an addition to our expenses at New York.

| | |
|---|---|
| Freight from S. S. to N. York, Cartage & freight to Brkfld. | 24. 40 |
| Commutation & Hospital money at N. York | 15.. 00 |
| Expenses of getting on shore & at hotel before finding our friends | ~~7.75~~ 7.. 75 |
| Medical advice & Galvanic Bathing for the youngest child of Mr & Mrs Locke | 11. 00 |
| Clothing & incidental expenses | 18. 35 |
| Travelling expenses from N. York to Brookfield & to Amherst. | 15. 50 |
| Incidental expenses at Brookfield & subsequently | 11. 50 |
| Travelling expenses to Bo & back to this place | 67. 00 |
| Total. | $ 170. 50 |

The balance I have on hand $58. 50 is to pay for clothing now being made & for our current expenses.

Now as to stating any definite sum which our circumstances may require, it is of course impossible, as every thing depends on my ability to gain my support by my own labors. But I will refer again to the outfit furnished by our friends as mentioned in my previous letter. Mrs. Smith rec'd from her father a outfit $ 75. 00
From my fathers family I rec'd as outfit 60.. 00
Money on hand which I expended in travelling expenses from this place to New York & in purchases thus preparatory to our journey to Oregon 40.. 00
$ 175. 00

All this might have been left in this country for our relief on our return, but we made provision for no such event, our main thought being to save expense for the Board at that season of embarrassment. I lay no claim to that sum, but have it for the Com. to decide. If they shall see fit to grant it, it will be very acceptable to us.

With these statements I have the subject with the Com. to act in reference to it as their judgement shall direct.

I remain
Yours very truly
A. B. Smith

Rev. Oscar B. Sarratt.

Wilbraham, Aug. 10th 1846

Rec'd Aug 10.

Ans'd Aug. 14

Rev. A. D. Sharpe
Sec'y of the C.M.B.C.F.M.
Congregational House
Boston

BROOKLINE MASS.
AUG
8

125.

West Brookfield Mass. Aug. 19th 1846

Rev. R. Anderson DD
Sec. of the ABCFM.
Boston Ms.

My Dear Sir,

Yours of the 14th inst. was rec'd yesterday. In relation to the action of the Prudential Committee, I am fully satisfied, & would accord to them my grateful acknowledgements.

In relation to the $80. granted to the children which you propose to have invested in the Savings Bank, I would say, that at the request of the friends of the children, I am about to take out a letter of guardianship for the children, when it will devolve on me to take charge of any funds belonging to the children & shall be accountable for them to the Judge of Probate. In such case it may be best to have it sent to me & invested with the small sum coming from this grandfather Howell's estate, which cannot be obtained till called for by the guardian of the children duly appointed.

With much respect
I remain yours very truly
A. W. Smith

$88.60 Trust $60
H.H. wrote Sept. 1. –

Rev. A. D. Pratt

D. Wachtel, Aug. 19, 1846

Rec'd Aug. — 1846

Gen. G. O. Ainsworth
Adj't Gen. U.S.A.
Washington City
Brother

Honolulu Nov. 28th 1846.

Rev. Jas. Anderson,
My Dear Brother,

Your long & very interesting gen. letter of April 10th by the Gen. Harrison, came to hand the 26th of last month, & I do assure you that the perusal of it has done my soul good.

I regoice to learn that the Prudential Committee apparently begin to see the political aspect of affairs here in its true light. Living as I do at the metropolis of the Islands, I necessarily see & know many things, which my brethren at the out Stations, & my directors & patrons thousands of miles hence do not see & know, & which some of them at least are slow to believe when communicated to them. — Our good brother Greene at the Rooms in his reply to a letter which I addressed to yourself in Nov. 1843. gave me a kind fatherly rebuke, either for communicating certain facts — or perhaps for the Spirit by which he thought they were dictated. I was thankful for his Christian faithfulness; & yet I was confident he did not understand the real State of things here as well as myself. But from the tone & sentiments of your last gen. letter I think the Prudential Committee have become very much enlightened.

## Citizenship.

your views relative to our becoming Hawaiian Citizens are invaluable. Some three or four of our number have been inclined to favour the subject, but as a mission we by no means deem such a thing expedient.

For several months previous to our last gen'l meeting, it was quite obvious that some of the government officers were intending to press the subject hard upon this whole Mission. But when assembled together last May, we discussed the subject fully & freely in the presence of Mr. Richards, & a large majority of us could see no good reason for selling or giving away our American Birth Right. Since then very little has been said on the subject; still the leaven is at work, & I regard the arrival of your letter at this time as most opportune. It has by no means come too early.

Those of our number who favour the idea of becoming Hawaiian Citizens, say that our Patrons & the Prudential Committee have no right to dictate to us at all on the subject. But I think otherwise; & when we can not conscientiously follow your opinion & advice on this all important subject, we ought to withdraw our connection from the A. Board, & the Sandwich Islands Mission. My full conviction is that the moment any member of this mission shall take the oath of allegiance to this government, that moment he ought to cease drawing his support from the American Board. For, in my humble

opinion, none but a worldly pecuniary reason can be offered for so doing. Most certainly not one of our fraternity will become a more efficient or popular missionary by becoming naturalized; on the other hand, we shall loose at least 100. pr. cent of moral influence. I make these remarks from facts established before my eyes.

Dr. Judd left the mission poor four years ago. Now he is building a large stone house 2½ stories high, which will probably cost not less than seven or eight thousand dollars; besides a thousand or two more for furniture. One of his strong arguments with the missionaries to persuade us to become naturalized, is to increase our annual stipend or salaries. As to his moral influence over the people at this time, I think it is at least 100 pr. cent less than when he was a missionary.

Mr. Andrews too has gone into civil life, & his grand object in joining this government, as he told me, was to relieve himself & family from pecuniary embarrassment. But while he may have gained 10. pr. ct on the one hand, he unquestionably has lost 100. pr. ct on the other.

Mr. Richards has also become a Hawaiian subject, & allowing me to be judge, he has lost immensely by so doing, in point of moral influence. The King has appointed him Minister of Instruction for this whole group of Islands — but I know of no person either native or foreigner who respects him any more now than when he was a bona fide missionary. On the other hand, he has lost much of

the confidence of the most respectable foreign residents here in Honolulu — & the natives are watching his movements with a jealous eye.

I am inclined to think that the Schools will revive & flourish better for a time at least, under his superintendance, with the efficient cooperation of the Missionaries, than they did under a native superintendant.

We all most deeply sympathize with him in his peculiarly trying circumstances; & for one, I most sincerely regret that he did not join the mission again immediately on his return from Europe & the U. States.

You say, "We all most earnestly deprecate having any other one from the mission coming into any sort of official connection with government." To this sentiment my heart most cordially responds, amen.

It is astonishing how suddenly the character is modified & transformed, when a man takes the oath of allegiance to this government, whatever may have been his profession or occupation previously.

Here let me make a confidential remark, that I have not half the confidence in the courts of Justice administered here at the present time, that I had six or seven years ago. Some appalling facts of injustice have recently occurred, & where or when they will end I can by no means divine. "The Sandwich Islands News," a paper but recently established in this town, by the

foreign residents has published some astounding facts, relative to the doings and decisions in the courts of which Rev. L. Andrews presides as Judge. See No's - Nov. 4 - 7 - & 18. You will perceive also by these papers, that a political mania has taken possession of some of the missionaries here at Honolulu, the consequence of which is, that a new species of persecution, which we are poorly able to withstand, is breaking forth upon our heads. How different when the cause of our being persecuted was our zeal for the observance of the moral law of God. I do assure you that my heart strings bleed at every pore. And my prayer is that your recent communication relative to politics may do us all good.

## Native Ministry.

Your sentiments in reference to a native ministry are mostly in accordance with my own. At present there is every probability that this nation will ere long be entirely in the hands of foreigners. The government, in effect, is now in their hands.

The prospect of soon supplying this people with a competent native ministry is not very flattering. And could such a desirable thing be attained, I have very little hope or expectation that the government of these Islands will ever revert back again into the hands of the natives. —— You will perceive by the minutes of our last general meeting, that we are

waking up to this subject more than formerly. A small minority of us urged the point of selecting a few of the best natives immediately, & licensing them to preach the gospel. And I am happy to inform you that three days previous to the arrival of your letter, Mr Armstrong - Bishop & myself examined & licensed two natives to preach the gospel on Oahu, (viz) Waimalu & Kaikenui. Others might be selected who would be efficient helpers in this high & holy calling. And for one I do not think it expedient for the Committee to send any more ministers of the gospel to these Islands for the present, the vote of a majority at our last general meeting to the contrary notwithstanding. For as long as we are well supplied from abroad, little effort comparatively speaking will be made to bring forward native preachers.

Again, the sum total for the annual expenses of this mission has been limited to $36,400. which sum scarcely meets the demand of our present number, so as to be able to carry forward our work with efficiency.

I ought to remark here, that it costs the families much more to live now than formerly. A new order of things has dawned upon this people; they have a new set of expensive government officers to support; a new code of laws has been enacted, & the poor natives, to meet the exigencies of the times, have raised their prices on almost every thing. Formerly they made some presents

to the mission families, but that day has gone by. Some of our churches contribute annually towards the support of the gospel; but as we are required to account for every farthing thus received, it affords us no special relief to meet the pressure of the times in which we live. — I have no doubt the Committee & the A. Board intend we shall have a comfortable support for our tireing services, while we dwell in the land & do good. This we must have, or we shall be obliged to depart from our appropriate missionary work, to provide for our families, a thing greatly to be deprecated.

But while I would say, send us no more clergymen at present, I would advocate strongly that you send us one or two good physicians immediately. We have but two in this whole mission, (viz) Dr. Andrews & Dr. Smith; & Dr. Andrews has been ill with a chronic diarrhoea & dysentery for more than a year, & he has been able to do but very little as a physician; & in the providence of God he has recently been bereaved of his invaluable companion.

You have repeatedly informed us that it is with great difficulty you can obtain physicians of a suitable character to go out as missionaries. I would like therefore to introduce to your acquaintance a young physician, by the name of James Augustus Tenney, (Mrs Smith's brother) who has recently graduated at Pittsfield & is now practicing somewhere in N. England, but

is purposing to go to Marietta, Ohio, to practice in about a year from this time. He is a very pious, devoted man; has an excellent wife, & my impression is that he would be a good man to join this mission. I have just written him a long letter on the subject. But whether he will think it advisable to offer his services as a physician to the A. B. C. F. M. I do not know. I wish however that you would correspond with him on the subject & ascertain his views & feelings.

In addressing him, please direct to the care of Rev. Joseph B. Baldwin, West Cummington, Mass. (his brother in law) who will forward it to him immediately.

## Church.

The last two or three years has been a time to try mens souls, here at the metropolis. Still, a goodly number of the professed followers of Christ have stood fast, & evinced an attachment to his cause, which the political revolutions have not been able to undermine. As soldiers of the cross of Christ they have not deserted their posts, but have attended regularly upon the duties of the sanctuary, the weekly prayer meeting, church meetings, & the monthly concert, & have been ready to every good work.

But this cannot be said of all. Some have been as unstable as the wind,

and have gone after the Beast & false prophet. — Some have returned to a species of idolatry, others have become atheistical, & forsaken even the form of godliness. I mention these things (facts) to show how rapidly things have matured here where the Govt license grog shops, hotels, billiard rooms, bowling alleys & the like, & connive at much of the accompanying licentiousness.

## Sin & Death.

Sin & death have made large inroads into into this 2d Church dureing the last two years. The Epidemic Influenza prevailed throught the Islands in the Spring & Summer of 1845. Dureing that year, 113. of this church were removed by death, & 40. have dies this present year. Fifty six were excommunicated last year, & thirty six have been cut off this year. In the mean time about 100. persons have been received on profession & some 35. or 40. on certificate.

The whole number of this church now in regular standing is a little less than twelve hundred.

There is nothing of very special interest in the church & congregation at this time. I would remark however that my people are holding a series of one day meeting — (viz) every Thursday. These are held around in the several districts & neeghbourhoods according to the wishes of the church members. These meetings I trust will be productive of good to all who are disposed to attend them.

## Contributions.

During the year 1845. this church contributed $200, in cash for the support of the preached gospel — fourteen dollars to aid in repairing the meeting house at Waialua, & rethatching their own house of worship, a gift considered worth 150. dollars.

Their contributions for the present year have not as yet been all handed in; but they will probably amount to about two hundred dollars.

As you remark, I think it doubtful whether the missionaries of the A. Board ought to expect much of their support from this people; though they unquestionably ought to support us in preference to any other class of foreigners in this kingdom, whatever may be their employment. Perhaps we ought to be satisfied if they will support their own schools, & native preachers as fast as they may hereafter become licensed.

## Schools.

From the month of Sept. 1845. till the month of Sept. 1848. our schools made little or no progress. In Sept. 1845. all the best qualified teachers in my parish, 20. in number, & some in Mr. Armstrongs parish, abandoned their schools, because the govt. officers either could not, or would not pay them their stipulated wages. Where five dollars were due to a teacher at the close of each month, he received only fifty

cents — & often times only 25 cts pr month. They lived along in this way for several months, till at length they all protested, that if they could not have their pay regularly as all other men in the service of government did, they should abandon their schools. This seemed to gratify some of the govt. officers, who obviously wished to have the native language give place for the introduction of the English. This idea you must have ~~learned~~ obtained from the Polynesian, if you are blessed with the perusal of that paper.

The King I presume never favoured this movement, for he has appointed Mr. Richards Minister of Instruction, & authorized him to pay off the old debts, & revive the schools & pay the teachers regularly & honorably in future. Schools were reorganized under — esq. intendance last Sept. — the teachers have all resumed the labours of the school room cheerfully — we have six schools now in operation, embracing six hundred scholars, more than half of whom attend our Sabbath school regularly.

In conclusion, I am happy to inform you that my health & that of my family is as good as usual at this date.

Praying that the Spirit of the God of missions may ever abide with the Prudential committee, & all their missionaries,

I subscribe myself your brother & fellow labourer in the gospel of our Lord J. Christ

Lowell Smith.

3. Sheets.

12

Rev. R. Anderson
Secretary of the A.B.C.F.M.
Missionary Rooms
Pemberton Square
Boston
U. S. America.

Rec'd June 11.

Rev. Rufus Anderson
Boston, Jan. 28, 1846.
Rec'd June 5/47.

ABC 19.1 v. 12

127. Stallworthy, G. A.L. to W. Armstrong; 3 July 1846
128. Thurston, A. A.L. to R. Anderson; 1 Jan. 1846
129. Whittlesey, E. A.L. to R. Anderson; 14 Oct. 1845

THE HOUGHTON LIBRARY

Huahine. 3rd July 1846

Dear Brethren,

I now take up my pen to fulfil a purpose which I have long entertained, namely to address you on the subject of the Marquesian Islands. You are aware that I long occupied a station in that Group, and that I at length quitted it without being able to hope that the word of God had taken root in even one heart. The reason why ~~my~~ fellow-labourer & myself were not better sustained in that Mission by our Society was that

the calls upon the Society very far exceeded its means. The same reason still operates to prevent the resumption of the Mission. I therefore take the liberty of re-calling your attention to that Group, and of entreating you to commend it to the consideration of your Board. The Group is by no means unimportant in a Missionary point of view. It contains 18,000 immortal beings, who have no one to guide them to the path of life. I think it claims your notice from its position. Vessels passing to and from the Sandwich Islands by way of Cape Horne can call at the Marquesas without inconvenience. Whereas our Missionary vessel having little

to do to the Eastward of Tahiti, & perience a great loss of time if obliged to take the Marquesas in circuit, which interferes materially with the regular & frequent visitation of our numerous stations in the Western parts of this ocean.

I cannot give you any information respecting the present state of the Islands. French vessels are frequently coming from the Marquesas to Tahiti, but the intelligence we are able to obtain is amazingly scanty. It seems highly probable that the French will not continue to occupy the group.

I am writing to our Directors on this subject & shall request them to correspond with the A. B.C.

We frequently hear a little concerning

your mission — we shall be happy to hear more. We sympathize with you in your trials — we rejoice with you in the tokens — not a few — that you have of the Lord's approbation of your labours

Rev. S. Stallworth
Mahina, Ha. Is.
Aug 3, 1846
Rec'd Feb. 5, 1847
Ans'd to Mr. Smith
March 3/47

To the Missionaries of
the A. B. C. F. M.
Sandwich Islands
care of Rev. Mr. Armstrong
Honolulu
Oahu

May you have constantly increasing cause for joy & praise

Yours
Dear Brethren
Yours in the Affection
G. Stallworth

The Missionaries of
the American Board
Sandwich Islands

128 Wailua Jany 1st 1846

To Rev. R. Anderson
Sec. of the A.B.C.F.M.

Dear Sir,

It is now something more than a year since our last communication; & tho' there is nothing of special interest which has marked this period, yet we feel it to be our duty & privilege to report ourselves, that our patrons & friends may know our affairs: the favorable & unfavorable aspect of the state of things among the people where we are stationed.

We have had considerable sickness in our families during the year. We have been more or less affected with the influenza, which prevails through the islands. I was myself seriously affected & in consequence was unable to preach or perform other missionary labor for nearly three months: from the first of April to July, when I resumed by degrees my public labors among the people, & since that time thro' the goodness of God, I have been gradually gaining health & strength, so that I am now as well as I was previous to that serious attack. I would praise the Lord for his loving kindness in restoring me to health & permitting me still to labor among this people, though unworthy of such a privilege.

On the 13th of August, Mary was attacked

with fever, which continued for twenty one days. She is now restored to her usual health though she remained in a feeble state for two or three months.

Dr. Andrew's family have been severely afflicted in the removal of their little daughter, & in his own protracted illness, now of more than six months standing. We are encouraged however to hope that he is slowly recovering; yet on account of the nature of his disease & frequent relapses & its long continuance, we cannot but feel some solicitude for its termination. There is ground for apprehension that he may not regain his former health & usefulness. His professional services ~~[illegible]~~ in our families, & among the natives are of great importance, & the loss of his present active services is severely felt & will be still more so, should he not be restored. The Lord knows what is best for us & for him, & may he prepare us all for his own most holy will.

There has been much sickness & many deaths among the people since our last Gen. meeting in May - '44, among whom was the Governor of the island. One hundred & twelve members of the chh. have deceased & but ten have been received on examination.

During the first months of the last year, an unusual degree of stupidity prevailed among the people generally. Religious

meetings were less fully attended than formerly, & less interest manifested in the preached gospel. There has been no special awakening among the impenitent, during most ~~[illegible]~~ of the past year; & there has been much lazyness on the part of professors. I am happy however to state, that there has been a little waking up among the members of the ch. within two or three months past; & an encouraging interest manifested in religious services. Some few among the impenitent have been brought to reflection & are very attentive listeners in our meetings on week days & on the Sabbath. Many backsliders have been reclaimed & we are encouraged to hope for a brighter day.

Among the means used to induce a better state of feeling & action in the ch. have been a series of meetings with the different divisions of the ch. for three months past, which have been held with the assistance of the deacons; & my own better health enabling me to be more among the people in pastoral visits; but more than all & without which all will prove unavailing, the Lord has helped us & blessed be his name. We have not been destitute of the tokens of his presence & influence in the deep sighs, the falling tear & the full confession of sins in breaking their covenant engagements.

Another means, which himself is using to bring the people to reflection & cause them to feel their entire depend-

ances on him, is his withholding the rain of heaven. The heavens have become brass over our heads, & the earth as iron under our feet. There has been but very little rain even on the mountain for a month or two past & vegetables are dried up. This has a tendency to lead the thoughts up to him whence all our blessings flow: who gives & withholds the rain of heaven. The people are distressed for food, & this causes them to think more of the food, which always abounds, & which will endure to eternal life, & which the son of man never withholds from any, who ask it. Should the present distressed circumstances of the people on this part of Hawaii prove the means of leading them to seek the salvation of their souls, it may be regarded among the richest of heavens blessings to them.

The contributions of the chh. the year past for the support of the gospel have been greater than in any former year. They have ~~been greater than in any~~ for the first time assisted directly in supporting their missionary. Their contributions for this object have amounted to one hundred & fourteen dollars & sixty eight cents, & it is hoped that they will continue to aid in supporting the gospel the present year, & that they will regard it not only as a duty, but as a privilege also to assist in sustaining religious institutions among them. If they look at the subject in all its important bearings & interests they will not feel themselves the poorer for having thus aided with their mites in sus-

learning the preaching of the gospel. They will feel that they have added something to the sacred treasury of the Lord to aid in sending the light of salvation to the more destitute regions of the earth. They will experience in their own souls the truth of our Lords declaration, "It more blessed to give than to receive."

On the 21st Dec. the meeting house, spoken of in former communications as being erected, was dedicated to the worship of God. It is seated around the walls, & a platform & railing at one end for a pulpit; & there are several moveable seats besides. At some future period the whole may be floored & seated.

The expense of the building, if the labors of the people, the money, & the articles of trade paid out, were all to be reckoned, it would probably amount to between 6 & 700 dollars. The people of the district for whose especial benefit the building was constructed, contributed in provisions & Norwegian articles of trade to the value of seventy eight dollars. But the principal expense was defrayed by a foreigner, Jeremiah Martin, who resides in the village where the house is erected. He is a member & one of the deacons of the ch. He contributed $279, in money & articles of trade. A few other foreigners gave small donations: Revs. Samuel C. Damon $5, Mr. Board-

man $5; Dr. Andrews $5 - & some others $17. The contributions exclusive of labor amounted to 389 dollars. - The house is an ornament to the village; & may it prove the gate of heaven to the people for whom it is especially designed. It will stand as a monument of the liberality of the principal contributer & laborer in its erection. May he receive his reward from on high

The above are some of the important facts in relation to the state of the people at the present time. Though they are not of so cheering a nature as could be wished; yet they exhibit some progress as ground of encouragement to future efforts & to future success. -

I have rec'd two letters from Mr. Green, for which he will accept my cordial thanks -

Your brother in Christ
A. Johnston

Rev. R. Anderson
Sec'y of the A.B.C.F.M.)

NEW YORK
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CTS

Rev. R. Anderson, Secy of the A.B.C.
F.M. Pemberton Square
Boston
U.S.A.

Rec. Mr. Smith's
Kaiulani, Jan. 1, 1846.

Rec. Feb. 2, 1847.

Ans. Mar. 4.

Hana Maui Oct 14th 1845

Rev Dr Anderson:

Dear Sir;

Previous to my hearing that you had been appointed the Secretary of Correspondence with this Mission I commenced a letter to your predecessor in office. Leaving home soon after and attending to many other matters since my return I am now obliged to commence a new letter. I am happy to be able to inform you that our health at present is very good. We are very pleasantly situated and enjoying many rich mercies from our Heavenly Parent. Our house is in an unfinished state on account of the difficulty which we have to procure lime. You have been acquainted probably from some other source of our location and associates. As my principal care is over the schools in this field I may be expected to acquaint you from time to time with matters relating to my department. From the recent examinations which I have held in some of the schools I am obliged to say that the children seem quite backward. The reason given for it, was, the

want of books. Another, and probably a greater reason, is the little interest the teachers take in the schools. The desire, which once existed, to teach because it was honorable, has been supplanted by a desire of gain. The whole mass of the people seems to be impelled by a strong desire to aquire property. The teachers of course sympathise in this feeling. As self-interest is stronger than love for others and dollars & cents more weighty than honor they choose to give their attention to the cultivation of land and the sale of their produce. The wish to do good by teaching, has never had, I suspect, a very large place in their calculations. The pay of the teachers being small and hard to be collected those who have been qualified to teach choose to give up a share of the profits to those who think it an honor to teach and ~~xxx~~ devote their own thoughts and a part of their time to some other more profitable employment. The wages of teachers in the common schools on this Island is from $30 a 90 a year. This is paid in work and the various articles which the natives have to sell, as: hogs, fowls, wood, kapas, food &c. When received these articles are not of much avail to a majority of the teachers, since they

are so far from market that they are unable to exchange them for money or other articles which they may need. There is a desire in the minds of some of the intelligent natives to improve their manner of living by procuring some of the articles of domestic use. I think that with proper instruction and the means necessary, a great many might be led to use plates & knives & forks instead of the calabash and their fingers. One thing which hinders an improvement in the manner of living is the want of means to those who have a desire to rise. A teacher once told me he had taught 8 years and could not now live any better than when he began. He thought he should leave teaching for something more profitable. The teachers near Honolulu have left their schools because they were not paid. If those who have been educated for teachers, who know enough to desire the comforts of civilization, do not find the means by teaching to obtain those comforts, we ought not to expect them to remain contented. The subject of Education was to come before the Legislature in its present session; but what action has been or will be taken I do not know.

stations that I have heard from.
How are the churches at home?
But I must close.

I am, in the Lord,
Your Br. E. Whittlesey

Rev. E. Whittlesey
Hana, Oct. 14. 1845.
Rec'd March 14/46
Ans'd April 10
Ans'd June 10/47

Rev. D. Arrington D.D.
Missionary Room
Tremont Row
Boston
Mass.
U.S.A.

Supposing that you hear frequently from the Mission or from some one, of the general affairs of the Mission I will not trouble you with items. The church which is in progress here advances very slowly. There does not appear to be much interest in the subject of religion at any of the

ABC 19.1 v. 12

130. Whittlesey, A.L. to R. Anderson; 23 Sept. 1846
131. Wilcox, Abner. A.L. to D. Greene; 4 Nov. 1845
132. Wilcox. A.L. to R. Anderson; 28 Apr. 1846

THE HOUGHTON LIBRARY

Hana Sept. 23rd 1846

R. Anderson D.D.

Dear Sir:

It is nearly a year since I last wrote to you, and although I have not received an answer, I am induced to address you again as I have something of interest to communicate. As you have so many correspondents here who have an earlier claim on your pen, I have not allowed myself the pleasure of expecting a letter from you very soon. Ere you receive this, you may be informed of the division which Br. Conde made with me giving me the two districts of Kipahulu & Kaupo as a distinct field of labor. They form a very pleasant field, containing a numerous population & being accessible on horseback. There were 136 church members in regular standing who were set off as a separate church for me. The people of Kaupo had made several efforts to get a teacher to settle with them. They gave one Br. L. Andrews a call, also David Malo, and about a year since they sent a call to Brother Forbes. They expressed a wish that I would go and live with them. I told them, that, when they would build as good a house as the one which I now occupy, I would go. During the two years that we have lived here I have felt that perhaps if I were in a field where the church would be in my care I might do more good and feel more stimulated to active labors.

I felt unwilling to stay in that condition, as a teacher, if an opening should present itself where I might occupy the station for which my preparation had fitted me. The climate here was agreeable to our health & the place was situated close to a harbor. These things, added to the enjoyment derived from intercourse with our associates, made me reluctant to ask for a new location where I should find myself a stranger, surrounded by greater disadvantages than we have here. I conversed with Br. Conde on this subject last Feb. and, as I thought would be natural for any one who had been the first teacher of any people, to feel, he expressed a reluctance to give up a part of his charge. At Gen. Meeting he told me he would divide the field and after our return he gave me the names of the church members so that since that time I have labored there. | In Feb. there was an apparent increase of interest among the natives in Kooiaea on the subject of religion, which seemed like a revival moving around this Island. We had previously heard of revivals at Lahaina, Wailuku and Makawao, not simultaneous, but so as to indicate an onward progress of the Spirit. The meetings here at the station were more fully attended than usual. In April just before we left for Gen. Meeting Br. Conde had services (as on the Sab.) on Friday and Saturday and administered the Lord's Supper on the Sabbath. While we were absent the feeling not only continued without abatement, but rather increased. The districts of Kipahulu & Kaupo which

had presented no signs of uncommon life, showed evidence of some mighty power at work on the minds of the people, when we returned.
Since my return from Honolulu I have been absent from home very frequently during the week, and my Sabbaths have been spent either at Kipahulu or Kaupo. I have held several meetings with those who express a wish to turn to the Lord and desire to converse with me about the salvation of their souls.
The number of such is very great, the exact number I could not give even if it were desirable. It is very interesting to converse with them and hear what this dark minded people say, when they are aroused by the Spirit to think of their sins. Some express their thoughts thus: "I am a sinful creature. From the time that I was small until the present I have followed every sin. I fear the wrath of God. I am heavy in my heart on account of my sin. I have left my sin & now I fly to the protection of the Lord and lie at his feet." Why do you fear sin? "Because it is a thing to kill the soul. I think not of this body; but the soul is a thing that will never die and therefore I fear sin."
Are your sins very great? "Yes, the mountains are low, my sins are high, the ocean is narrow my sins are broad." Have you repented of your sins? "Yes, in secret places I have wept, and confessing my sins to God, have prayed to Him to take them away." Why do you think you are a sinner? "Because of God's Spirit which has entered my heart." Do you love God? "Yes, my love to Him is very great & in love to Him I will live & die."
Can you always stand fast on the Lord's side? "Yes, if he will assist me; but if He leave me I shall turn back".

It is a pleasant sight to see a house filled with natives, who, in ignorance & superstition, are groping their way & feeling if haply they may find the Lord. Still it is a work that the body as well as the strength of faith & love within a man to teach them and give them some clear idea of the doctrines of the Bible, for be the language ever so simple one will still feel that perhaps his ideas are not clearly understood. It fills me with humbling to think that after all the instruction which they receive to guide them in the way of Life many may mistake or deceive themselves & at last be lost. It is a source of comfort to feel that "the Lord knoweth them that are His" & that He will be glorified even in the destruction of those who know Him not. On the 1st Sab. of September 49 were admitted to the church on profession of their faith. I had a list of some with whom I met frequently to instruct them and ascertain their views of their own hearts, their knowledge of the character of God & the things of His kingdom. This list contained more than 100 names; but some of the individuals were not always present and did not give as good evidence of a change of heart.

Many of those who were received had for some time been inquiring after the Way of Life. I have sought the guidance of the Spirit in what I have done, and if it should at last appear that the souls of those are saved who have been added to the church, I should feel like praising the Lord that He had used me as his instrument & had even sent me to reap that whereon I bestowed no labor. While there is much to cheer & encourage there is also something to awaken fear. While we were at Gen. Meeting, Rome in the persons of three or four French priests began to show her abominable devices.

Previously, for some reason, there has not been a foreign priest to reside on this Island, they having shown a great preference for other places. They have now begun here in earnest to work among the more ignorant portion of the people. Their great bait is the idea that they will be freed from paying the school teachers. The law was that the parents should pay one half, the Govt the other half. The law is now altered, the Govt paying the whole, so their hook will need a new bait. You see they appeal to the selfishness of men well directing their force to a weak part of the citadel, which being taken the whole must be surrendered. They have acted out the spirit of warring Rome in Kaupo already. In July the former School Agent came about here to examine the schools and settle the accounts of the Govt with the teachers. Where the parents had not paid, he allowed eight days of grace & if any refused to pay, the constables were to seize their property to make the payment. In Kipahulu the Agt gave Kamakau (of whom I presume you have heard) authority to settle the accounts of those who should object to paying the dues. The Catholics are the ones who refuse. The time having expired without the payment being made Kamakau sent the constables and took some property, whereupon they combined to go armed & assault him (K) and rescue the property. One Monday was the day appointed for the onset. The Judge of Kaupo having heard of their design on the Sab. previous looked out for their arrival, as they would pass his house, that he might stop them. When he saw them coming he sent word to the leader (Kaoao) to come to his house and hold a parley; but he refused to do it.

The Judge then went himself & found a long train walking two abreast, provided, some with knives, some with wooden daggers, some with ropes, with the leader between the foremost. He (the J.) asked the leader for an explanation & received an account similar to the report he had heard. The Judge told him he was doing wrong, read the law forbidding riotous assemblies & asked him to go to his house & talk over the matter. He again refused & the J. told his constables to seize him & ordered the others to disperse. The Catholics crossed themselves and tried to rescue their leader, which caused quite a skirmish; but I believe no one was seriously injured. The Judge referred the matter to the Governor who ordered the parties to appear at Lahaina. The Catholics implicated in the affair refused to go at the first summons; but being ordered again, the leader went and I believe is there at present. The priest who was at Kaupo wrote to the Judge that Kaoao did not wish to be tried before the Gov. but before the King. Why he wished it I do not know, without it was for the purpose of making the matter more public & perhaps securing the influence of the French Consul. Rome will fight even the shadow that falls across her path. I do not know how it will end. I wish it might spike the whole French battery which throws the priests on these shores. I must close. We are enjoying tolerable health. Remember me to Mr. Greene. I see that my name in the Report of the Board is spelled wrong. Will you have it corrected as I write it?. I am with respect

Your Brother in Christ

E Whittlesey

Rev. E. Whittlesey
Kawaiahao, Oct. 23, 1846
Rec'd Oct. 27, 1846
Ans'd Dec 22 1846

cy 131

Waialua, Oahu Nov. 4, 1845.

Rev. David Greene, Sec. of A.B.C.F.M.

Dear Sir

I received some months since a communication from you for which I am under obligations. You have doubtless heard that by a vote ~~of~~ of this Mission at their Gen. Meeting last year we were invited to remove from Hilo and reside at this place to take charge of the Manual Labor Boarding School which had been broken up by the death of Bro. Locke. Accordingly we left Hilo the 8th of August 1844 and arrived at Honolulu the 19th. While there we were advised by the Trustees of the School and by other brethren to defer at that time entering upon the labors of the School and devote our time to labors for the spiritual good of the Church and people generally. The reasons which in their minds made it best for us to depart for a season from our appropriate labors in the School were — the partial failure of the Pastor's health and the exceedingly low and deplorable moral & religious state of the church and people generally. I however had hopes that Bro. Smith's health would be such that we might soon commence the School. But as the rainy season set in he found himself less and less able to preach and about the middle of Nov. by the advice of physicians he gave up his labors entirely and requested us to go forward and do the best we could for the people. In addition to the meetings on the Sabbath we established a meeting on Wed. and another on Sat.

Mrs. W. also established a weekly meeting at our house for females. I visited among the people - held meetings abroad and occasionally spent a Sab. in some of the remote villages. The brethren at Honolulu came now and then to aid us. There seemed during the winter a little waking up among the people. The size of the congregations on the Sabbath was considerably increased. Some who had not been to a meeting on the Sab for 2 or 3 years; now came out. About the middle of Feb. Bro. Smith calling himself better ~~and~~ resumed his labors and continued to do something until the latter part of June when he removed with his family to Honolulu with a view of taking passage for the U. States. He has recently embarked. After he resumed his labors, in order more fully to occupy my time I established two day schools - one for the teachers of the common schools in this field - the other a select school of boys who appeared promising, varying in their ages from 12 to perhaps 18 years. Now, as there is no other family here, all the labors lawful for laymen devolve on me. I find consequently less time for teaching, and am now restricting my schools to two days in a week. The time for reviving the Boarding School seems not to have yet arrived. No Pastor is yet provided nor is it expected there will be one till after another Gen. Meet. of the Missionaries. Our work at present is to sustain the meetings as well as we can - visit some - superintend Schools in connection with the School Agent - teach school some, furnish books and medicine and attend funerals. I ought perhaps in justice to myself to say that in addition to these, one

of the herds, 7 cattle belonging to the A. B. C. F. M., and containing about 250 head is kept here to be pastured and grow out under my eye. As the native herdsmen whom I employ to tend the herd which by the way is now [redacted] divided into three, are prone to dishonesty, I must frequently count the cattle so that I need not pay them when they have already had their pay in beef. The new milch cows are sent to Honolulu for the use of the Mission families and the dry ones returned hither. Considerable trouble and vexation are inseparable from the care of the herd, but as it is doing good to others, we consent. Thus you see that if we have really had a divine call to a sacred mission it is not like those of Elisha and the two sons of Zebedee. We have had to take our cattle and fish-nets along with us. ——— I do not think the Papists are doing much in this field just now. I have lately been to Haula, a place 20 miles from here on the windward side of the island and under the supervision of Mr. Emerson when he resided here; but since then has been looked after by Mr. Parker. The Papists have heretofore made many proselytes there; but the head-man of the place told me that they were getting to be very lazy; and, that in his opinion, if they could have a protestant Missionary to reside among them, very many of them might be won over. I had always supposed that the Devil was always energetic and persevering. However, if he needs putting up, I am glad of it. I rather suspect that his Agent — the old Woman on the scarlet-coloured beast is becoming a good deal rickety and crippled, else, why should she ride?

Within a few months two of the Roman Catholic Schools in our field have been broken up and the children

now attend the Protestant schools. From a third school of theirs 10 of the scholars not long since withdrew themselves and returned to one of our schools. Three or 4 days ago one of their teachers living about 3 miles from us and within a few rods of the residence of the Popish Priest came to our house to procure for himself the Old Testament and 2 or 3 school books. I gave them to him. He expressed a wish to have his scholars furnished with the Old Test. for a reading book in school. I told him to send his scholars to me, and they should have them. I have very little doubt that they will come for them unless they are interdicted by the priest. It is possible that he had given his consent to the use of the scripture in the school, tho' I did not think it best to ask the teacher. When Protestants will no longer tolerate their use in their schools, may Papists set them a better example

You may have heard by others of our misfortunes in regard to our meeting-house. This was a new stone building 100 feet by 50 built by Mr. Emerson and the people. When he left here in the spring of 1842 to go to Lahainaluna it was completed except lathing and plastering. This last work was done during the year by his successor Mr. Smith It was a noble building - the walls well laid up with mortar - it was well lighted with windows of 60 panes each of 8 by 10 ~~glass~~ and to human appearance bid fair to be the place of worship for several generations. But owing to some defect in the carpentry or to the slenderness of some of the main timbers, just one half of the roof came down with a tremendous crash swapping

timbers and breaking up the laths and plastering into ten thousand pieces. This occurred in June of last year. Last winter I procured some natives and we went to work — we cleared out the rubbish, dug out the pulpit and thatched up the open end and thus made the remaining half which had been filled up with timbers and laths, &c. to preserve them from the weather, a comfortable place to meet in. It cost the people a great effort to build it, and now to see all their labors come to nought much discourages them. The walls are considerably broken and will require in 2 or 3 places to be taken down to the foundation. Still they are making some preparations to rebuild. Most of the timber supposed necessary has been cut, rough-hewn, and is now being drawn down from the mountains. They are also collecting coral and cutting wood for burning it into lime. We shall perhaps do nothing more than get the materials ready and let the Pastor when he comes superintend the rebuilding. — I have often thought the meeting-house a remarkable type of God's spiritual temple here: — ~~the former~~ half of the former is fallen down — so has much of the latter. But none of the gold silver or precious stones are lost. May the Lord soon appear in his glory to build up Zion.

Yours very truly

Abner Wilcox

NEW BEDFORD
MAY 2
Ms.

SHIP 12

Rev. David Greene,
Sec. of A.B.C.F.M.
Boston
Mass.

Ms. Adams Miles
Marietta, Ohio - 1846
Rec. May 4th 1846

ans. May 5.

Waialua Oahu Apr. 28 1846

Rev. R. Anderson

Dear Sir

It has been our lot to live alone since the latter part of June last; and consequently ~~that~~ passage recorded in 1st Samuel 13 chap. 19th verse – "Now there was no Smith found throughout all the land" will, so far as the name is concerned, apply to Waialua.

The reasons of our coming here have been made known by me in a letter to Mr. Greene; – also the reasons for not reviving the Manual Labor School. I believe ~~that the~~ members of the Mission generally do not think very favorably of having it go again into operation. One reason in my own mind against such a measure is the lack of

health adequate to carry on operations so vigorously as Bro. Locke

My labors have been and are in many respects like those of a pastor

We with the people have just accomplished a good work. We have rebuilt the half of the stone ch. 100 feet by 50, which fell down nearly 2 years ago. Many however has been contributed from abroad both by native and foreigners for the object, and the Governor of the Island with some of his people came over from Honolulu and gave us a lift in thatching the entire roof of the whole house. The lath and part of the lime are ready, and the plastering will be done ere long if Providence favors

It is our expectation that Mr. Emerson will return again to this post after Gen. Meeting, and his place in the Seminary

be supplied by another. While sickness and removals by death and from other causes are taking place among us, the interests of the cause of Missions require that changes take place among the living

I have not time now to write you at length I remain very truly your friend and Brother

A. Wilcox

Rev. R. Anderson, D.D.
Sec. of A.B.C.F.M.
Boston Mass.

Mr. Hale
Madison, Ohio 28 Nov 1846
Rec. for 22 –
Ans. Mar. 6.
Com. Jan. 12/47